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# The Presbyterian Review.

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## OVER LAND AND SEA.

Will pastors, sessions, and members of the Church generally look over their respective congregations, and mark how many of the baptized youth are not in the communion of the Church? Will they notice how many of the husbands of Christian wives are not members of the Church? Will they reflect upon the condition of many others within the bounds of the congregation, who have no church connection and are living in entire neglect of gospel ordinances? Will each one ask himself, "Am I doing all I can to reclaim these?"

The Government of Greece has granted to the American school of Classical studies at Athens the exclusive right of excavating for ancient remains at Corinth. The concession is a most important one. Corinth was the second in size among the ancient Greek cities and the first in wealth. The site is now covered only by grain fields so that the work of excavating will be unhampered by consideration for any modern buildings as is the case at so many other places. It will be possible to lay open the remains of streets and buildings in such a way as to reveal fully the actual arrangement of an ancient Greek city and to reconstruct the old Greek life in many of its external features with much greater accuracy than heretofore. It is estimated that the cost of carrying out the excavations will be at least \$10,000.

Prince Boris, the infant son of Ferdinand of Bulgaria, was baptised on the 14th inst., into the Greek Orthodox Church in response to the demand of his subjects, though Ferdinand himself is a Roman Catholic. By this act he has thrown himself into the arms of Russia and important results may follow for the map of Europe. The intrigues of Rome in the matter are, however, well set forth in an able article which we have translated from *Le Protestant* and which appears in another column.

The sixth General Council of the Reformed churches will be held in St. Andrew's Hall Glasgow on the 17th June next. No doubt this date suits the majority of the delegates from other churches as well as the people of Glasgow, but as our Assembly is called to meet on the 10th of the same month this will almost necessarily withdraw from its deliberations some of the most prominent ministers and elders in the church. In view of the number of important appointments to professorships and other positions that fall to be made this year this is unfortunate. It makes it only the more essential that full discussion should take place beforehand in Presbyteries and elsewhere so that nothing may be done without due consideration.

A number of handsome legacies have been bequeathed by the late Mr. David Guilan of Tayport. He has left £2,000 to Dundee Convalescent Home, sums of £500 to Dundee Industrial Schools, Dundee Orphan Institution, Dundee Blind Institution, Dundee

Deaf and Dumb Institution, and National Lifeboat Institution respectively; and of £250 each to the Scottish Branch of the Railway Benevolent Institution and to the Scottish branch of the Railway Servants' Orphanage at Derby. After paying bequests to his sister and trustees, the remainder of the deceased's estate is left to the Dundee Royal Infirmary.

Rev. Dr. John Hall, at the midweek prayer-meeting of the Fifth Avenue Presbyterian Church this city, on Feb. 12th, addressed a large congregation on the "New York Presbytery." The historical and Scriptural character of the organization known as the Presbytery was touched upon, with its make up of ruling and teaching elders. In the New York Presbytery, said Dr. Hall, are one hundred and sixty seven ministers, many of whom are professors, editors, evangelists and others associated in mission work. The congregations numbered sixty-nine, and the membership exceeded twenty-five thousand. Two missionary elements marked its work, which were interesting and important; first, its work among foreigners, and second, its church extension work. The cost and maintenance of the various churches during the last year was \$431,565. The sum of \$85,000 was spent in missionary charities, \$198,000 devoted to church missions, and \$281,000 expended in miscellaneous charities.

Dr. Sheldon Jackson, the first Presbyterian minister to commence missions in Utah has offered to the local Presbytery the sum of \$50,000 towards establishing a college in Salt Lake City. The offer has been accepted and a suitable site embracing 80 acres of land has been provided by the liberality of the citizens. The provisions of the charter are broad, giving ample authority for all courses of study, classical, scientific, professional and technical, likely to be demanded. The Bible is to be a regular text book in the curriculum and the institution is to remain permanently under Presbyterian control.

A bamboo church organ is reported to have been built at Shanghai, and it is said to surpass organs made of metal. As bamboo can be obtained of all dimensions, from the thickness of a pen to pieces of a foot in diameter, this natural material costs little more than the simple labor, and the notes are beautifully soft and pleasant to the ear.

The Presbyterian Church and the cause of education in Southern California have met with a serious loss in the destruction by fire of Occidental College on January 13th. The building was situated outside the built-up portion of the city, and so could not be quickly reached by fire engines. The institution has been a work of faith and generous effort on the part of the Presbyterian people in that region, and has an able Faculty. There is said to be insurance to the amount of \$17,000, which will be a nucleus for a building fund. Los Angeles is growing rapidly to the position of metropolis of Southern California, and, with a continuance of prosperity, will doubtless lead in the work of putting this promising and useful institution on a solid foundation.

## The Presbyterian Review.

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Toronto, February 27, 1896.

Late Rev. D. J. Macdonnell, B.D.

THE fact that death had been expected these few months past did not arrest, in the least degree, the outburst of sorrow with which the sad intelligence had been received that the pastor of St. Andrew's church, Toronto, was no more. The Church has sustained a great loss, but it was as a pastor he was greatest and best, and his sorrowing people, and the community in which he labored so faithfully suffer most. Who will fill his place, not merely as pastor of St. Andrew's? An answer refuses to come. There was but one D. J. Macdonnell, and that was because he threw himself with all his might into the glorious work of the pastorate—the care of Christ's flock. It was his chosen field, he was marvellously well-fitted for it, he was specially blessed in it. He gave his best to it, and that best was of the highest order. The lesson of his life lies there. What lay to his hand he did to the best of his ability and with unflinching courage and devotion. No detail of his work was too small or trivial for him; it was work for the Master and was glorified toil. Of his rare endowments, his fine culture, his purity of motive and singleness of purpose, let his intimate friend, Principal Grant, speak.

"How full was the life that our brother lived? What a combination he was of the thinker and speaker, of the artist and the man of affairs, of the prophet and the priest, of strength and refinement, of purity and power, of sanity and passion, of insight and loyal submission to drudgery! Whether looked at from the point of view of the individual, the family, the congregation, the city, the Church, the university, the nation, the empire and the race he seemed to me so perfect that I could find no fault in him. Even when he made what his friends considered mistakes, they never doubted his motives, and it is the motive that determines the nature of every action. They never looked for anything selfish or sinister, for anything untrue or unmanly in him. Rich was his nature and exquisite its tone, and freely and fully he poured into other's vessels all his choicest wine of life. . . . His virtues now seem to me almost unearthly, so gloriously independent were they of the earth and the senses. I will not speak of those virtues which everyone saw, but rather of two or three of those which lay beneath the surface, and notably his purity, his bravery and the utter absence from his spirit of any taint of bitterness even towards those exceptional opponents who fought him unfairly.

"I never knew a man of such absolute purity. May God keep each and all of us from temptations with which he was assailed, temptations of which I doubt if he ever spoke to anyone save myself, but which found no more response in him than if he had been a disembodied spirit, instead of a man of flesh and blood, of glowing fancy and quivering nerves. . . . We, his brethren in the ministry of the Church he loved so well, did not value as we

should have valued that gift which God bestowed upon us. He has not left his like behind, in self-denying labor, in Christlike life, in high resolves, in brotherly service, and yet we never called him to occupy the first place. Not that he cared for, or even dreamed of that. It was not his loss. It simply marked our imperfect vision. We can now repent, by bringing forth the fruits of repentance. Let him be mightier over us in his death than he was in his life. Let us show that we have learned the lesson of his life. Let us trust one another. Let us learn from him to love the country better than a party; to love the Church better than our own branch of it, and to love Christ and all that is meant by that blessed name—truth, honor, self-sacrifice, man better than self."

Is the picture over-drawn? To those who know Mr. Macdonnell well, it is a faithful picture, and a cause for thankfulness and joy that it is true. But its full truth was more clearly seen by his own people than by the Church. Yet he labored for the Church as a whole with great energy and success. His interest in the Augmentation Fund was exemplified by wonderful success. The Home Mission Field felt his active interest in its welfare. The Hymnal Committee will miss him sorely, for he brought to it enthusiastic service and experienced counsel.

In the Educational work of the Church he took a deep interest. He realized the importance of placing Manitoba College in a position to keep abreast of the growing needs of her extensive field, and often enlisted the sympathy and support of friends in that cause. For Queen's he put forth herculean efforts, and that institution owes much to him. Little wonder is it that its learned Principal should exclaim in an outburst of grief:—"Even I can hardly see how my burden as Principal of Queen's is to be borne without that large, lithe, intelligent, never-wearying co-operation, the note of which—no matter what his own burdens might be—was always the cheerful, "Ready, aye, ready." He was an excellent business man, and as such was able to render great service to the Church as a whole.

For his bereaved family, his congregation, there is much heart-felt sympathy, and the Church, which mourns a worthy son, mourns deeply their common loss.

### Armenia's Bitter Cry.

THERE has been a lull in the Armenian agitation which the facts of the case do not justify. The latest advices are conclusive as to the purpose of the Turk in exterminating the people of unhappy Armenia. "I wish we had been killed too," wrote a father to his son who is on this continent at present, "for our lives are a living death, destitute, hungry and in constant fear of brutal murder, it would have been merciful to us had we been killed outright as our neighbors were." This is but a specimen of extracts which might be made from other letters to relatives in Europe and America disclosing the terrible persecution these Christian Armenians are subjected to. Well may these poor sufferers despair when at this time of day, in the full light of Christian truth, and without the intervention of the great Christian powers, such atrocities can be perpetrated with impunity.

The Ministerial Association of Toronto had a suggestion before it this week which ought to receive the most careful consideration, as it opens up a way by which the sympathy of the people of Canada may probably find a practical outlet. The suggestion is that the Canadian Government donate a large tract of land in the Northwest for an Armenian settlement. It is believed that sufficient money could be raised by subscription in Canada, Great Britain, and the United States to pay for the removal of the Armenians to their new home, and also to give them a humble start in life there. This should not be a Utopian

scheme. There are but two difficulties in the way, neither of them insuperable; first, to get the Sultan's consent to the project, so that no obstacle shall be placed in the way of emigration; second, to get money enough for transportation expenses and settlement. The money that is being raised so abundantly to relieve distress, is proof that money would be forthcoming were the scheme properly handled, and there would be this satisfaction, that it would be well invested.

As Europe is not in the mood to save the lives of these people from the ruthless Turk, surely it is bound to pay for placing them in a place of safety.

The Churches of Canada should not allow the suggestion to die.

### Gratuitous Service.

MANY ministers in the Church are invited by other congregations than their own to take special services, in order that by their gifts the occasion may be made attractive and helpful in more ways than one. This is true of many who are not ordained ministers as well. No doubt, these brethren feel it to be an honour to be invited to do special work. They are delighted to increase the number of those to whom they have an opportunity to speak the Word. There is much in this to give them joy and to awaken gratitude. Much to inspire them to high endeavor. But how far should these services be gratuitous? We have knowledge of two instances that are not singular, a minister, and a member went out of a metropolitan city to another city one to speak to a society, the other to preach to a congregation, and both did their work so well that they were thanked for it, but neither was offered even travelling expenses. We have knowledge of others who having done capital service, remunerative service to the congregation, did not get their travelling expenses for weeks after. We know others who have given days to congregations and were asked what their expenses were.

Lectures are usually paid for. Tract Society and Bible Society addresses secure to the worker five or six dollars for each address, but special services on Sabbath days and Monday nights, to which popular ministers are so frequently called, are regarded as being well remunerated if they are safely carried to the place and back again. They are not supposed to entail any loss. This is a matter that needs to be considered in the light of all a minister has to do. We know some congregations whose sessions will not allow their ministers to go away on the Sabbath day as it entails loss upon them. And if a congregation thinks of the loss it sustains, surely it is not out of the way if a minister is made to think of the loss he may sustain too. He ought to think of it in justice to himself. And a congregation having a sense of right will see to it, that while he helps them, he is not a loser, they will honor themselves by generous treatment. At the very least there will be a covering of all known expenses and a margin left for anything unforeseen. While this does not reach what may be called payment, yet it is the very least anybody, whether church or society, should think of doing. Suppose a case with a contrast! A minister leaves home on Saturday morning or afternoon, he takes two heavy services on the Sabbath, he remains to the tea-meeting on Monday night, he reaches home some time on Tuesday—the best part of four days away from home. And he gets his railway fare to a cent, while a singer, or it may be quartette at the tea-meeting on the Monday night get five or fifteen dollars for a couple of songs.

One may be told, "Ah, but the minister is paid his salary"—true, so we hope are the singers. But the salary is not paid by that congregation, and it is not at that, that they ought to look, but at their own indebtedness for the special service rendered to them.

We do not plead for the payment of services on the plan

of the Bible and Tract Societies, only this, that the one giving them should be secured against possible loss. That there should be generous treatment rather than niggardly treatment. That the payment should be made at once and not weeks after the time.

Congregations do a great deal toward impoverishing themselves by dealing meanly with those who help them. It eats by and by in upon them like a cancer. Sometimes not the congregation, but an individual is responsible for the treatment.

Those who are called upon for such work as we refer to, are usually very busy men with heavy charges, and a day's absence means loss. Extra visiting is to be done. Extra time given to study. Extra expense incurred in entertaining. None of which is thought of. We are strongly of opinion that no Christian congregation, unless it wants to be regarded as among the poor, should accept gratuitous special service from any one. It is a sound Scriptural principle, the worker is worthy of his maintenance, let him work for whom he will, and when he will.

**Chinese in Montreal.** Most gratifying reports are to hand of the mission work carried on among the Chinese in Montreal. For some time past Dr. J. C. Thompson has devoted his energies in this field, and the other day he has been able to state that he has gathered into seventeen Sabbath schools some 500 Chinese scholars. Those in connection with the Knox Presbyterian church, Montreal, recently sent to Dr. Warden \$168 as their contribution to Foreign Missions.

**Anglican Mission in Toronto.** A mission has been opened in Toronto under the auspices of the Anglican church which promises great results. It is conducted by Rev. G. C. Grubb, and his associates, and has so far attracted much attention in the community.

**Honored Abroad.** The Chicago Interior of last week contains a well engraved picture of Rev. Principal Grant, D.D., accompanied with a short sketch of his life, in which the writer dwells with unfeigned appreciation on the leading traits of Dr. Grant's character.

**Guard Against Ruts.** Says an exchange: "It is said that the action of the Salvation Army authorities in removing Commander and Mrs. Booth from their positions in this country was in accordance with a custom not to allow leaders in one field for more than five years, lest the work should get into ruts. It is suggestive, whether true or not. Other religious bodies and religious workers need to be on their guard against ruts. It hinders their usefulness and power. Almost better that the wheels should go slightly astray occasionally than that they should stick fast or get confined in a rut."

**Free Church of Italy.** The sad news comes to hand that the Free Church of Italy, founded by Father Gavazzi, is practically disorganized. Rev. Mr. Angelini, who, for several years, represented it in the collections in this country, has withdrawn, and, with his congregation, become independent. Several ministers have been received into the Waldensian Church, and the remaining congregations and ministers seem not to have the vitality for growth. Dr. McDougall, of Florence, who has been its patron towards the churches of Scotland, a year ago wrote to a friend his "conviction that there is no future" for it. He added: "It was a mistake to put up a free independent, native Church, without competent men to form it, guide it, sustain it, and well represent it in foreign lands." When Father Gavazzi came out from the Catholic Church the conditions were quite different from the present; now the historic Waldensian Church is the one to lead in the evangelization of Italy.

## Doctrinal Fidelity.

*Written for the Review.*

The Presbyterian Church is undoubtedly one of the most powerful moral and spiritual forces in the world. Her membership, everywhere, embraces men, whose character and influence witness forcibly to the lofty dignity and broad sympathy of that system of truth by which they are controlled.

They are ever among those who lead public-spirited movements, and are to be relied upon being an earnest, helpful and progressive force amidst the many difficulties and perplexities of social and national life.

Nor are they behind any other people in loyalty to every principle that makes for national well-being, including civil liberty, social philanthropy, brotherly kindness and charity.

While all of these qualities are generally conceded, yet, strangely enough, here and there the idea seems to prevail, that the loyal Presbyterian is necessarily one who is rather bigoted in his views and intolerant in matters of religious belief—a greater mistake was never made. On the contrary, as every one knows well, who has considered the great fundamental truths upon which this Church has built her system of doctrine there is no other denomination of Christian people, which has adhered more firmly to every truth that provides and conserves the fullest exercise of Christian liberality and tolerance. Loving liberty themselves, as an inalienable Christian right they have ever been among the first to champion the fullest freedom of thought and conscience among themselves, and to grant the same to others.

The Bible, and the whole Bible, is the religion of Presbyterians, Jesus Christ is the great and supreme Head, and under Him and in Him, all are brethren.

The system of doctrine has been designated Calvinistic, yet not, as suggesting in any way that Calvin invented it, but simply indicating that among all modern advocates of the truth his method was the most profound and able. The strength of his great personality gave form to but did not create his system. His weight pressed the seal of faith down upon the Church's heart, but the device upon that seal was none of his—it was God's in Jesus Christ.

Never was greater misapprehension received, than that the tendency of Calvinistic theology is to develop a severe and rigorous set of men who are deaf to the claims of a needy humanity, or intolerant of opinions held by brethren of other Christian denominations. So far from being worthy of the charge of sectarian bigotry and narrowness, the Presbyterian has too often failed to give sufficient prominence to the distinctive doctrines of his Church in the presence of other denominations—he has been reluctant to declare certain truths vital to his own Church, lest these being misunderstood should prove stumbling-blocks to those not fully understanding their nature.

Too many devout believers in the solid doctrines of our Church are only found explaining our system of belief when questions are made concerning it—and so it happens that, in many places the younger generation of Presbyterians is not able to give a reason for the faith that is in them. We should be sorry, indeed, to suggest anything that would lead to un-Christian disputation and yet we do feel the necessity of every Presbyterian taking a courageous and loyal stand on the side of his own noble Church and her strong doctrinal teaching. It has been sometimes urged, that when Presbyterians undertake to bring souls to Christ, they omit to mention their doctrines, and this has been construed to indicate that such doctrinal truths are unsuited to the great masses of the unconverted and especially to the more ignorant among them. This is a totally unwarrantable inference and is also a most unfair one. Surely, if any system of truth is well adapted to the saving of a lost humanity, then truly that one has the pre-eminence which embodies in its entirety the great saving principles declared in the Bible without any deviation therefrom,—this the Presbyterian system of truth undeniably does. That many have refrained from more aggressively stating their grand doctrinal truths, does not indicate any fear on their part that the ground work of the Faith held is unstable, but points rather to that kindly considerateness that would not

unnecessarily offend any one, who as yet has not seen eye to eye on many of these great doctrines. That there are matters difficult of explanation is a fact which no sane man would deny. This is to be expected, since the Infinite Being, in His nature, purposes, and acts, enters into our consideration. Still, the doctrines distinctively Calvinistic, are no more difficult of explanation than are any other cardinal doctrines held in common with all other evangelical churches. The doctrine of Election is not more mysterious than that of the Eternal self-existence of God, the Incarnation of Jesus Christ, or the blessed truth of the Trinity. Concerning these the great fact always remains, that God Himself, in His own wisdom, has revealed them for our acceptance. The Bible, God's word, declares them to be facts, let men reason against them, theirs is but a finite method, do they speculate, still their horizon is bounded by human thought. Why then should any one fear to boldly stand by the grand doctrine of Election—God declares it, God does the electing—it is His own SECRET work, according to the counsel of His will and for His own Glory. Similarly with predestination. If any, of another denomination, desire to know how man can at once be a free agent and yet at the same time be predestinated, let him explain fully and freely how three persons can be but one person, or how our blessed Lord can be both GOD and MAN, or the existence of evil and its tolerance by an Omnipotent God who cannot look upon sin but with abhorrence. The absurdity of making stumbling-blocks of Election and predestination both of which are essential to a just conception of God and at the same time accepting implicitly the other doctrines of Grace which are just as mysterious, and which as far surpass the powers of man to explain, is most obvious.

All good Presbyterians are justly proud of their church and may well be so, but there is need of a more constant and courageous setting forth of these great principles of Christian truth.

These are Bible truths— to conceal them is to be false to the Master and His commands. Our duty is to let the light shine, with God's blessing its power is assured, and the result will be to His glory and to the good of men.

#### A Permanent Anglo-American Court of Arbitration.

At a conference held at Sion College, London, Jan. 14th, the Bishop of Durham, Dean Farrar and Canon Wilberforce, representing the Anglican Church, Cardinal Vaughan of the Roman Catholic fold, Rev. Hugh Price Hughes, President of the Free Church Congress, Dr. John Clifford, President of the London Nonconformist Council, Rev. Dr. Matthews, Secretary of the Alliance of Presbyterian Churches, Rev. Dr. John Brown of the Congregational Union, Dr. Adler, the chief rabbi, Lady Henry Somerset, President of the W.C.T.U., Mr. W. T. Stead and others of like quality met to further the cause of human brotherhood by setting on foot a movement intended to create a Permanent Court of Arbitration for Anglo-American disputes. They signed a declaration expressing their deep conviction that "all English-speaking peoples, united by race, language and religion, should regard war as the one absolutely intolerable mode of settling the various differences of the Anglo-American family"; that "any appeal to the arbitrament of the sword in disputes between English-speaking nations is reprehended by the conscience of the race," and that, therefore, without expressing any opinion upon pending controversies which may be regarded as *sub judice*, they hoped that the British Government would recognize that the present is a fit occasion for giving effect to the resolutions in favor of arbitration passed by the House of Commons and by the United States Congress." They determined to proceed to secure signatures to the declaration—the essence of which we have given—from as many of the influential citizens of Great Britain as possible, to hold meetings and special services throughout Great Britain, to enlist the press in behalf of the movement and to present the declaration when signed to the British Government. Action similar to this is now being taken in the United States at various points. Dr. Gray

of the Chicago *Interior* has issued an appeal signed by the Mayor and many of the best-known citizens of the Western Metropolis urging that Washington's birthday on the 22nd of February, should be celebrated by public meetings to pass resolutions in favor of arbitration as the recognized method of concluding all differences which may fail of settlement by diplomacy between the two powers. There is little doubt that the appeal will meet with a hearty response from the better portion of the people. We in Canada might well follow suit in some action that would be fairly representative of the whole population. In addition to resolutions at public meetings it would be well if our Church Courts should make their voice heard. Still better let our Dominion Parliament take the matter up and pass some such resolution, as unanimously and heartily as it passed the resolution regarding loyalty to the Empire a few days ago, Canada has relatively the largest interest in such a course, for it would certainly be the battle-ground in case of war. No fear of being taunted with cowardice or fear should prevent Canada from earnestly supporting an agreement which would be at once honorable to both nations and a signal triumph of the Christian spirit.

### Christ Fulfilling the Law.\*

BY REV. ADDISON P. FOSTER, D.D.

THE PRINCIPLE—CHRISTIANITY THE FULFILMENT OF  
JUDAISM.

Our Lord in the Sermon on the Mount took pains to establish the relation of His teaching to Judaism. The laws of His Kingdom were not new. The underlying principles of duty are the same in all ages and among all men. Not only is the Decalogue designed for humanity at large, but in a certain broad sense this is true of all the Mosaic law.

A principle is hinted at by Christ which we are liable to overlook. It is an old legal maxim that when the reason ceases, the law ceases. This in part was what Christ meant when He said, "One jot or one tittle shall in no wise pass away from the law, till all things be accomplished." Some portions of the law are already accomplished and have, therefore, ceased to be. The Mosaic system of sacrifice, for example, was accomplished in Christ's death, and, therefore, the Jewish ritual and the temple worship are ended. But anything in the Mosaic ritual not thus accomplished remains in force forever.

Still more significant is the meaning of Christ's declaration, "I came not to destroy, but to fulfil." Christ fills out the law and gives it force. The Jews had become a nation of formalists. Christ took their skeleton of forms and clothed the dry bones with living flesh. His interpretation of the law was much more searching than that of the Scribes and Pharisees. He judged men by their aims, motives, feelings, choices. Old Testament law is in no sense abrogated. It is in part accomplished in Christ, and so is necessary no longer. It is still more illustrated in Christ and made far more pungent under His demand that it be interpreted inwardly and spiritually. Christ instances here

THREE PHASES OF THE PRINCIPLE,

each of them being set forth by two illustrations,

The Decalogue contains only ideal enunciations of law, and Christ cites two cases here to show its proper interpretation. The Ten Commandments are an abstract of all duty, and each one, in forbidding a specific sin, or commanding a specific duty, covers a host of sins or duties that may be classified with it. We of to-day in framing such a law would naturally forbid the least sin, as forbidding much more the worst. The Oriental mind did not work that way, and God did not so set out His laws to the Jews. On the contrary the Decalogue selects the greatest sin of each class as inclusive of the less. False witness against a neighbor is forbidden as the most flagrant form of lying and as including all untruth. This method peculiarly fitted the early age of the world, when men were blinded by passion and ignorance. Forbid the least noticeable forms of sin, and men might not recognize the validity

of the law; but forbid the grossest forms of sin, like murder and adultery, and every man's conscience and self-interest told him that the law was just. But when Christ came, it was time that men were taught with distinctness the far-reaching character of law.

The Decalogue forbade murder. Christ declares that the law forbids anger and even contempt. So adultery is forbidden by the seventh commandment, but Christ declares that the law searches the heart. He who allows himself to cherish impure desires violates the law.

The other instances cited lie outside the Decalogue and are scattered through the Pentateuch. None of these laws are, like the Decalogue, ideal, but some are simply the best that could be had at the time. They are restrictive measures, in no case licensing sin, but, instead, hemming sin in under greater restraint. The times were bad, and men were brutal and narrow. They would not bear the whole truth. Consequently the aim of much of the Mosaic legislation was to limit an evil, and in so doing to introduce a principle which should grow and finally bring the evil to an end. Christ, instancing some of these cases, shows how the old law is to be filled out with its proper spiritual meaning.

Moses required that divorces, which had hitherto been by word of mouth at the husband's whim, should be allowed only by drawing up a bill of divorce. This involved reflection and delay, and was likely to check the evil to some degree. But Christ now declares that divorce is not to be allowed at all, except as one of the parties has nullified the sanctity of marriage by infidelity.

Similar Mosaic legislation is seen in the law of retaliation. The method of retaliation sprang up in a lawless age, from the instinct of self-protection. But it was a crude and unworthy form of law, and, developing into feuds and blood-revenge, it became an intolerable evil. All that Moses could hope to do was to limit it. Retaliation must not go beyond an equal return of evil for evil received, "an eye for an eye." This was all the world would then bear. But Christ filled out the law. Let retaliation be limited still further. Endure injury rather than seek revenge. Bear the indignities of others rather than be forever fighting for your rights. Yield compliance to civil law even if unjust. Endure some impositions from beggars rather than turn away the worthy. Be lenient in business; do not exact the pound of flesh.

The third class cited were laws modified by Jewish traditions, but which Christ restored to their old meaning. Moses forbade perjury, but the Jews by twisting his language denied that a false oath was perjury unless the name of God had been used. Christ swept away such petty casuistry, and condemned as perjury all false swearing, and as profane the common, weak and foolish use of expletives of all sorts.

The other case cited of distorted law relates to the fundamental principle of love, Moses had commanded us to love our neighbors. The Jews had added to this command their mistaken inference, "and hate your enemies." Christ declared that the law of love to neighbor applied to enemies. Even they are your neighbors and need your love. Pray for them; forgive them; do good to them. Love should be complete and embrace the wide circle of humanity. God sets us an example in this respect, and our love should be like His.

Within a week discoveries in the field of science have attracted the attention of the world. By application of the cathode rays, photography of invisible objects is made possible, and the discovery opens a field for investigation fully as wonderful and interesting as other nineteenth century marvels. As the cathode ray and its wonderful properties are new to scientists, the brightest minds are at work and interesting developments may soon be expected. A recent experiment in a Montreal hospital proved that a bullet which a probe could not find could be located. In Grace Hospital, Toronto, also a needle was located by the same process after frequent unsuccessful probing. Thus one of the important benefits of the cathode ray is manifested.

\*A Meditation based on (Matt. v. 17-49) in the Bible Study Union Course on "The Teachings of Christ."

## Looks into Books.

**THE HIGHER CRITICISM OF THE PENTATEUCH.**—By William Henry Green, D.D., LL.D., Professor of Oriental New Testament Literature in Princeton Theological Seminary. New York: Charles Scribner's Sons, 1895. \$1.50.

If any man in America is well-fitted to deal with this subject, Professor Green is. Equipped for the task by natural gifts, to these the diligent studies of a life-time have been added. An immense range of solid learning has been condensed into the compass of this volume of 178 pages, learning without show, however, Dr. Green has combined the deductive with the inductive method in this treatise. The first part of the volume is occupied with demonstrating that if Moses undertook to write a history of the foundation and growth of the Jewish dispensation, he could not have presented the subject more forcibly or successfully than is done in the Pentateuch. That is to say, *prima facie*, it is worthy of Moses. The second chapter deals specially with this point,—the five books are built upon a plan, while the first chapter shows how all the rest of the Old Testament opines that those books and Joshua are what has been always claimed for them—the product of the Mosaic age. It is in the third and fourth chapters, however, that the titanic strength of the author's scholarship specially reveals itself—the portion in which he seeks to establish the point that Moses was the author of the Pentateuch—and that in which he first analyzes and then demolishes the theories of the successive authors who have striven to prove that the books of Moses are only a patchwork, made up by a succession of editors, who pieced together what records and traditions of the past they had to their hands. Professor Green lets the so-called "Higher Critics" destroy each other, by showing that no two of them are agreed. Of course it is easy enough to perceive that the author is on the side of orthodoxy. As he himself says, every one who proceeds to study this question is likely to be influenced in his conclusions by the subjective state of the critic himself. Dr. Green began his professional career with his faith firm in the credibility of the Holy Scriptures, but he is conspicuously calm and fair in his treatment of the views of those who differ from him. He begins this volume with maintaining that there is a genuine "Higher Criticism," whose work should be welcomed by all that love the truth. There is nothing more reasonable than that Christians should be satisfied as to who the writers of the different portions of the Bible were, and that they should be made acquainted with the circumstances under which and the design with which every part was composed. Any one who desires to grasp this important subject will find great aid in this treatise, which deals with the problems of criticism in a fashion to be helpful to the most learned, and yet brings them level to the comprehension of the ordinary mind.

**THE VICTORIOUS LIFE**—The Post-Conference Addresses Delivered at East Northfield, Mass., August 17-25, 1895, By Rev. H. W. Webb-Peploe, Prebendary of St. Paul's Cathedral, London. Edited by Delavan L. Pierson, 8vo., p.p. 208. New York: The Baker and Taylor Company.

The addresses in this volume were delivered last summer in Northfield. In them the "Victorious Life" is considered under the following heads: "The Spirit and the Believer," "The Second Coming of Christ," "What God Hath Cleansed," "The Prepared Messenger," "The Way of Blessing," "How to Meet Temptation," "The Servant of God," "The Faithful Lord," "Stand Fast," "The Daily Portion." No one who reads these addresses can fail to remark three things: that the author is a thorough master of the Scriptures, that he has a keen and subtle power of analysis, and that he has made a special study of Old Testament prophecy. The richest exposition of Scripture marks his addresses, and striking illustrations are used whenever needed to illuminate a truth or doctrine.

The spiritual life of the Christian is built up with the strong meat of the Gospel, and nowhere have we seen a more stirring presentation of this life. We commend the volume most heartily, with the exception of the second paper, on "The Second Coming of Christ," in this alone the author, it seems to us, indulges in fanciful interpretations. The book is handsomely bound, and the presswork is of the best.

**ECCLESIASTICUS**, edited with an introduction and notes, by Richard G. Moulton, M.A., Ph. D., Professor of Literature in English, in the University of Chicago. New York: MacMillan & Co., 1896. 50 cents.

This is part of the Modern Readers' Bible, a series of works from the sacred Scriptures presented in modern literary form. If anything could ever popularize such a work as Ecclesiasticus it would be some such arrangement as this which breaks it up into its component parts as a collection of sonnets, maxims and short essays, partly in prose and partly in poetry. It adopts the new Revised Version of the Apocrypha throughout and apart from a few brief notes, relies upon typographical devices for suggesting the structure and the meaning. Of course, in some cases there is room for difference of opinion as to whether the editor has adopted the best arrangement, but an introduction is given in which the main principles of it are justified.

**THE ETUDE**—Theodore Pressure, 1768 Chestnut St., Philadelphia, Pa.

The Etude has been incorporated with the Musical World and maintains its old make-up, which leads us to think of it as partly a Musical Review of Reviews, and the addition of pieces of music, as for instance in the January issue, five instrumental pieces, by N. Von Wilm, Jadassohn, Baptiste, etc. Subscribers surely cannot complain of little to read in such a goodly supply of charming long and short articles by such as Louis C. Elson, Emil Liebling, etc.

**THE UPPER ROOM**—By Rev. John Watson, (Ian Maclaren author of "Beside the Bonnie Brier Bush," "The Days of Auld Lang Syne," etc. 50c. Fleming H. Revell Co. Toronto.

This little book is beautifully gotten up. It consists of seven meditations on choice passages from the Gospels. These chapters are characterized by the same beauty of expression, tender pathos and wonderful insight into human character, which have made Ian Maclaren famous.

**EDEN LOST AND WON**; Studies of the Early History and Final Destiny of Man as taught in Nature and Revelation by Sir J. William Dawson. London: Hodder & Stoughton, 1895.

This volume is a collection of papers which recently appeared in the Expositor, restating in somewhat briefer form many of the lines of thought in the author's "Modern Science in Bible Lands" and in some other of his well-known works. The distinguished writer, however, keeps himself well abreast of the newest discoveries in archaeology, and imparts a constant freshness to his discussions by his quick insight into their significance. One may not always accept his suggestions, but they at least make interesting reading, and the lucidity of his style gives his works a singular charm which is as conspicuous in the latest as in any previous one.

**THE Presbyterian Quarterly** of January maintains the high standard of this excellent theological magazine, and contains able articles in all the various departments of theology, as well as capable reviews of current literature. The first place is given to a most drastic criticism of Gerhart's Institutes of the Christian Religion by Dr. Webb, under the heading of the New Christology. The remaining articles are on the Authenticity of Isaiah, xxiv. xxvii. Christian Sociology, The Office of the Ruling Elder, Paul's Summary of the Gospel, Sidney Laurier vs Robert Browning. Richmond, Va. \$3.00 per annum.

**THE Presbyterian and Reformed Review**, January, 1896, both in original articles and book reviews is well up to date. It contains articles on the Beginning of the New Testament Canon, Recent phases of Christian Apologetics, Naturalism, Beginning of the American Presbyterian Church, The Plan of Reason in Theology, The Holiness Code and Ezekiel. Perhaps the most interesting, though not the best book review is that of Driver's Deuteronomy, by Principal Douglass, of Glasgow. Philadelphia, Pa. \$3.00 per annum.

**SOME CURRENT QUESTIONS** by the Rev. Dr. Jackson, of Knox church, Galt, is the somewhat general title of a small collection of sermons and public addresses, published by request in a neat little souvenir volume, 4 x 3 inches, containing 212 pages. Dr. Jackson is a vigorous speaker and these addresses will be read with interest by many outside the circle of his personal friends,

## MISSION FIELD.

## Home Mission Notes From The Saskatchewan.

BY H. C. WARDEN.

A paper read before the Young People's Society of Augustine Church, Winnipeg.

Travelling some 350 miles along the main line of the Canadian Pacific Railway, in the direction Horace Greeley counselled, branching off there at Regina, the capital of the North West, to the division known as the Regina and Long Lake road, and proceeding about 250 miles farther in a direction a little to the west of north, we find ourselves at Prince Albert, a town with 1,300 of a population, nicely situated on a flat of the North Saskatchewan River. A few miles to the eastward lies the Colleston mission field, which forms the eastern half of a field under the care of one missionary. Here we see a district well settled with farmers hailing from various lands to the east of us, some from the old settlement of Kildonan; some from the more distant eastern provinces, and others from climes beyond the sea.

Starting on a Saturday afternoon we take our way to Island Lake, one of three appointments at this end of the field. It is necessary to start on Saturday as the distance to be traversed on the following day is sufficient for one day's labor to both horse and rider. On wending our way to the small school house on Sabbath morning a congregation of some fifteen or twenty await our arrival to commence the service. And as the familiar strains of "Al! people that on earth do dwell" or "O God of Bethel" rise as grateful incense to the Maker of heaven and earth, we have new impressions of the Fatherhood of God in the remembrances that flood memory of days in other lands when we helped to sing these well known songs of praise. Was it not the same God we worshipped then in the home of our childhood as we stood to worship now?

After service we have no time to lose, as another appointment, Colleston by name, ten miles to the north-east, calls for our presence at half past two. On arrival we find the little log church comfortably filled with forty or fifty people, who listen with interest to the "wonderful words of life."

Service over, we renew the journey, this time in an easterly direction along the river road, to the third and last service of the day, held in a dwelling house at the Forks. That name is applied to this part of the country on account of it being above the confluence and between the north and south branches of the Saskatchewan. This meeting over, the labor of the Sabbath is brought to an end.

About the third or fourth day of the week, having visited in the interval some of the families in the neighborhood, we return by the same road as we came, to Colleston appointment in time for the evening meeting of young people for prayer and mutual helpfulness.

On Friday we again set out on our travels, westwardly this time, to visit and hold services at the west end of the field, known as the Small River Settlement. Making an early start we pass through Prince Albert and cross by means of a ferry the north branch of the river which lies between us and our destination. The town and its surroundings being left behind we are confronted with a drive of thirty miles ere nightfall. However we do not notice the journey long, for as we proceed through large forests of pine and poplar, alternating with sand-hills and glimpses of clear land, there is plenty to catch the eye and lead the thoughts from nature up to nature's God. When about six miles from town we come to the Round Plain, on which are a few Indian tents, and at its farther side a school for training little red children who are with difficulty restrained even in school from doing whatever they feel inclined, and whose wilfulness is oftentimes a tax on the teacher's patience. A little farther on we pass a house, just before crossing the Shell River, which is the last domicile we shall see till we reach the settlement twenty-two miles ahead. Arriving there and accepting the hospitality proffered us, we sojourn for the evening. Next morning we betake ourselves to the other end of the community, rejoicing in the name of Pleasantville, which judging from the standpoint of nature at least, in one way belies its title. On our way up from Shell Brook, the end of the settlement we first touch, we pass close to some of the settlers' houses, and with the freedom generally accorded to the missionary, call in and rest ourselves by the way. In this district we have a new settlement of three or four years' growth, and as is only to be expected, farming is not carried on very extensively yet. Eleven o'clock on Sabbath morning sees twenty-five or thirty assembled in the Pleasantville school house for worship. Though far from home and without many of its binding and hallowed associations, minus of course the many opportunities that we of the city possess both on Sabbath and week day, and despite the tendency in a new land to lay

aside many of the restraints of church life, they gather to do homage to Heaven's King

"While each to his great Father bends  
Old men, and babes, and loving friends,  
And youth and maidens gay."

The service of an hour ended, the worshippers retrace their steps homeward to gather again in the afternoon for Sabbath School and Bible Class. Having enjoyed the refreshing influences of the afternoon spent in studying a few verses from the sacred volume, we prepare, after a short rest, for the evening meeting at Shell Brook. As we turn our backs to the sunset on our journey east, our hearts are gladdened by the wonderful beauty of the scene that meets our gaze—beauty that is by no means lessened as we view the landscape in the soft rays of the setting sun. To the left, a short distance from the road are the poplar bluffs adorning themselves with all the rich clothing of spring; on our right stretches a table-land carpeted with the tender shoots of the young grass; and away yonder in front lies the picturesque valley of the Shell River—the whole forming an impression on the mind not easily forgotten, and which may well send us in to our evening service with hearts grateful to the Creator for the wonderful beauty of the tracings of His hand, seen in these external works of creation. Probably seven or eight gather in the dwelling-house forming our place of worship for tonight, and numbers at least offer no hindrance to the fulfilment of the words of the Master when He said that "Where two or three are gathered together in My name, there am I in the midst of them" (Matt. xviii. 20). With service over, the toil of another Sabbath day is ended and nightfall brings on its wings one of nature's sweet restorers, sleep.

On Monday morning we rise either to visit or resume our backward way to the east end of the field, to start afresh at the end of the week on the same round, which is completed in this manner once a fortnight. From end to end of the field is a distance of about seventy miles, and as a space of thirty-eight miles separates the nearest appointment at one end from the nearest of the other, we can understand how that services, i. e., Presbyterian services, are held only once in two weeks in both parts of the field. It must not be forgotten here, however, that as the Methodist denomination also have a missionary in charge of the same territory, and that as it is an understanding that while one, say the Presbyterian missionary, is at the east end of the field, the Methodist missionary shall be at the west end, there are services thus every Sabbath to which all are welcome.

On our tour we have not failed to notice the heartiness and cheerfulness with which we have been made welcome. An atmosphere of practical religion seems to pervade this corner of the vineyard in the kindly words spoken and the consideration shown for the wishes of others, which is the better understood when we see in this people mirrors but reflecting the words and actions of the man who has labored here as the servant of the living God for some two years before our arrival, who though not wise with the wisdom of this world, yet has so lived among this people that they have had an example in his life of that wisdom coming from above, which as St. James tells us "is first pure, then peaceable, gentle and easy to be entreated." (Jas. iii. 17).

With this short account we leave the Colleston mission-field and boarding the train at Prince Albert alight eighty-eight miles farther south at Saskatoon.

It is a small town or village built on both sides of the South Saskatchewan River. One part of the town, the larger, is situated on the prairie, on the right bank of the River, which here flows in a northerly direction, and the other on the left hand in a valley of the Saskatchewan. Though not a commercial centre, or even widely known, beyond being the depot of the freight for Battleford and the Indian reserves in its vicinity, yet probably the name sounds familiar to you on account of the place being used as an hospital for wounded soldiers during the rebellion of '35. The scenery from the town is not notable; but three or four miles up the river we have the beauties of nature once more unfolded in a pleasing picture, which the islands, together with a stretch of low lying land beyond aid towards impressing the memory. A brief sketch of the way in which this field is worked will probably suffice.

On a Saturday afternoon through the kindness of the Canadian Pacific Railway in extending a free pass on the lines between appointments and by means of the train from the South we journey northward to Osler, a station eighteen miles distant, where service is held the following Sabbath morning. With the meeting over we drive or walk to the ferry on the River about seven miles off, and through the courtesy of the family living there, are ferried over to the eastern side to drive to Saskatoon in time for evening service. The meeting is in the stone school-house and is greatly helped by the presence of a choir which has been brought to its present efficient state by the training of one who fills the joint position of school teacher and English Church lay-reader.

Monday morning again sees us on the train going south a distance of twenty-four miles to Dundurn, where there is a meeting in the school-house in the evening. It is held at 8 o'clock to permit of the ranchers in the neighborhood attending after the day's work is over. Owing to the stations being far apart and our being

unable to give Sabbath service except occasionally, this appointment is supplied on a week-day. Tuesday evening finds us once more in Saskatoon, and the next Sabbath at Llewellyn, which we passed on the former Sabbath when coming from Osler. The meeting is in the forenoon here, in a dwelling house, with an attendance varying from seven and eight up to fourteen.

Another appointment, known as Alvona, yet remains to be visited. It lies twenty-four miles to the north of Llewellyn and within three-and-a-half miles of Fish Creek, the scene of one of the engagements in the Riel rebellion. On the way up we passed close to another of these, in modern times, historic places in connection with our Western life—Clark's Crossing.

Service is held once a month at Alvona, and as there are only two families and within almost hearing distance of one another, short notice serves to call them together. One feels as he speaks in the presence of three or four adults and the little ones, a closer bond of union to the Nazarene, who, in the course of His ministry here below, spoke such wonderful words to an audience of one by the well in Samaria, or taught us in an illustration drawn from the child life the nature of the Kingdom of God.

Standing at the Northern boundary of the field we are distant 65 miles from its Southern. In the circuit of the five stations a fair idea has been obtained of the people among whom our labors lie. Roman Catholic, Methodist, English Church and Presbyterian denominations all have their respective representatives and followers in these mission fields of the North West.

To the prayer of those who have toiled and are toiling there now let us not forget to add ours that there may be an abundant ingathering of sheaves when the Lord of the harvest comes. The hearts of those who stand as His ambassadors are oftentimes faint and weary and it is ours to encourage them by remembering when we pray "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven." (Matt. xviii. 19).

### Correspondence.

Tacoma, Washington, Feb., 3rd, 1896.

To the Editor and my friends in Canada.

MY DEAR CHRISTIAN FRIENDS:—I have felt that the Lord would have me write you a little message just before sailing for China. A party of nine of us arrived here last Thursday to board the Steamship "Hankow" bound for China. Three of us are for South China, (Mr. and Mrs. Isaac Hess and myself), and the remaining six for Central China. Many of you are deeply interested in South China already through our brother Dr. Glover and letters we have sent you from him from time to time. It is some time since we have been privileged in receiving these precious letters. The Lord has called His children in this field to pass through some trials. Our dear brother with others has been very ill and naturally speaking despaired of life but God has wonderfully, in answer to simple prayer and faith, raised him and them to health and strength. On Dec. 9th a cablegram was received which read—"Doctor, low, four siok, pray," and God's children here and there united in faith and claimed deliverance. We may say to God be all the glory, because it was all and only His workings. Bro. Glover refused all remedies, except spiritual prescriptions such as prayer, and James v. 14. He had the best of care in every way, ministered by loving Christian hands and hearts, including those of his own sister. Let us unitedly praise God for His goodness and power in bringing us from the dead our dear brother. His mother had a letter in his own hand writing just before I left home, and by now we trust he is strong and well again.

It has been my privilege to have taken part in two missionary tours within the past two years. The first with Dr. Glover and the second, last year, with Mr. A. P. Woodcock, a returned missionary from the Congo, Africa. Bro. Woodcock expects to return to his needy field with a re-enforcement of twenty or more, in April or May. He has thrilled many hearts with God's work on the Congo, and opened many eyes to that land's crying need. The International Missionary Alliance on the Congo propose this year to commence a line of stations reaching from their present settlement near the river's mouth direct across the dark continent to Lake Tanganyika, thus covering an inland territory where there is not a solitary light of the Gospel and where tooming millions throng and wait with open arms for the Gospel Messengers. This prospective advance needs first, men, true men, filled with the Holy Ghost and faith; second, money, to send and support them; and third, your prayers that God will supply both men and money and with a mighty hand hasten the evangelization of Africa. I am sure Bro. Woodcock's many friends, and we all, will hold him and his fellow laborers up in daily and faithful prayer.

Beloved friends, it has been a joy indeed to have been thus permitted to witness and appeal to so many in this land in behalf of the regions beyond. But let me say, that though I never once tired of preaching missions continually night after night, yet that joy is not comparable to my present privilege of living missions. Yes, Bless God; I am really on my way to China. My soul is filled with holy expectation at the prospect of a life for God among heathen millions.

Look for a moment at the field for which we sail in a day or two—our Mission at present is destined for the inland province of Quang-Sai with an estimated population of eight millions. Nearly twice the population of Canada and we have fifteen workers to tell them the Gospel. Stations are established and hungry souls have been found. Again immediately north of Quang-Sai lies the province of Honan, with twenty millions of people, and it also practically unreached. Again look South of Quang-Sai and we have the country of Anam—including Tonkin, Cambodia and Cochin China, which has not a Gospel light amid its awful darkness. Twenty-two millions more who do not know: Beloved, I say the existence of this fact in this Nineteenth Century will for all eternity be a shame to the Church of Christ. Here then in close connection with our South China Mission we have a population of people almost equal to the United States practically unevangelized. 50,000,000 of precious souls. "Lord, what wilt Thou have me to do?"

Need we say in closing, dear young people, you are all on our hearts in prayer and we shall be rejoiced to hear from you and if God sends you to us we will greet you, in His name, to the needy field. Both Dr. R. H. Glover's address and my own will be Macao, China; and Londe, Matida, Congo, S. W. Africa, will find Mr. A. P. Woodcock.

A kind friend has offered to duplicate letters we may be led to write from the field and so you may hear from us again. We will be glad for you to use this in your society or among your friends, as much as possible where it would be appreciated.

Truly Yours in the Coming One,

ROBERT A. JAFFRAY.

### FRENCH EVANGELIZATION.

Editor Presbyterian Review:

SIR,—There are not a few, among the intelligent members of the Presbyterian Church in Canada, who have no practical sympathy with the work of evangelizing the French speaking people of our country. Perhaps, if they were asked to state the grounds of their opposition, for it really amounts to that, they might find, after all, their church has been acting wisely in striving to give the Gospel to these people.

I imagine that the main objection they have is the very natural one, that they already have the truth. But where is it? Is it preached by their priests? I mean, of course, generally. Do the people know the way of salvation, through faith in Christ Jesus alone? And are they trusting to this? Creeds are really no safe criterion, by which to judge the beliefs of the common people. The only way to find out their real condition is to go among them, and talk with them. An illustration has just come to hand which speaks for itself. During last month an average Roman Catholic, who attended a cottage prayer-meeting, held by one of our missionaries, the Rev. P. S. Vernier, of New Glasgow, asked the question: "Does not Mary plead the sinner's cause before Jesus? Our priest tells us to pray always to Mary, because her heart is so tender, and she knows how to speak for us to Jesus." The missionary just put the Gospel before the man, and he went away saying: "I know now why I never felt relieved when I prayed to the Virgin. Yes, I will pray to Jesus after this."

Now this is what the common people in the Roman Catholic Church are taught, and what they believe. And in this awful distortion of the Gospel, they find no rest. How could they? The worship of Mary and of the saints is come to be rank idolatry with them. They virtually ascribe to them the attributes of divinity, and pray to them instead of to Christ. The unspoken cry going up from the hearts of thousands and thousands in the Roman Catholic Church is: "They have taken away my Lord, and I know not where they have laid Him." Should we not give them the Gospel? Do we expect them to find it for themselves? Priest and people are alike blind. We know this from personal intercourse with them—And if the blind lead the blind, What is to become of them?

Thanks be to God, the people are reaching out after the truth, and there is much quiet and effective work being done. There are many encouraging signs that God is owning and blessing this work. We trust that much prayer will be made in behalf of the work, and the workers, and that prayer will be followed by a corresponding liberality in supporting this great mission.—H.



## OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterial and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

### OUR OWN CHURCH.

One of the duties of every young Presbyterian is that of becoming an *intelligent* Presbyterian. He ought to know something, not only of the fundamental truths of Christianity, but also of the distinctive principles of the Church of which he is a member. He should be characterized, not merely by width of Christian sympathy, but by devotion and zeal for his own Church. He should know what Presbyterianism stands for, and should be able to give a reason for the hope that is in him. He ought to be familiar with his Church's history, doctrines and polity. He should acquaint himself with the great missionary, educational and benevolent schemes of the Church.

To aid in this work the appointment of a Denominational Committee would seem to be a good thing for every Young People's Society. Its duties would be to foster an intelligent interest in everything pertaining to the Church's history, usage, life and work. Special meetings could be planned dealing with topics of special interest to Presbyterians. The principles of "Our Own Church" might be explained, and also the work of the various standing committees of the General Assembly. The funds of the Society could be directed into such channels as are approved by the Church, and in many other ways the Young People might be helped to take an intelligent and active part in the work of the Church. And all this without in any way diminishing our love for all who in any place call upon our Lord Jesus Christ, both theirs and ours.

### CHRISTIAN ENDEAVOR FIFTEENTH ANNIVERSARY.

The Christian Endeavor movement, which has just celebrated its 15th anniversary, says the *Philadelphia Ledger*, is the best example of an "endless chain" extant. During that time it has increased in geometrical ratio. Starting in 1881 with a single society and a handful of members, it now numbers more than 43,000 societies, in all parts of the world, with a membership of 2,600,000, and is adding new members at the rate of 1,000 a day. It does not seem possible that this same rate of increase can be maintained for fifteen years more, but if it should be, it is evident that there will be a tremendous force for the rulers of the earth to reckon with. Though religious in form, the movement takes a deep and practical interest in politics, with a view to securing good government. It is composed of enthusiastic and energetic young people, the best blood and finest brains in every land are being drawn into it. What may it not accomplish in fifteen years more?

### HOW TO MAKE MISSIONARY MAPS.

The value of maps and charts as a means of awakening and sustaining an interest in missionary work is recognized by every experienced worker. The impressions made through eye-gate are as a rule much more definite than through ear-gates, and, therefore much more lasting. The difficulty with our Young People's Societies is that these maps and charts, when obtainable, are too costly. The following suggestions from "The Missionary Pastor," (Fleming H. Revell Co) will be found helpful to our young people.

The following materials are necessary to obtain the best results:

1. A stretcher, consisting of four strips of wood 2½ inches wide and 10 feet long. Beginning at each end bore 5 small holes 6 inches apart. By the use of hardwood pegs it may thus be made of any desired size from 6 to 10 feet square.
2. White muslin, double width, or single widths neatly sewn. The more starch in the muslin the better.
3. Cups in which to mix paints.
4. Paints—white lead, lampblack, and as many of the following dry colors as you wish: Vermillion, chrome green, chrome yellow, ultra-marine blue, and vandyke brown.
5. Varnish, Japan, and turpentine, for mixing colors. Do not use oil.
6. Brushes, one small brush for black lines and lettering, and one or two others.

After selecting the map you are to copy, draw perpendicular and horizontal lines across it, ½ inch apart. Then adjust the stretcher, tack the muslin to it, and with a very soft pencil draw lines across the muslin corresponding to those on the small map, but farther apart, according to the size that you wish your enlarged map. By copying in the map, square by square, an outline will soon be made.

Then comes the coloring. This is very important. Instead of oil use a combination of 1 part light varnish, 1 part turpentine, and 2 parts Japan; stir the colors in as much of the mixture as is necessary to moisten them; when ground to a smooth paste add the mixture slowly, stirring all the time, until the colors are thin enough to use. Use white lead to lighten shades. Moisten the muslin with a brush or sponge and while still moist do the painting. The paint will dry as soon as the cloth. Mark all the mission stations and the more prominent physical features. The lettering may be put in with lampblack mixed in the same way as the colors.

A special Map Committee of the Young People's Society should be appointed to prepare a series of maps for the use of the Society. There are always two or three young people who have special aptitude along these lines and who would take an interest in this work, besides being profited in preparing the maps. Charts may be made in the same way; also a list of missionaries at work in the different fields. If these maps are hung up in the room where the meetings are held they will prove a constant source of interest in missionary work. We heartily recommend each society to follow the above suggestions. The expense is small, and the increase in missionary interest cannot be estimated. Maps should be made of Canada, showing the Home Mission Fields; and of each of the Foreign Mission Fields.

### LITTLE THINGS.

I heard an incident the other day that suggested the title of this article. A gentleman was coming out of one of the uptown churches in New York, on a very rainy Sunday morning. His wife was with him, and each of them had an umbrella. Just as he was about to raise his umbrella he noticed a poorly-clad woman, who also was a member of the church, come out, and as she passed out of the door she drew the cape of her coat up over her bonnet, and then started on in the rain. As if by some sudden impulse, the gentleman excused himself to his wife and went and offered to share his umbrella with the poor woman and to accompany her to her home. As they passed down the street together it seemed as though he met almost every friend he had in New York, and he was severely tempted to pull his hat over his eyes and keep his face hidden from view; but, conquering the temptation, he raised his hat and bowed as politely as though he were walking with his own wife. After he had left the woman at the door of her humble home and had returned to his house, his wife asked him what was his idea in taking that poor woman home? "It wasn't the woman," he said; "it was Christ." His wife didn't understand. But he replied, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." And then, going to his own room, he threw himself on his knees, and as he said afterward, "it was a veritable Mount of Transfiguration to his soul." He felt that of a truth he had been with Jesus.

It does seem a small thing, just to take a poor woman, who was willing to risk spoiling her bonnet in order to attend the services in God's house, it does seem a small thing to share one's umbrella with them—in fact it is so small that very few of us ever think about doing such small things.

I wonder how many of those who read this had ever been called upon to do something that they really considered great; and how many are capable of doing the great things if they should be called on. Our lives are made up of small things, and in this is manifested the wisdom of an omniscient creator. But how prone we are to overlook these trifles, as we call them. There is a fellow Christian in trouble, possibly sick; or it may be that the death angel has visited that home. You little know the influence of a visit at such a time, or even a word of sympathy expressed in a missive of some kind. I never realized the truth of this until recently, when a very dear friend of mine in an adjoining city was "called home." I heard of his death with sorrow, but being very busy at the time I felt that I could not attend the funeral, and while I felt deeply for his family, in the pressure of other matters I overlooked the letter that should have been sent. Several months had passed away before I saw any of those folks, and then I met his wife, and as she told us of those sad days, and recalled the names of those that had been there to sympathize with them, and how she had appreciated even the slightest attention, my heart just seemed to grow cold as I remembered my oversight. I could offer no excuse, and the opportunity, like all other opportunities, had passed forever. Oh! the little things. I once won a boy for Christ by shaking hands with him. He came in my Sunday-school class, and I shook his hand and told him I was glad to see him, and hoped he would come again. He did so, and not long afterward was converted and joined our Church. In talking to his father, he told me that his boy came home that afternoon and said that "he was going to join that school because the teacher shook hands as though he meant it." And you can depend upon it, there never comes a boy in my class now that I don't shake hands with him.—W. D. McC.

## CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

WORLD'S C. E. PRAYER CHAIN, SUBJECT FOR FEBRUARY.—For the young converts who have recently been brought to Christ, that they may be strong, unselfish, winsome Christians, and that they may begin at once to show their love to Christ by working for Him.

## Daily Readings.

HEROES OF MISSIONS.

First Day—Teaching—Acts v. 17-29

Second Day—Preaching—Acts xiii. 38-52.

Third Day—Fighting—1 Tim. i. 12-20.

Fourth Day—Enduring—Rom. viii. 31-39.

Fifth Day—Forgiving—1 Cor. iv. 9-16.

Sixth Day—Conquering—Acts viii. 26-40.

PRAYER MEETING TOPIC, Mar. 8.—HEROES OF MISSIONS—2 Cor. ii. 23-28. (Let each Endeavor give an instance of missionary heroism.)

The pages of history contain no stories of greater heroism than those which record the lives of many who have been the sent ones of God to proclaim the Good Tidings to the heathen. Such names as Gordon, McKay of Uganda, David Livingstone, Robert Morrison, Bishop Hannington, Adoniram Judson, Carey, David Brainerd and a host of others, stir our hearts and thrill our souls as they bring to memory lives of self denying devotion, and undaunted faith for the Salvation of souls. Yet on this honor roll of missionary heroes, perhaps the greatest names have not yet been read or recognized by us in our shortsightedness. I like to think that many a humble, obscure saint who has labored unknown to the world, but faithfully and jealously for their Master will find their names inscribed among the heroes in the day that He makes up His jewels. Rejoice friends, for you two may be among that number. Be sent of Him where He would have you go, and do the work He gives you no matter how humble for His highest glory, and let this be your confidence, that when He comes it will be to say to you "Well done good and faithful servant, enter thou into the joy of thy Lord."

## FOR THE SABBATH SCHOOL

CONDUCTED BY S. JOHN DUNCAN-CLARK.

## International S. S. Lesson.

LESSON X.—TRUE LOVE TO ONE'S NEIGHBOR.—MAR. 8.

(Luke x. 25-37.)

GOLDEN TEXT.—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—Luke x. 27.

CENTRAL TRUTH.—My Neighbor.

ANALYSIS.—**L**aw v. 25-28.  
**A**ck of Love. v. 29-32.  
**I**fo v. 32-37.

TIME AND PLACE.—A. D. 29. At Perea near Jerusalem.

INTRODUCTORY.—The story of "the Good Samaritan" was told by Jesus after the Feast of Tabernacles (October 11), of the last year of His ministry; probably about the last of November. We may probably place it six months before His crucifixion. Doubtless the question which drew from Jesus the story of the Good Samaritan was one of frequent discussion. (Compare Matt. xix. 16-22). This story is, in form, a parable. Let us remember that Christ always spoke THE TRUTH.

VERSE BY VERSE.—V. 25. "Tempted Him."—Jesus delights in being put to the test by His children, when they are seeking His strength and blessing; but those who tempt Him with a desire to find some fault in Him will ever be caught in their own trap. "What shall I do to inherit eternal life?" A man need not do any thing to gain an inheritance more than merely to receive it. The question was self-contradictory.

V. 26. "How readest thou?"—An important question for each one of us to answer. The most helpful way to read the Bible, is to read to obey.

V. 27. "Thou shalt love."—Love is the fulfilling of the law, it is all comprehensive. He who loves God will not fail to obey; and he who loves his neighbor will not do him injury.

V. 28. "This do, and thou shalt live." Impossible, we say. Yes, for us; but not for Him. He has done, all perfectly, and by faith His righteousness is ours.

V. 29. "Who is my neighbor?"—The second question was asked, not for information, but by way of puzzling the Master, and finding some escape for himself from the logical conclusion to which his own reply would inevitably lead. So we often raise needless

questions when He commands, hoping that we will discover an excuse for not obeying fully.

V. 30-35. Moody's notes on this parable are so excellent that I just copy them as they are found in his book, "Notes from my Bible."—"A certain man."—The whole human race. "Went down."—Fell. "From Jerusalem"—The place of blessing, Psalm lxxvi. 2. "To Jericho."—The place of curse, Josh. vi. 26. "Thieves."—Satan and his angels. "Stripped him of his raiment."—Satan stripped man of his innocence. "Wounded him,"—A wound which brought death to mankind. "And departed."—Having set man going, Satan could leave him on the downward path, Prov. xxix. 15. "Leaving him half dead."—Dead in soul, mortal in body. "By chance."—That is by coincidence. "A certain priest."—The law. "Came down that way."—The same downward path, Ps. xlix. 7. "Passed by on the other side."—Unable or unwilling to help. "Likewise a Levite."—Ceremonials. "A certain Samaritan."—Jesus incarnate. "Came where he was."—Became partaker of flesh and blood, Heb. xi. 14. "Bound up his wounds."—With his stripes we are healed at Calvary. "Pouring in oil and wine."—Pentecost. "Set him on his own beast."—Putting man in His own place, Eph. ii. 6. "And brought to an inn."—The influence and friendship of some fellow-Christian. "When he departed."—To return to Heaven. "He took out two pence."—Two gifts, Eph. iv. 7. "Take care of him."—Gal. vi. 2. "I will repay thee."—Matt. xxv. 40. "When I come again."—His second coming.

V. 37. "Go and do thou likewise."—Let us each take this as a personal command, and pursue our way with eyes and hearts open to see and relieve those who are in trouble of soul, who have fallen among thieves, and who are bruised and wounded by the bondage of sin.

BY WAY OF ILLUSTRATION.—

"Who is my neighbor?" v. 29. According to Webster, a neighbor is: 1. One who lives near another. 2. One near in sympathy and confidence. 3. One of the human race. A minister solicited aid for Foreign Missions. The gentleman refused him with the reply, "I don't believe in Foreign Missions. I want to benefit my neighbors." "Who are your neighbors?" "Those around me." "Those whose land joins yours?" "Yes." "How much land do you own?" "About five hundred acres." "And how far down do you own?" "Why, I never thought of that before, but I suppose I own half way through." "Exactly, I suppose you do, and I want this money for the heathen neighbor whose land joins yours at the bottom."

A converted Chinaman says, "I was down in a deep pit, half sunk in the mire, crying for some one to help me out. As I looked up I saw a venerable, grayhaired man looking down at me. 'My son,' he said, 'this is a dreadful place.' 'Yes,' I answered, 'I fell into it. Can't you help me out?' 'My son,' was his reply, 'I am 't' infu-ius. If you had read my books, and followed what they taught, you would never have been here.' 'Yes, father,' I said, 'but can't you help me out?' As I looked he was gone. Soon I saw another form approaching, and another man bent over me. . . this time with closed eyes and folded arms. He seemed to, be looking to some far-off place. 'My son,' Buddha said, 'just close your eyes and fold your arms, and forget all about yourself. Get into a state of rest. Don't think about anything that can disturb. Get so still that nothing can move you. Then, my child, you will be in such delicious rest as I am.' 'Yes, father,' I answered, 'I will when I am above ground. Can't you help me out?' But Buddha, too, was gone. I was just beginning to sink into despair when I saw another figure above me, different from the others. There were marks of suffering on His face. I cried out to Him: 'O, Father! can you help me?' 'My child,' He said, 'what is the matter?' Before I could answer Him, He was down in the mire by my side; He folded His arms about me and lifted me up; then He fed me and rested me. When I was well, He did not say: 'Now, don't do that again,' but He said: 'We will walk on together now,' and we have been walking together until this day." This was a poor Chinaman's way of telling of the compassionate love of the Lord Jesus.—S. S. Lesson Illustrator.

Prayer sometimes tarrieth like a petitioner at the gate, until the King cometh forth to fill her bosom with the blessings which she seeketh. The Lord, when He hath given great faith, has been known to try it by long delayings. He has suffered His servants voices to echo in their ears as from a brazen sky. Unanswered petitions are not unheard. By-and-by thy suit shall prevail. Canst thou not be content to wait a little? Why not Thy Lord's time be better than thy time? By-and-by He will comfortably appear to thy soul's joy, and make thee put away the sackcloth and ashes of long waiting, and put on the scarlet and fine linen of full fruition.

## 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.]

### Montreal Notes.

THE Chinese New Year begins on our thirteenth of February, and is always rigidly observed as a holiday as well as the two weeks that follow, if they can afford it. All their lawful debts must be paid up before that date if they are to preserve their own self-respect or the regard of their fellow countrymen. The scholars in the Chinese Sabbath-schools of the city concluded that it was an appropriate time to pay some part of the debt of gratitude to their teachers and other friends. Accordingly, under the guidance of Dr. Thomson, they made all their arrangements, and invited them to an entertainment in the lecture room of St. Paul's church, on the evening of the 17th. It was the coldest night in all the year, but the hall was crowded to the door; for it had come to be known that John was going to do things handsomely. Nor were they disappointed. The place had been beautifully decorated with banners and flowers in the Chinese style, the refreshments were abundant and the programme was largely his own. Dr. Barclay had been asked to preside, but was unable to do so, owing to an engagement out of the city, and the chair was taken by the Rev. Mr. Mowatt. Many of the city ministers were present, and a short address expressive of his sympathy with the work among them was delivered by his Worship, the Mayor. The most striking feature of the entertainment was the music of the Chinese orchestras, which excited no little interest and amusement. The whole affair made it abundantly evident that the Chinese are deeply grateful for the kindness that has been shown them by their Christian teachers and that they are exceedingly anxious to retain the good will of the citizens. It testified also to the strong influence which Dr. Thomson has succeeded in acquiring among them.

THE tenth anniversary of Melville church, Westmount, was observed by special services on the 16th inst. The preacher for the day was the Rev. W. T. Herridge, of Ottawa, who gave two most excellent and appropriate discourses to large congregations. This church, under the pastorate of the Rev. J. MacGillivray, has grown rapidly and is certain to be ultimately one of the most important congregations in the city.

THE anniversary services of Zion church, Carleton Place, on the 16th inst., were conducted by the Rev. Prof. Scrimger, of Montreal. Notwithstanding the unusually severe and stormy weather, there was a large attendance, especially in the evening, when St. Andrew's congregation dismissed its service that their people might be free to attend. The collections on Sunday amounted to \$115, and a soiree on Monday evening brought in \$40 more.

A NEW Presbyterian church was opened at Metcalf, Ont., on the 9th inst., by the Rev. Dr. Smith, of Queen's College, assisted by the pastor, the Rev. Orr Bennett. The building is of wood, with high cut stone foundation, and has a capacity for seating 250. The Sabbath school-room is connected with the church by folding doors and will hold 50 more. The whole is furnished in the best style. The entire cost is \$1,200, the whole of which except about \$100 is provided for and most of it paid.

THE church at Westport, Ont., was totally destroyed by fire on the morning of the 17th. The loss is about \$5000, with an insurance of about \$2,000.

IT is announced that the congregation of Melville church, Fergus, has extended a unanimous call to the Rev. J. H. MacVicar, son of Principal MacVicar, and late of the Henan Mission. Mr. MacVicar is at the present time supplying the pulpit of Westminster church owing to the illness of the Rev. M. S. Orrey.

AT the first communion service in the new St. John's French church, 600 persons were received into full membership, 100 of these being a recent convert from Roman Catholicism.

A SPECIAL collection in aid of the Armenians was taken up in Chalmers church, Quebec, on the 9th inst. which amounted to \$75.

IN Quebec and in Montreal East, Lacroix church, the work is opening out in such a manner that the missionaries are calling for further assistance in order to overtake it. In the present state of the fund no extension can be thought of. But the political events of the day are such as to suggest very plainly the possibility of a widespread movement throughout the province.

THE Rev. T. Charbonnel, French missionary at Sherbrooke and vicinity, reports six Roman Catholic families added to his mission during the past half year.

A CONVERSATION was held in the Morrin College on Friday evening, 14th inst. There was a good attendance of the friends of the college. The Rev. Professor Sharp gave a short address, and there was an interesting programme of vocal and instrumental music. Refreshments were served during the evening.

THE congregation of St. Andrew's church, Three Rivers, sent \$35 to the Armenian Fund.

### Northwest Notes.

THE Rev. A. Matheson, of Balgonie, had a narrow escape from freezing to death on the prairie a fortnight ago. He left home on Saturday, the 15th ult., to conduct the usual services on the following Sabbath, but was caught in a blizzard and had to spend the night out of doors. Next morning found him within ten minutes' drive of a farm house where he received every attention. He was unable to get home for several days on account of the severe weather but seems none the worse for his adventure.

THE Prince Albert correspondent of the Winnipeg Free Press says that the Rev. Archibald Lee, of Kamloops, who is filling the Prince Albert pulpit, is making a very favorable impression and is likely to be called.

MR. D. M. Telford, an elder in Knox church, Winnipeg, lectured in the church last week on "Scottish Characteristics," illustrating his address by readings from Ian MacLaren.

FRIDAY, the 7th inst., was Alma Mater day in Manitoba College and was celebrated in a style worthy of the growing body of its graduates. The lady graduates gave an "at home" in the afternoon which was well attended by "old boys" and other friends of the College. The corridors and several of the public rooms were prettily decorated with flowers, shades over the electric lights, and festoons of bunting in the College colors. Refreshments were served and there was good music, but best of all was the opportunity of meeting old college friends and reviving the incidents of by gone days. In the evening came the annual alumni dinner. The professors were present and a good representation of the graduates, especially the lady graduates. Sister colleges and sister societies were represented too. There was plenty of lively speaking, some excellent music and altogether an enjoyable evening.

THE annual meeting of the Presbyterian congregation, Treburne, took place on the evening of January 21st. A large number of the congregation were present. Rev. A. MacTavish, pastor, occupied the chair. The managers and Ladies' Aid presented a printed report, and the various societies, viz.: Sabbath School, Senior Endeavor, Junior Endeavor, W.F.M.S. and Session presented written reports. Next in order was the election of managers, trustees and ushers. After the business part was disposed of the Ladies' Aid served refreshments, which with the encouraging reports put the congregation in fine social humor, and all felt that things were in good shape for another year's work. The debt being greatly reduced the congregation is now on a good financial basis. A hearty vote of thanks was given to the various societies. The meeting was closed by all singing "Blest Be the Tie that Binds," and the benediction pronounced by the minister.

MR. ALLAN MORRISON and a number of the Highland Crofter colony in South-Western Manitoba have been sent across the Atlantic by the Provincial government to interview the Imperial government and try to secure some remission of the heavy and hopeless burden of debt under which these settlers are laboring. Money was advanced to assist the Crofters in this country and to enable them to establish themselves on farms, but much of it was spent extravagantly and foolishly so that the settlers

reaped no permanent benefit from it, although the expenditure was under the direction of an officer appointed by the government. They have done, upon the whole, as well as could have been expected, considering how entirely new their circumstances were, but there is no prospect whatever, at least in many of the cases, that they will ever be able to repay the money advanced to assist them, hence the deputation. Mr. Morrison is a student of Manitoba College who spent a summer among the Crofters as a student missionary.

A MASS meeting of the citizens of Winnipeg called by the Ministerial Association, was held in Grace church on Thursday evening, the 20th inst., to discuss and take action on the Armenian atrocities. The meeting, which was well attended, was presided over by the Rev. Dr. DuVal, who read letters from missionaries among the Turks, confirming the accounts of persecution which have appeared in the newspapers. Speeches expressing sympathy and suggesting avenues through which the people of Winnipeg might assist, were made by the Rev. Archdeacon Fortin and Principal King, and a series of resolutions presented by the Rev. G. R. Turk was adopted. A collection was taken up, and arrangements were made for the collection and transmission of further sums of money.

AUGUSTINE church reports that the number on the communion roll has increased to 127. The amount collected for missionary and other schemes of the church was \$593, distributed as follows: home missions, \$175; augmentation, \$70; Manitoba College, \$155; foreign missions, \$150; French evangelization, \$10; aged and infirm ministers' fund, \$17; widows and orphans, \$5; assembly fund, \$5. To these amounts the Woman's Home Missionary Society contributed \$35, the Woman's Foreign Missionary Society, \$36, and the Sabbath school, \$50. There is no debt on the church, and the revenue more than covered all expenses. A Young People's Society has been organized with a membership of forty-one. Managers were elected as follows: Messrs. Chas. Steele, G. H. Greig, W. S. Chisholm and A. C. Archibald.

AT the annual congregational meeting of St. Andrew's church, Winnipeg, the report of the session showed that 135 names had been added to the communion roll and seventy-eight removed, leaving the present number 960. There were 120 baptisms of infants and six of adults. There are 375 subscribers by envelopes who promise the sum of \$95 per week, the total collection per Sabbath amounts to \$105. The total amount of revenue amounted to \$19,239. The debt amounts to \$29,225. The total average attendance in the Sabbath school is 501, an increase of thirty-four over the previous year. The total receipts of the Sabbath school were \$659. The congregational W.F.M.S. reports forty-five members and receipts to the amount of \$126. Messrs. R. R. Scott, J. A. Platt and G. Simpson were elected managers. A table laden with china and silverware, an easy chair and a bronze piano lamp were presented with a complimentary address to the Rev. Joseph and Mrs. Hogg.

THE annual meeting of Knox church, Carberry, was held on Monday, January 6th. A large number of members and adherents were present. Rev. D. Carwell presided. Encouraging reports were presented from the session managers, Sabbath school, W.F.M.S., Ladies' Aid and Y.P.S.C.E., all of which showed substantial progress during the year. The net increase in membership was thirty-one, leaving the number on roll at close of year 115. Contributions from all sources were \$1,935, which amount was divided as follows: ordinary church purposes, \$1,355; removal of church debt, \$316, and \$234 for the schemes of the church.

### General.

THE anniversary services of South Side church, Toronto, were held the last two Sabbaths. Rev. Dr. Jackson, of Galt, occupied the pulpit on Sabbath, 16th inst., and Rev. Mungo Fraser on the 23rd inst.

ON the evening of Friday, January 31st, the members of the White church and Langside congregation to the number of over a hundred gathered at the manse and presented their pastor, their Rev. Andrew Macneil, M.A., and his wife with a valuable set of furs to each, accompanied by an appropriate address, to which Mr. Macneil fittingly responded. A most enjoyable evening was spent with games

music, vocal and instrumental, after which the ladies of the congregation served lunch from the well-filled baskets brought by them.

The annual meeting of Knox church, Clifford, was held on February 3rd. The reports of the session, Sabbath school, Christian Endeavor and W. F. M. Society all indicated that the affairs of the congregation were in a very satisfactory condition.

The Rev. Dr. Warden delivered a missionary address in College street church on Sabbath evening, the 16th inst. The address is an admirable presentation of the mission work accomplished in the Presbyterian Church in Canada during the last twenty-five years, both in the Home and Foreign fields.

A LARGELY attended meeting was held in Knox church, Guelph, for the purpose of moderating in a call to a minister. Rev. Dr. Torrance presided, and after religious services, proceeded to the moderation. The call came out unanimously in favor of the Rev. Neil McPherson, of Petrolia, in the Presbytery of Sarnia.

ON Tuesday, the 18th inst., a deputation from St. Mark's Presbyterian church waited upon Rev. J. A. Morrison, B.A., minister of East Presbyterian church, at his home, 255 Carlton street, this city, and presented him with some valuable theological books in grateful acknowledgement of his efficient services as moderator of their session during the recent vacancy.

ON January 7th the congregation of Colawold was united with Rothsay congregation as a part of that pastoral charge with the Rev. Henry Edmison, B.A., as their pastor. The congregation of Moorefield, formerly connected with Rothsay, was at the same time united with Drayton to form another pastoral charge. Mr. Edmison was appointed moderator of Moorefield and Drayton.

THE annual meeting of the McAll Association will be held Thursday, March 5th, at 8 p.m., in the lecture room of the Bloor Street Baptist church, corner of North street. The chair will be taken by the pastor of the church. Addresses will be delivered by prominent ministers and lay men of the different denominations. Rev. Dr. Parsons will represent the Presbyterian Church. Reports of the work will be read.

THE Rev. Wm. Cochrane, D.D., will deliver his celebrated lecture on "St. Paul in Rome," in College street Presbyterian church, Toronto, on Friday evening, 28th inst. The doctor having visited Rome, is able to speak with all the vividness of an eye-witness of the scenes of St. Paul's imprisonment and martyrdom. On Saturday, the 29th inst., the doctor will address the students in Knox College, and on the Sabbath following, March 1st, will preach in College street Presbyterian church on the occasion of the Sabbath school anniversary.

REV. DR. MOFFATT, the efficient and energetic agent of the Upper Canada Book and Tract Society, preached in the Egmondville Presbyterian church on Sabbath morning last, and in the Presbyterian church, Seaforth, on Sabbath evening. On Monday evening, the annual meeting of the society was held, in the basement of the latter church. The night was stormy, and those present were repaid for coming out. The chair was occupied by Dr. McDonald, and a most interesting address was delivered by Dr. Moffatt, descriptive of the operations of the society, and the noble work being done by it. During the past year the society distributed, by sale and gifts, over ten thousand copies of the Scriptures, and thirty thousand other religious books, besides immense numbers of religious tracts. This is missionary work of the most practical and useful kind, and those engaged in it should receive the cordial and generous sympathy and support of all who wish to aid in the great work of bettering humanity. We hope that when the collectors for this society call upon the people of this and other districts for contributions, the response will be in keeping with the great importance of the work.

THE new Presbyterian church at Metcalfe, Ont., was opened on Sabbath, February 9th, by the Rev. Dr. Smith, of Queen's College, Kingston, assisted by the pastor, the Rev. Orr Bennett. The church was crowded at both services. On Monday evening, February 10th, the church was again crowded to listen to addresses, music and recitations. The collections amounted to about two hundred dollars. The church is built of wood with high oct stone for a base. The auditorium is

40 x 43 feet, with a Sabbath school annex 22 x 24 feet. The church proper seats 250, while the Sabbath school room is seated for eighty. The latter is so connected with the church by folding doors as to allow all its occupants to sit facing the pulpit and in full view of it. A large square tower furnishes a roomy vestibule, giving access to both the church and the Sabbath school room. The furnace is so arranged that either building, or both, can be heated. The pews are of the latest design of the Globe Furniture Company, Walkerville, of solid oak, highly polished, with pulpit, communion table, and chairs to match. These were provided by the Ladies' Aid Society at a cost of \$415. The total cost of the furnished building is \$4,200, of which the full amount except about a hundred dollars, is subscribed, and two-thirds of it is paid.

THE Glengarry Presbytery held its 19th annual S. S. convention at Martintown, on Tuesday and Wednesday, 21st and 22nd Jan. Rev. J. S. Burnet, pastor of St. Andrew's church, gave a hearty address of welcome which was responded to by the Rev. A. K. MacLennan. The large edifice was filled up stairs and down with eager listeners. A list of the topics discussed will give an idea of the mental and spiritual feast provided:—"The Teacher's Spiritual Equipment," by Rev. A. Graham; "Duties of Parents to the S. S.," by Mr. Coyford, of Montreal; "The Possibilities of Childhood," by Rev. J. Cormack; "The Shorter Catechism in the S. S.," by Rev. Thos. Mitchell; "The S. S. in Relation to the Amusements of the Day," by Rev. A. Russell; "The Teacher and his Text Book," by Rev. N. A. McLeod; "Conference on Temperance," led by Rev. D. McLaren. A large place was assigned to Mr. Geo. H. Archibald, of Montreal, Secy. of the S. S. Union of Province Quebec, who gave three addresses on the following themes:—"How to Hold a Class," "Principles of Teaching," and an address to Children on "Next S. S. Lesson," and also took charge of the question box. Dinner and supper were provided free in the hall near by. The convention gives \$120.00 annually to support a native preacher in Formosa, besides smaller sums for other purposes. Many other ministers and S. S. workers took part in various ways which need not be given in detail.

THE new church now in course of erection at Hennessey's corners for the congregation of the Haynes avenue Presbyterian church, St. Catharines, is nearing completion, and on Sabbath, February 9th, the first service was held in the edifice. The church proper is not ready for occupation, but the Sabbath school room is completed and so far as the work has been done it is free from debt. The Sabbath school room is a bright, cheerful and most comfortable room, and until the building is completed the congregation will worship in it. Special services were held on Sabbath, city ministers occupying the pulpit for the pastor, Rev. W. H. Geddes. In the morning, the Rev. J. H. Ratcliffe preached a most interesting sermon taking for his text, Isaiah iv. 5. In the afternoon, after the regular Sabbath school lessons, the Rev. Jesse Gibson, pastor of the Queen street Baptist church, addressed the scholars and a large number of friends in a most interesting manner. Rev. Trotter Carr also addressed those present. In the evening, Rev. James Murray, B.D., preached. He took as his subject the miracle of the loaves and fishes and dealt with the social problem. "What to do with our poor." The services were all bright and happy, full of glad songs of praise, in which the congregations joined heartily and all present wished the pastor and officers of the church every success in bringing their work to a happy conclusion. Collections were taken up at each service for the building fund and quite a neat little sum was realized. Despite the inclement weather the school room was crowded at each service.

#### Presbytery of Lindsay.

THIS Presbytery met at Uxbridge on the 18th inst., Rev. D. Y. Ross, M.A., moderator, presiding. There was a good attendance of ministers and elders. Minutes of meetings held at Woodville, December 17th, and at Cambray, on January 7th and 20th, were read and sustained. Rev. W. K. McCulloch being present, was invited to sit as a corresponding member. The scheme for payment of expenses of commissioners to the General Assembly, being reported upon favorably by sessions,

was adopted. After due consideration, Dr. G. D. Robinson, of Princeton, N. J., was nominated for appointment to the chair of Old Testament Literature and Exegesis; and Rev. J. McD. Duncan, B.A., to that of Apologetics and Church History, in Knox College. Augmentation to the extent of \$200 was asked for Cambray and Oakwood, recently settled. Claims for the past year were passed, and the following grants asked for the ensuing year: Coboconk, etc., \$300; Minden, etc., \$260; Sobright, etc., \$2 per Sabbath. The missionaries now in charge were nominated for re-appointment to their respective fields for the ensuing year. The Assembly's remittance decreased representation who disapproved. Rev. J. M. Cameron read the report on church life and work, which was approved. Mr. W. G. Hanna gave the report on Young Peoples' Societies, which was also approved. The W. F. M. S. report was presented, and Presbytery expressed appreciation and sympathy. Rev. Prof. D. M. Gordon, B.D., Halifax, was nominated for moderator at the next Assembly. Rev. Mr. Ross, and G. F. Bruce were appointed on Synod's committee on bills and overtures. A hearty vote of thanks was tendered the Baptist brethren for the use of their church. Next meeting will be held at Beaverton on April 1st, at 11.30 a.m.—P. A. McLEON, Clerk.

#### Presbytery of Huron.

THIS Presbytery met in Seaforth on the 21st January. Mr. Muirgrave was appointed moderator for the ensuing six months. Session records were examined and attested. The following deliverance was adopted respecting the death of Dr. Reid. The Presbytery of Huron in session assembled having heard of the death of the Rev. William Reid, D.D., senior clerk of the General Assembly and general agent of the Presbyterian Church in Canada, would acknowledge the sovereign hand of the Great Head of the Church in removing his servant from the Church militant to the Church triumphant, and the loss which our Church sustains of one who was so eminently qualified to fill the responsible offices which he held. So faithfully and carefully has he for the past forty-three years administered the funds of the Church, that no loss has been sustained. The Presbytery would at the same time thank God that he was spared so long to advise and counsel the Church in its varied work—his life and labors being so closely connected with the college, that many of our ministers feel that in the death of Dr. Reid they have lost a very intimate friend; and it would express its deep sympathy with the widow, and members of the family, in this their time of severe affliction, and would pray God to sustain them with the consolations of that Gospel which he in his lifetime preached to others. The next meeting is to be held in Hensall on the 10th of March, at 10.30 a.m.—A. McLEAN, Clerk.

#### Paris Presbyterial W.F.M.S.

THE eleventh annual meeting of the Women's Foreign Missionary Society of the Presbytery of Paris, was held in St. Paul's church, Ingersoll, on the 13th February, 1898. Three sessions were held, and the meetings were exceedingly interesting and successful. Notwithstanding the severe storm, there was a large attendance of delegates at the morning business session. The president, Mrs. Hall, of Woodstock, occupied the chair. After devotional exercises, the notices of motion contained in the monthly leaflets were discussed. The one recommending the reading of the Presbyterial reports at the close of the devotional meeting was approved of. The appointment of a Mission Board secretary for the General Society was approved of if it would lessen the work of Mrs. Shortreed, the home Secretary. A feeling of pleasure prevailed when it was announced that the notice of motion from Brockville auxiliary proposing a change in the disposal of our money, had been withdrawn, as this Presbyterial is loyal to the constitution as it stands. With regard to the notice from Kingston, the feeling of the meeting was strongly opposed to the suggestion that a change should be made in the manner of paying the salaries of married missionaries, which would, if adopted, make the wives responsible for active mission work to the W. F. M. S., and it was resolved to leave this matter in the hands of the board. The election of officers then took place. Mrs. Hall was urged to accept the office of president

again, but to the regret of all, could not accept. The results of the election were:— president, Mrs. Kirton, Woodstock; 1st vice-president, Mrs. Ball, Woodstock; 2nd vice-president, Mrs. Thomson, Ayr; 3rd vice-president, Mrs. W. A. McKay, Woodstock; 4th vice-president, Mrs. Patterson, Embro; cor. secretary, Mrs. Watson, Ayr, rec. secretary, Mrs. Cameron, Ayr; treasurer, Mrs. Robertson, Ingersoll; librarian, Miss Anna McPherson, Glenmorris. As Mrs. McWhirter, who has been the faithful and esteemed cor. secretary for a number of years, is not now living within the bounds of the Presbytery, a resolution was passed expressing the deep regret that was felt in parting with her. Great interest was taken in the supply to be sent to the schools in India this year, and it was decided to make Paris the shipping point, and to invite the auxiliaries and mission bands to meet there and see the contributions sent in. The ladies of St. Paul's church provided a most delightful lunch in the lecture-room of the church. The afternoon session was opened with devotional exercises, conducted by Mrs. Hardie, of Ayr, and Mrs. Cockburn, of Paris. The president in her address, said that active interested work in Foreign Missions acted as a stimulus in all the other departments of church work, and spoke of the personal interest that the members should have in the twelve missionaries in foreign fields, who have been in one way or another associated with this Presbytery. The report of the secretary showed that all the societies were earnest and active in their work, that a very liberal supply of clothing had been sent to Regina school, the weight being 2,750 pounds, and the value \$1,166 83, a very large proportion being new material. There are now 19 auxiliaries and 14 mission bands, 33 in all. The total contribution sent in was \$1,728.53, a slight decrease from that of last year. Miss McCaughey sang very sweetly a sacred solo, and a little girl of the Mission Band touched the hearts of all by her recitation. Mrs. Harvie, Foreign Mission secretary, gave an eloquent address on the work in the Northwest, picturing from personal observation the sad condition and degradation of the Indian women, telling of the self-denying and successful work done by our missionaries and teachers in the Reserves, and of the incalculable amount of good that results from the supplies of clothing sent by the Women's Foreign Mission Society. At the evening meeting, the Rev. Mr. McDonald, of St. Thomas, in a very eloquent address referred to the prevailing lack of knowledge in regard to mission work as being one of the chief causes of the absence of interest in it, urged the necessity of circulating the facts and experiences of this work, and of keeping in constant sympathetic touch with the various mission fields. The Rev. Mr. Patterson, of Embro, who was appointed to represent the Presbytery, was unable to reach Ingersoll, on account of the state of the roads. Rev. Mr. Hutt, who occupied the chair, very ably presided and addressed the meeting, showing his hearty sympathy with, and appreciation of the work of the Women's Foreign Mission Society. The meeting was one of the most enjoyable ever held by this Society.—*Con.*

#### Sarnia Presbyterial W.F.M.S.

The eighth annual meeting of the Sarnia Presbyterial W.F.M.S. was held in the Presbyterian church, Watford, on February 11th and 12th. On account of the disagreeable weather fewer delegates were in attendance than would otherwise have been there, though nearly all the societies were represented. The president, Mrs. MacTavish, of Parkhill, occupied the chair, and, after devotional exercises, gave a short earnest address. Mrs. Alexander gave a warm welcome to the visiting ladies, to which Miss Stewart, of Napan, replied. The treasurer reported an increase in contributions over last year, the total being \$787, each year seeing us having more contributed. The secretary reported an increase of one auxiliary and five bands during the year, there being now fifteen auxiliaries and eleven bands, with 650 members. Clothing to the value of \$712 was sent to the Northwest. Many of our auxiliaries have their annual thank offering service, showing that there are realizing their privilege of giving as a thanksgiving for many blessings received. The Leaflet is taken in all the auxiliaries, though many were about take it. The principal feature of the afternoon was an address by Mrs. Ball, of Toronto, who spoke on the auxiliary with which she was pleased to be a local auxiliary. A paper on "The

Model Auxiliary," by Mrs. Myatt, of Beochwood, was read in her absence by Mrs. Towers, of Sarnia. At the close of the meeting a bountiful tea which all enjoyed was served in the school-room. The evening meeting was presided over by Rev. Mr. Graham, of Watford, who gave an interesting address, as did also Rev. N. McPherson, of Petrolia. The session on Wednesday morning was devoted entirely to business, the reports of the auxiliaries and bands being read, and many joined in some discussions that were brought up by some questions, so helping to get and give some good hints for the working of our society.

#### Toronto City Mission.

The monthly meeting of the Toronto City Mission was held on Thursday afternoon, in the board room of the Toronto Young Men's Christian Association. The president, Dr. W. B. Geikie, occupied the chair. Mr. Robert Hall, missionary, had just completed his eleventh year's service under the auspices of this mission; and presented his 132nd monthly report, which was of more than ordinary interest, being full of incidents of conversions in the different departments of his work. He has certainly proved the great need of extending this Gospel work among the homes in Toronto by house to house visitation. During January he held twenty-three services throughout the city, conducted eight Sabbath school services in the common jail, also services in the Mercer Reformatory, Industrial Refuge and Convalescent Home. Many cases of destitution were found, even among respectable families. These were instantly relieved by the missionary, who received in voluntary gifts from Christian friends for this purpose during January the sum of \$37 47, and expended \$46.35, of which sum \$22.39 was for fuel and the balance for provisions. Ninety articles of clothing were given to those who needed them. The committee strongly feel that this part of home mission work does not receive the attention due to it, and that this mission has special claims upon the city churches, seeing it was organized by them and is still under their control and direction through the committee in charge, and more especially that God is so abundantly blessing this work. Offerings sent to the missionary, 41 Hayden street, or to the treasurer, Mr. H. L. Stark, 26 Toronto street, will be duly acknowledged.

A. J. GEIKIE, Secy.

#### Correspondence.

##### Music in the Presbyterian Church.

Editor PRESBYTERIAN REVIEW.

SIR.—A remark or two in the letter of Mr. Arthur H. Greene on the above subject in your issue of the 23rd ult. calls for attention. He says, "If any one will take the trouble to look into this matter thoroughly it will be found that just in proportion to the number of restrictions and rules laid down for the guidance of the choir will be the poor quality of music rendered, and just in proportion as choirs are encouraged and not thus hampered will the music and service of praise be improved." These rules are made and this hampering we are told, is done by sessions who, Mr. Greene says, "know very little or nothing on the subject of music." As a choir master of over thirty years experience, I have no hesitation in saying that the very reverse of these extraordinary statements is the truth. Having been for so many years under the influence of various sessions in town and city, I can safely say that the elders as a body are musical in the same proportion numerically as other office-bearers or church workers, and some very much more so. It is also my experience "after looking into this matter thoroughly," that where the choirs adhere to the rules of sessions, the quality of music is such as most conduce to spiritual-mindedness and growth in grace. Under any circumstances it is false to say that the fewer the restrictions the better the music. Permit me also to say that the service of praise in the Presbyterian Church as a whole is not in such a wretched state as it is said to be. I admit that as a Church it has not advanced so far as some churches on the line of introducing separate and other frivolous airs into its service, but for harmony and the manner of its execution it compares favorably with any other branch of the Christian Church in the Dominion. In all departments of church work there is room for improvement, and it is useless to put the blame upon others or

other office-bearers. "Let all the people praise Him," is the command, and let us bear in mind that our God is to be worshipped in spirit and in truth. The motive is not to be to please "strangers," or to tickle the ears of young people, however desirable it may be to keep these in the Church. I am strongly of the opinion that this "young people" cry is something of a myth. It may have been true to a certain extent years ago, but at the present time we have surely reason for thankfulness that a very large proportion of our young people are loyal and faithful to their church home.

In closing permit me to say that I am quite sensible of the importance of good music. I have striven for its improvement for many years, and am doing so still, nevertheless we should not forget that it is a part of the service only, it should not be allowed to overshadow other parts. Is the reading of God's Word, and the prayer, and the preaching too, are they of no importance? Most assuredly they are, quite as much so as the singing. Let us not then blame a whole service because the music is not up to our ideas. Let everything be done decently and in order.

EX-PRECENTOR.

The Rev. Peter Nicol was recently inducted into the charge of Tottenham and Beeton.

#### Home Mission Committee.

The regular half-yearly meeting of the Home Mission Committee will be held in St. Andrew's church lecture room, Toronto, on Monday, the 23rd March, at 7.30 p.m.

All claims for the past half year should be forwarded to the Secretary, Rev. Dr. Warden, not later than March 15th.

Ministers, Licentiates, Students and Catechists, desiring appointment during the ensuing summer months or for longer periods, must have their applications in the hands of the Secretary by the same date. Blank forms can be had on application to the Secretary. This is absolutely necessary, in order that a complete list of applicants may be prepared and printed before the date of meeting.

Presbyteries and congregations are again reminded, to forward without delay their contributions to the Home Mission Fund, that the Committee may know exactly, before the day of meeting, what funds are available to meet the claims for the past half year. These should be sent to Rev. Dr. Warden, Confederation Life Building, Toronto.

In the appointment of missionaries, preference will be given to Theological students, offering their services for a period of 18 months.

WM. COCHRANE,  
Convener,  
Home Mission Committee.

Braintree, Feb. 22nd, 1896.

#### Canadian Order of Foresters

TENTH ANNUAL

### Grand Concert

MASSEY MUSIC HALL

Thursday Eve, March 5th, 1896

In behalf of the Benevolent Funds of the order.

ARTISTS:

Miss Agusta Dorothy Robinson; Mrs. J. Trew-Gray; Miss Alexandrina Ramsay; Miss Kate Archer; Mr. W. E. Randle; Mr. Oscar Winborne; Master Michael Young; Mr. T. A. Baker; Mrs. H. M. Bight, accompanist.

TICKETS 25c. & 50c. All Seats Reserved.

Pian opens Monday, 10 a.m.

### PRIZE BREAD

FOR ORPHANS' HOME

On the 15th March, 1896, we will give the following prizes to our customers (not regular bakers) for the best bread made from our

#### Good Luck Flour

1st prize—1 Bag Flour, 2nd prize—1 Bag Flour, 3rd prize—1 Bag of Flour, 4th prize—1 Stone Flour, 5th prize—1 Stone Flour, 6th prize—1 Stone Flour. All prizes are at once. Be sure and try for a year.

E. J. HENRY  
General Grocer

100 St. George Street, West

**THE CHURCH ABROAD.**

The Rev. James Macmillan, Nairn, has accepted the call of the Landsdowne Congregation, Glasgow.

The Ivy Place congregation Stranraer resolved to replace the present church with a new structure, which is estimated to cost about £3,000.

Amongst the contributions received for the Highlands by the treasurer of the Free Church during last quarter were £100 from Mr. Robert Macfie of Airds.

The Rev. J. L. King, formerly of the Evangelical Union, has petitioned the Free Church Presbytery of Glasgow for admission as a minister of the Free Church.

The Rev. Robert Fisher, Jedburgh, is to be recommended for the vacancy in the West Parish Church, Aberdeen caused by Dr. Mitford Mitchell's retirement.

At a meeting of Kirkcaldy Presbytery last week the Rev. Mr. Muir, Methil, was elected Moderator in room of the late Mr. Johnstone of St. James' Parish Church.

The Presbytery of Perth have agreed to appoint an assistant and successor to the Rev. W. M. S. Hamilton, St. Martin's, and to allow him a retiring allowance of £100 per annum.

The Stirling Free Presbytery have agreed to moderate in a close call to Mr. A. N. Boyle, M.A., Free St. James', Edinburgh, to Larbert Free Church, in succession to the late Rev. Mr. Ballfour.

The Presbytery of Kirkcaldy have passed a resolution against the granting of further public funds, either imperial or local, to denominational schools which are not subject to public control.

Contributions within the Presbytery of Paisley towards the Sustentation Fund for the past eight months amounted to £1,890 10s. 3d., as against £1,934 18s. 8d. last year—a decrease of £44 8s. 5d.

As the result of the congregational vote the Rev. Peter McGregor, M.A., of Glencoe, has been unanimously elected minister of the parish of Assynt, in succession to Mr. Robertson, translated to Fearn.

The Missionary Association in connection with the United Presbyterian Church, Polokwane, have appointed Mr. John McCraig, missionary, in room of Mr. John Aitken Clark, who recently received an appointment in Edinburgh.

The Rev. Mr. Munro, assistant in Free Tron Church, Edinburgh, has been appointed to the assistantship in Free Ladyloan Church, Arbroath, vacant by the ordination of the Rev. John Haggart to Methlick Free Church, Aberdeenshire.

There has been a marked increase in the Sustentation Fund of the Presbytery of Hamilton. The 19th March has been fixed for the induction of the Rev. Mr. Marshall as colleague and successor to the Rev. David Ogilvy, Motherwell.

It has been unanimously agreed to present a petition to Melrose Presbytery to moderate in a call to the Rev. James Lorimer Munro, M.A., presently assistant in the church, to become colleague and successor to the Rev. John Lawson, First U.P. Church, Selkirk.

On Friday night a concert in aid of the building fund of the new Established Church at Yoker (Rev. Mr. Lambie) was given by a party of ladies and gentlemen in Blairdardie Schoolhouse, Drumchapel. The hall was completely filled by an appreciative audience.

The Rev. A. Gibson, B.D., who for over three years has been assisting in Landsdowne U.P. Church, Glasgow, was presented with a gold watch and chain and a purse of sovereigns on the occasion of his appointment to the Free Church of Kinfauns. On Thursday, the 30th ult., he was ordained and inducted to the pastorate of Kinfauns congregation.

At the annual meeting of Renwick Free Church Mission, Glasgow, the Rev. D. Elder Omand, assistant, Free North, Stirling, was presented with a handsomely bound copy of "Chambers' Encyclopedia" ten volumes (new edition), by the elders, deacons, and a few of the members of Renwick Free Church, in recognition of his services as missionary of the congregation from January, 1873, till November, 1898.

# A DAILY TORMENTER! THOUSANDS OF VICTIMS.

## PAINE'S CELERY COMPOUND NATURE'S TRUE CURE.

### THE KING OF DYSPEPSIA MEDICINES.

The acknowledged King of dyspepsia medicines! This high position has been gained by Paine's Celery Compound, after years of grand success in every province of the Dominion. Our ablest legislators, our most eminent judges, the clergy, medical men, business men, and thousands in humbler callings, unite in proclaiming the grand and curing virtues of Paine's Celery Compound. It has cured the worst cases of dyspepsia, indigestion and stomach troubles, after the established formulæ of the medical faculties failed to do the work. Mr. George A. Wiltse, of Athens, Ont., says. "I want to add my testimony in favor of your valuable remedy, Paine's Celery Compound which I have been taking for over a year for dyspepsia, and severe pains in the neck and back of the head. Your medicine has produced a complete cure in my case, and I have recommended it to several friends, who claim they have received great benefit. I can testify therefore, in all honesty, that your Paine's Celery Compound is a very valuable medicine.

## THE LITTLE FOLK.

## That Five Dollar Gold Piece.

"I have given my five-dollar gold piece in the place of one of those new cents I had," exclaimed Ralph Kersey as he took some change out of his pocket.

"You know, I told you, Ralph, to put that five dollar gold piece away in some safe place when your Uncle Alexander gave it to you."

"Yes, mother, I know you did, and I wish I had taken your advice, but I did like to take it out and show it to the boys, you know. Now my pride has suffered a great fall, I can tell you. I would not have lost it for anything, because uncle gave it to me, and on my birthday, too!"

"Well, my son, we all have a great many lessons to learn, and one that you seem particularly adverse to getting is that of taking your mother's advice on many matters pertaining to your welfare. You think you know it all yourself, and nobody can tell you anything. That is your failing, you are so self-opinionated and self-sufficient. What did you buy this afternoon?"

"I bought five cents' worth of peanuts at the stand on the corner, and I believe I gave it to that boy; I paid him in pennies; then I got an orange at a stand down-town, and I paid the car conductor with pennies."

"A hopeless find, I should say at once," said Ralph's eldest brother, who had just come in and heard his mother repeat the story of the loss. "You don't suppose any of those fellows are going to admit for a moment that your five-dollar gold piece was taken by mistake for a new cent?"

"They might be more honest than you make them out to be," rejoined Ralph. "I think now that it is more likely to be that man I got the orange from who has it, for two of the cents I gave him I remember were new, bright ones. The conductor, I know, did not have any new cents among the five I gave him."

"So he is out of the scrape," rejoined the brother. "How about the peanut boy?"

"I am not so positive about giving him new cents as I am the orange man. Still, I think I did pay him in new cents too."

"If you had not such a mania for turning your nickels and dimes all into cents to make more of a jingle in your pockets, you would not have lost your five dollar piece, Ralph. However, I am right sorry for you, for it really is quite a loss. There are so many things you might have bought with that five-dollar piece."

Ralph hardly waited to hear the last of his brother's talk. He was hurrying off to see the orange man.

"No," the orange man said, "you did not give me any five-dollar gold piece, young man, and to prove the truth of his assertion he took a small bag out of his pocket and turned the contents on the stand."

Ralph did not feel quite sure, however, that that was indisputable proof that he had not taken it, for of course it was easy enough to put that gold piece away by itself in some other pocket.

When Ralph got to the corner where the peanut boy usually stood, he had gone away. Ralph felt quite discouraged after he got home, especially as his father and elder brother did not give him the slightest encouragement about ever recovering his property.

A week from that day Ralph said it seemed strange that the peanut boy had not been at his old stand since the day the five-dollar gold piece disappeared. All the family thought the coincidence was proof that he had taken the piece, and for that reason had not come back to his old haunts. But that very afternoon, as Ralph was coming home from school, he saw the peanut boy at his old place again. Before he could speak of his loss, the boy said: "Did you lose anything, boss?"

"Yes, a five-dollar gold piece," exclaimed Ralph.

Then the peanut boy said: "I thought you was the fellow that gave that gold piece to me for a new cent." Then he took a parcel out of his pocket, unrolled wrapper after wrapper until he came to the gold piece. "You see them's alippyery thins, and might get away from me," he said, as he handed Ralph the money. "I was afraid you'd be thinking 't was gone or sure, but I've been sick ever since and couldn't come out."

The peanut boy would take no reward for his honesty. "It belongs to you, boss, it belongs to you, 'taint none of mine."

When Ralph went home and showed his gold piece and told how he had recovered it the family all felt that they had done the

poor boy much injustice by presuming that he was dishonest. But Ralph and his mother became fast friends of the peanut boy and found many ways to show their appreciation of his honest principles during that winter, when he and his mother were ill and suffering.

The peanut boy had a good, honest mother, who although they were in great need, counselled him to find the owner of the gold piece as soon as possible. We find true honesty and a high sense of honour oftentimes where we least expect it, and thus should be very careful not to be unjust to any one, even in thought.

## Telephoning a Dog.

Jack is a coach-dog who found his master by telephone. In some way Jack got lost, and fortunately was found by one of his master's friends, who went to his office, and asked by telephone whether the gentleman had lost his dog.

"Yes; where is he?" was the reply.

"He is here. Suppose you call him through the telephone."

The dog's ear was placed over the ear-piece, and the master said:

"Jack, Jack! How are you Jack?"

Jack instantly recognized the voice, and began to yelp. He licked the telephone fondly, seeming to think that his master was inside the machine. At the other end of the line the gentleman recognized the familiar barks, and shortly afterwards he reached his friend's office to claim his property.

When Caterina Gabrielli went to St. Petersburg in the latter half of the last century, she demanded twenty thousand roubles' salary. "Twenty thousand roubles!" cried Katharine the Second; "for that I could support two field-marshal." "Very well," answered the singer; "your majesty may then have them to sing for you."

