

Pages Missing

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Who Knows?

Who knows ? God knows : and what He knows
Is well and best,
The darkness hideth not from Him, but glows
Clear as the morning or the evening rose
Of east or west.

Wherefore man's strength is to sit still :
Not wasting care
To antedate to-morrow's good or ill ;
Yet watching meekly, watching with goodwill
Watching to prayer.

Some rising or some setting ray
From east or west
If not to-day, why then another day
Will light each dove upon the homeward way
Safe to her nest.

The Gothenburg System.

BY ALEXANDER MILLER.

BRIEFLY stated, the Gothenburg system is that by which the State retains in its own hands the right of dispensing intoxicating liquors, and restrains any private person from doing so. It is claimed by the advocates of the system that in this way some of the most serious evils attending the traffic as at present conducted will be removed. Good drink will be supplied; inferior and adulterated liquor will be a thing of the past. Intoxicated persons and confirmed drunkards will not be supplied with drink. Liquor sellers having no personal interest to serve, and being merely civil servants, will not use any alluring arts to entice people to drink; and so drunkenness will be materially diminished. These are the grounds on which the friends of the system advocate its adoption. And we may at once admit that would be some improvement on that at present in vogue in our colony. But we do not believe that it is the best or most practical system. We believe, indeed, that it would be a bad thing to have it introduced in our land, for the following reasons:—

(1.) Drunkenness is not abolished by the system; the disease is not cured; it is only at best somewhat alleviated. In Norway and Sweden, where that system has been in operation for about twenty-five years, and where, therefore, there has elapsed plenty of time to show what are the results in this direction, recent statistics show that drunkenness has decreased in Norway by 35 per cent. and in Sweden by 35 per cent., or, taking the average of the two countries, we find that under the operation of this system, after twenty-five years, drunkenness has decreased by about 45 per cent. This means that for every 100 drunkards produced under the old system, 55 are produced under the Gothenburg system. In this colony, according to a low estimate, we have 10,000 drunkards out of a population of a million. Were this system, then, according to the experience of Norway and Sweden, after twenty five years we might expect to have, out of a population of a million and a-half, 8,250 drunkards. Now, we do not think that this is satisfactory, and we do not think that

the system is worth fighting for, from which we can only hope for results such as these.

(2.) We find a serious objection in the fact that by this system the State takes the liquor traffic entirely into its own hands. Some theorists of socialist tendencies see in this a good feature, because they think that the State should distribute all supplies to its people, and they welcome this as an instalment of State socialism. But the wisest of socialist systems, theoretical and practical, make no provision at all for the supply of strong drink to the people, regarding it as a thing for which the people have no need; and so even the most ardent socialist need not feel constrained to go in for the Gothenburg system. Our objection to this feature of the system is twofold. It makes the system highly impracticable because it greatly increases the difficulty of the compensation question when it proposes, not to abolish the liquor traffic entirely, but merely to transfer it from private enterprise to state control. It would thus be necessary to hand over to the publicans a large amount of the people's money before the State could take the traffic into its own hands: and advocates of the system generally recognize this. But further, no one who is opposed to the drink traffic could countenance this system, because under it the State, dispensing liquor to the people, becomes directly responsible for the evils of the traffic. Under this system, as we have seen, strong drink would still produce drunkards, and the people as a whole would become directly responsible for the production of these drunkards. The State would be transformed into a gigantic liquor selling concern, and would incur the woe pronounced upon him that giveth his brother drink. We certainly decline to soil our hands with this evil traffic, and will strenuously object to be saddled with this curse.

(3.) But finally, we object to this system because we believe the establishment of it in our country would effectually block the path of Temperance Reform. It is not an easy stepping-stone to something higher and better; it is likely to be a final resting-place for legislation on the subject. The system, as we have said, has been in operation in Norway and Sweden for over twenty-five years. There is no movement towards further restriction of the traffic in either of these countries; nor is there likely to be. Under this system the State gets a deeper vested interest in the traffic. Its revenues from this tainted source are enormously increased, and it will therefore be all the less likely willingly to let them go. Any movement towards further restriction and extinction of the traffic will therefore become much more difficult.

We believe the liquor traffic is an evil thing, and that its consequences throughout our country are of the most disastrous character. We desire to see it entirely abolished and we cannot, therefore, accept or give any countenance to the Gothenburg system of dealing with the traffic,

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Toronto, April, 26, 1894.

Women's Mission Work.

THE great missionary convention last week at Ottawa brought to the notice of the public once more the nature and extent of the most admirable work presented with phenomenal success by the Women's Foreign Missionary Society. The church is to be congratulated on having such an organization. Its work is proof of what can be done by organized effort for the furtherance of the cause of Christ.

In glancing over the record of the past year, there is much to be thankful for. In the first place, there is evidence of an outpouring of the Holy Spirit on the consecrated labors of these mothers in Israel. This is what may be confidently looked for when the work for the Lord is approached in the true spirit of worship, and when it is vouchsafed the abundant fruit is easily observed. It is often a matter of surprise that the society has kept ahead of all expectations, progressing and prospering, overcoming all obstacles, floating on the crest of every wave with an astonishing buoyancy, but the reasons are not far to seek, they will be found in the high character of the membership, in the sense of responsibility which is entertained, and in the ennobling aims which are ever kept in view. The members believe in their work, they have faith in the promise and respect for the command of their Lord. How great results would be won were this spirit to dominate the entire membership of the church and especially those who are active workers, from the minister down? The marked success in the various departments of the Society's work is extremely encouraging. The poor in Manitoba and the North-West have many a tale of gratitude to tell. Patiently and cheerfully articles of clothing, and other comforts are collected and sent over the lines of railway for distribution among the needy in these territories. In this way alone so much has been done that it is quite impossible to estimate the good conferred. Yet it is but a small part of the whole. Away in foreign lands are the missionaries supported by the generous contributions for which the society is but the channel. The women of India, whom male missionaries cannot reach are remembered, and the Zenana work with its enlightenment and emancipation is the result. The lady doctor, trained and skillful, bring ease, and joy, and health, to the neglected and suffering. The gospel is spread abroad with its civilizing accompaniments at the most effective points, and the seed sown in hope is bringing many sheaves. Then other countries are not forgotten. Formosa, China, and in the southern seas, Trinidad and the New Hebrides, share in the means at the Society's disposal.

And these means are not insignificant. Last year the funds amounted to about \$41,000 and other years show amounts varying but little from this sum. It is judiciously administered, and as has been said its bestowal has been blessed.

The society shows a membership of about twenty two thousand, certainly a notable figure yet not as great as the earnest, enthusiastic, and pious officers wish for. Their efforts will be directed during this year to still further increase the membership and the usefulness of the Society. That they may reap the full reward of their zeal is to be fervently hoped.

Federation of Presbyterian Churches.

At the recent meeting of the Executive of the Presbyterian Alliance, Rev. Dr. Cochrane worthily represented his church. The Philadelphia newspapers give considerable space and flattering attention to the part he took in the deliberations of the Committee. One of the daily papers gives the following as the gist of one of Dr. Cochrane's addresses:—In an eloquent address, full of striking points, and interspersed by a large amount of humor, which called forth repeated applause, he advocated closer union between the Presbyterian Churches of Canada and the United States. He stated that although the Presbyterian Church in Canada, was small as compared with the United States, they had 1,000 settled congregations and ministers, 1,300 mission stations, and nearly 500 students and probationers in the mission field. That in addition to their other work, they had foreign missions in India, China, the West Indies, the new Hebrides, Palestine and among the Indians of the North West. He argued that the reformed alliance embracing all the Presbyterian Churches in the world, should be the precursor of closer union between the Presbyterians on the continent of America. After referring to the proposal of Imperial Federation among the British colonies, and that during the past twenty years union had been affected between all the Methodist Churches in Canada, also between the different Presbyterian bodies in Canada, he asked the question why should there not be federation between Presbyterian Churches in the United States and Canada? There were doubtless slight differences between them, but they were one in doctrine, in polity, in the high standard demanded in theological training and they had also like their brethren in the United States occasional heresy trials? Federation of the churches would afford opportunity for united action regarding matters of common interest, such as the reception of ministers into the two churches and the transfer of students and mission work near the boundary line between the United States and Canada. He closed his address by saying a federated Presbyterian Church would be a great moral power even in politics. On both sides there were occasional men who, for political purposes engendered bitter feelings between the two churches, but a united Presbyterian Church which was well known as the constitutional authority of law and order, could do much to crush out unchristian feelings that sometimes are shown on the part of demagogues,

Young Ministers in Australia.

The *Presbyterian* (Sydney) in the course of an article on the work of the Home Mission Committee has the following which raises the curtain on a phase of a pastor's

work in the Antipodes: "Seeing that at present there is no Organizing Secretary, we commend this plan to the careful consideration of the General Assembly. When a promising place is in view and a promising young man lands from the steamer, the Committee should send one of our ablest and most experienced ministers to the promising place for not less than three months, and send the promising young man to fill his pulpit and carry on the work of his parish. That would be nice for the promising young man. He would gain colonial experience after a fashion not altogether detrimental to his self-respect. He would have the opportunity of studying the machinery of our Church in full working order, and would before long get to understand thoroughly how it is put together and how it is worked. Meanwhile the able and experienced minister would be out in the promising field working with energy and speaking with authority, especially on financial matters. He would get the necessary officers appointed. He would go round among the people, pointing out to each individual his financial duty, and getting financial promises duly recorded in black and white. He would feel no shyness about this part of the work, as he would not be canvassing for his own stipend. Whereas the more promising a young man was, the more would he be likely to shrink sensitively from doing the commercial part of the work with the boldness and directness that is absolutely necessary in a new field. The Committee leaves him to sink or swim financially. It is not surprising that a young man gifted with unselfishness and having a proper spirit, sinks rather than swims under such natatory conditions. The able and experienced minister would, on the other hand, go about his work with all the authority of the Church behind him, and no suspicion of self-seeking attaching to him, and would do what was required of him in that manly, independent fashion which tells best with the manly, independent and straightforward Australian."

Greek and Latin Churches. One difficulty in the way of uniting the Greek and Latin Churches lies in the fact that the former is dependent on the state. In Russia, the Czar is the head of the church. In Turkey, the Sultan appoints the patriarchs and bishops, though he is a Mohammedan. That is a shameful fact, but the states concerned would not care to surrender their power, nor to enter into a contest with Roman diplomats from the papal courts. The schism of ten centuries will not be easily healed.

Acerbity of Speech. It was to be expected that in the heat of controversy hard words would be spoken by the opposing forces on the question of Disestablishment in Scotland. But the following specimens are beyond the severities of speech usually indulged in by cultured ministers of the Gospel. Rev. Dr. Marshall Lang says that Prof. Marcus Dod's remark that Christianity is first of all a spiritual force is "nonsense." Rev. Prof. Story speaking to sons of ministers says that Mr. Munro Ferguson, M.P.'s, language was mendacious slander; was that of a costermonger who knew enough of the Bible to add a tinge of gross profanity to the original, and essential brutality to his own vocabulary. Rev. Principal Rainy says he has never seen the time nor cause in which there could be a union on State grounds without plainly betraying Free Church principles. The

Marquis of Tweeddale remarks of Lord Roseberry's Edinburgh speech that cynicism had never in the history of the country reached a deeper depth than on the occasion of the prime minister's extraordinary avowal. And Sir D. C. Buchanan, another eminent layman, taking another view of the situation wisely adds that church defence meetings do little good. The best defence is the preaching of the gospel in the true evangelical sense and so reach the spiritual needs and the hearts of the people.

Rev. John Heron's A visit made recently by Rev. Dr. Views. Heron to Montreal has stirred up much criticism among the Protestant ministers of that city. The opinion expressed by Dr. Heron was formally discussed at a meeting of ministers held in that city on Monday when Rev. Principal McVicar is reported to have objected to a large part of Dr. Heron's teaching. He found in it pantheism, mysticism and socialism. He believed sociology needed attention. It was no crime to be rich. All the saints were not poor, nor were all the sinners rich. He deprecated the stirring up of workmen against capital. What was needed to restore man and society was the faithful preaching of the pure love of God.

Mr. Gordon's Good Work. The phenomenal success of Rev. C. W. Gordon in Scotland on behalf of the North-West, referred to repeatedly in our columns, is further borne testimony to by the following from the Record of the Free Church:—Presbyterianism is said to be growing at a remarkable rate in Canada. It is calculated that it is adding to its strength about 10,000 members a year. In British Columbia, for example, three presbyteries now exist where, twelve years ago, there was only a single minister. Twenty-eight per cent. of the population is reported, in the statistical returns, to be Presbyterian. We are glad to learn that Mr. Gordon has been so successful in inducing such a number of congregations in Scotland to undertake to help effectively for some years.

Getting Even With the Flock. A clergyman in the southern part of New Jersey was forced by his parishioners to resign the charge of his church. In his farewell discourse he addressed the following brief, pointed words to the people of his church: *Dearlly Beloved*—Our parting does not seem hard to me, for three reasons; you do not love me, you do not love each other, and the Lord does not love you. If you had loved me you would have paid me for my services during the last two years; you do not love each other, otherwise I should have had more marriages to celebrate; and, in conclusion, the Lord does not love you, for otherwise He would call more of you to Him." This reminds us, says the *Mid-Continent*, of the minister we once heard of whose resignation was insisted upon by a number of his people. Their opposition to their pastor was very determined and they evinced it in many ways. The pastor having secured an appointment as chaplain of the state penitentiary, announced to his people that at such a time he would preach his farewell sermon. The church was crowded on this interesting occasion. The dissatisfied ones showed their meanness, as the pastor anticipated, by coming out in full force. He very solemnly arose and announced the text: "I go to prepare a place for you." This minister was evidently one ahead.

Canadian Pulpit.

No. 39.

The Quest for Wisdom:

A Plea for the Freer use of Reason in Matters of Revelation.

BY REV. LOUIS H. JORDAN, B.D., TORONTO.

TEXT:—'Wisdom is before him that hath understanding: but the eyes of a fool are in the ends of the earth. Prov. xvii., 24.

This Scripture is a graphic little word-sketch. While we read it, a picture seems to unfold itself before us. Two distinctly drawn figures occupy the foreground of the scene; and perhaps no two persons could by possibility more widely differ. On the face of one of them there beams a look, sober and thoughtful, yet serene and satisfied. The other is a man whose wandering vacant eyes are viewing "the ends of the earth." Intelligence and Ignorance are over-ill-mated companions.

Interpreting the passage thus, does our age believe it? Most emphatically it does believe it. Men to-day rightly appreciate learning; truth, of whatsoever kind, is being eagerly welcomed. At the same time there is a current distrust, and happily a growing distrust, of all that pertains to ignorance. The world has come to endorse the verdict of Scripture, when the latter affirms that ignorance is folly. Some go so far as to declare that contentment with ignorance,—and, much more, all connivance at ignorance,—is palpably a crime.

Thus it has come about that, in our day, knowledge is being diffused as never before in the history of the race. The door of the school stands invitingly open everywhere. From the unpretentious Kindergarten up to the endowed University, regularly graded series of well-equipped Educational Institutions are practically at the service of all who desire to enter them. And besides, there are all sorts of supplementary Schools of Instruction, suited to the circumstances of special classes of students,—night schools, summer schools, trade schools, exclusively professional schools, and all that diversified educational machinery which we now cover by the phrase University Extension.

As the outcome of this exceptional intellectual activity, two results have emerged,—two results which might have been anticipated.

1. On the one hand, many have come to hold an altogether exaggerated idea of the value of mere intellectualism.

Such a view is short-sighted. The human mind is indeed a wonderfully capable instrument. The signal triumphs of cultivated and highly trained thought, during the past century, are quite fitted to fire even a sluggish imagination. Nevertheless there are scores and scores of truths which, if received at all, must be accepted not as facts but as beliefs. Kant has shown conclusively that the mind is so constituted that there are many certainties which lie wholly beyond its reach. The Agnostic, in a sense, is perfectly right, no man can know God, however good may be the grounds for our believing in the existence of a Supreme Spirit. The teaching, therefore, that seeks to deify reason defeats its own end. To clothe that faculty with unnatural, unnecessary and impossible functions, serves only to draw attention to its inherent limitations—serves only, in the end, actually to advertise a weakness which this very procedure is intended to conceal.

2. Hence, within recent years, we have witnessed a protest and a powerful reaction. Another school of opinion has been formed, and it has uttered its dictum. Within the sphere of the higher investigations (it declares), and especially within the domain of religion, reason is of comparatively little value.

Surely, in this instance, the pendulum has swung to the opposite end of the arc! If many have over-estimated the importance of our current intellectualism, it is quite as grave an error to under-estimate its importance. Yet this is undoubtedly the attitude of not a few to-day. Because too much has been claimed for reason in the past, some would now rob it even of its due. Let it be recognized that the human understanding has its limits, boundaries beyond which it must not presume to pass; but within those recognized limits, within those appointed boundaries, it were sheer insanity not to employ it.

What is a Man,
If his chief good and market of his time
Be but to sleep and feed? A beast, no more!
Sure He who made us with such large discourse,
(Looking before and after) gave us not
That mental capability, that Go^d-like reason
To rust in us unused.

Unquestionably a man is as guilty in the sight of God if he fail to exert the abilities with which he has been endowed, as when he urges and strains his faculties beyond their legitimate powers.

Now apply these considerations to a survey of the contents of the Bible. That Book is professedly a revelation from God. In the study of Scripture, in how far are men at liberty to examine and test and question its claims upon their belief and their obedience?

It is the chief complaint of the Reactionists, to whom reference has been made, that men to-day are examining and testing and questioning, whereas in former days they exhibited a meeker and more teachable spirit. To this change of attitude and method is attributed the widespread unbelief of our times, and the doubts which have been raised as to the inspiration and general authority of the several parts of Scripture.

So far, however, is this opinion from being correct, that it may be pronounced the very reverse of interpreting accurately the real state of the case. Not the current doubts of our age, but our beliefs, are the true fruitage of recent investigations and inquiries. Such confidence as we do possess in the inspiration and authority of the Bible rests upon these very inquiries. The microscopical scrutiny to which the books of Scripture have lately been subjected has only served the more fully to confirm our belief in their supernatural character. Instead of being robbed of our faith by the critics, the investigations of experts (ancient and modern) have furnished us with the evidences—and, what is more, with the only existing evidences,—upon which we can retain our theological beliefs intelligently. Faith remains as fervent to-day as ever, but it has grown more robust and confident.

God has a high and holy use for a vigorous and emancipated reason. Even Strauss, arch-sceptic though he was, fulfilled grandly his invaluable mission. The scholars of Tubingen, for they were true scholars, shook the German Universities rather rudely from their sleep, but that rough awakening proved effective. There has been no dozing over New Testament studies during all the interval of more than half a century. But did not Tubingen shatter, or at least shake, our belief in the veracity of the Gospel narratives? By no means; on the contrary, it raised up a host of defenders of the faith,—men who, with their successors, have re-asserted in irrefutable arguments the true divinity of Jesus. And it will not be otherwise with the attacks which are now being made upon the Old Testament: its assailants are proving to be our best friends. They are compelling us to make a re-examination (and a very close examination) of each of the Old Testament Books, and so to arm ourselves with a deeper and more reliable knowledge.

This scholarly attack has called forth,—and from some new and most unexpected quarters,—the scholarly defence: and thus our beliefs have gained precision, alike in conception and in statement. As Farrar reminds us in his "Critical History of Free Thought"—"The various elements of truth—which exist quite often on both sides of the argument—are brought to light by the controversy." But after the struggle, still going on in some quarters, shall have reached its ultimate issue, the residuum of truth which is supplied from even diametrically opposite positions shall become the prize and permanent possession of all believers.



REV. L. H. JORDAN, B.D.

Accordingly a plea for the freer use of reason in dealing with the Biblical records should not be deemed untimely. Many considerations justify such a plea, but at least two facts may be stated and examined.

(a) Reason was intended to assist us in discriminating between the spurious and the true.

But is not the whole of THE BIBLE true? At the outset, the inquirer is unable to answer affirmatively or negatively,—unless indeed he is prepared to accept some other man's convictions, and adopt them as his own. Beyond all denial, not every alleged revelation is really divine in its origin: of this the Bible itself is constantly reminding us. "Many deceivers are entered into the world," it declares. It is ceaselessly putting us on our guard against "seducers and the doctrines of devils." "Even now (it says) there are many Anti Christs." The Bible erects an exacting standard of measurement; it must not decline to be itself measured by that standard. The Bible warns men to exercise all caution in accepting other alleged Revelations; it must be prepared to face a like spirit of caution, created and fostered by itself, when men come to deal with the revelation which it contains.

But let it be proclaimed upon the housetops that this ordeal of reason,—this exemplary caution, and the temporary suspense of judgment which it involves,—the Bible honestly and cheerfully invites. It is between the covers of that very book that men are uniformly and most strongly recommended—nay, enjoined—to inquire into the sacred oracles, and to try the spirits whether they be of God. "Prove all things (we read); hold fast that which is good." Individual churches and individual scholars may say of the Scriptures:—"Let them alone: they constitute a volume at once mysterious and unique"; but Christ so speaks NEVER! On the contrary, reaching them forth in his hand to every earnest inquirer, He exclaims:—"Take them and diligently search them. I at least deem it no heresy that you should think deeply concerning them, and weigh them in the scales of a candid and dispassionate judgment." And God holds every man responsible for the result (or, it may be, for the lack) of some such conscientious inquiry. There is much in the Bible that we cannot understand, for the measure of God's truth is not restricted by the capacity of men to comprehend it. But the evidences which support that truth we reject (or remain in ignorance of) at our peril: and it is to enable us

to appreciate the force of those evidences, - it is to enable us to establish on better (because on more solid and enduring) foundations the authority of His saving sacred Word,—that God deliberately summons our reason.

(b) Reason was intended to assist us in rightly interpreting the Scriptures.

While to the sincere seeker after God, especially to one whose search is prompted and aided by the Holy Spirit, the way of salvation sketched in the Bible is simple and perfectly plain. It will not be denied that many parts of the book yield their meaning only after the most diligent and painstaking study. We may at first wonder why this density, (and often, ambiguity) of statement was ever permitted to appear on the pages of Scripture; but upon investigation it becomes manifest that much of the difficulty is due solely to the translators and transmitters of the volume, whilst in other cases it is due to the profound nature of the themes with which the book deals. But perplexities do disturb the mind of every thoughtful reader of the Scriptures, and these mysteries are neither solved nor lessened by our saying:—"There are no mysteries." It is much the wiser course to bring such difficulties, and without undue delay, to one who has made a study of them, for he can throw at least some light upon them. A novice is practically helpless in such a crisis. Only a mind that has submitted itself to a course of preparatory training, that has grown accustomed to weigh evidence, that has become enriched with accurate knowledge, and that can employ familiarly the historical and critical method, is competent to deal with problems of this character. Skill and patience are needed: and these qualifications can be acquired only through continual practice.

But, besides those Scripture passages which are merely obscure, there are quite a number of others which cause us tenfold greater perplexity! These are not ambiguous statements, capable of meaning any one of half a dozen things; they are simple matter-of-fact statements, which (unhappily) can mean only one thing. They are those various affirmations which appear deliberately and directly to contradict—either certain other statements contained within the Book itself, or the accepted teachings of science. Well, here again, we must call in the aid of our keenest critical insight, our reason being reinforced and assisted by every kind of subsidiary knowledge which we are able to render available. The details of grammar, language, history, geography, chronology, and of every other science that can throw light upon our inquiry, must be mastered and utilized by us. For we know that all truths are consistent with one another—the truths of reason, and the truths of science, and the truths of Revelation: and so the apparent contradictions of Scripture must be ultimately reconcilable, if we only make ourselves keen-sighted enough to perceive their hidden consistency. As a result of such researches, we are constantly reaching clearer interpretations of particular passages of God's Word. Some of these interpretations seem strange to the mentally indolent, and so with great vehemence of speech they denounce and reject them. But such jealousy for the Scriptures is neither reverent nor intelligent. In the case of persons who have attained to mature years, that unthinking faith which never knows a doubt or a difficulty is but little esteemed in heaven. The perplexities which arise out of a study of the sacred text cannot be got over by any off hand explanation which blunders ahead in contemptuous ignorance of the facts, nor even by a scholarly explanation which ignores some portion of the facts. These writings appeal to our judgment: let us deal with them as becomes honest men.

Because nothing has been said, thus far, about the work of the Holy Spirit as the supreme teacher and guide of Christ's Church, it need not be inferred that His patient and gracious helpfulness is either overlooked or under-estimated. Such an opinion, if entertained and acted upon, would lead to disastrous results: for in the extremely critical crises of to-day, that distinctive work of His, and which He alone can perform, is of transcendent importance. The office of the Holy Spirit, however, is not at present under consideration. It is enough, under the circumstances, to reaffirm that he who would bar the free employment of reason by those who are asked to accept the Bible as an authoritative Revelation from God, is deserving of a double condemnation; he is acting in direct opposition to the teaching of the Bible itself, and he is allowing a considerable portion of the Book to remain meaningless,—and therefore ineffective and useless. In the quest for wisdom, the greatest of all literary records in the possession of mankind at this hour must be diligently and critically examined. No mental task yields larger reward. The Bible, honestly studied, has ever proved to be its own unanswerable witness to the divinity alike of its origin and of its message.

CHURCH PRAYER MEETING.

"The Gift of God."

BY TYRON EDWARDS, D.D.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.—Eph. ii. 8.

This verse is very commonly understood as teaching that *faith*—the faith through which we are justified—is the gift of God—that is, it is so the gift of God that men can never come to Christ until this faith is specially imparted to them from on high; and the wording of the

Revised as well as of the Authorized Version is such as to give ground for the impression.

This, however, as the original plainly shows, is not the true sense of the passage. What the Greek says is, not that *faith*, but that *salvation* (which comes through faith), is "the gift of God." Had it meant to say that *faith* is the gift of God, the pronoun would have been *avrn*, and not *rovrre*, as it is, the *neuter* pronoun referring to the general subject—*salvation*—which is that of which the apostle is speaking, and of which it is said, "It is the gift of God." So that what the verse means is, "By grace, through faith, you have *salvation*, which is not from yourselves, but is the gift of God."

The word "faith" is here used to indicate that first voluntary act or choice of the sinner, through which, yielding himself to Christ, he is justified, pardoned and accepted, and so enters on the Christian life. To this faith we may be led through the truth as applied by the Holy Spirit, but it is nowhere in the Bible said to be God's gift in the same sense in which (in John iv. 10) Christ is said to be "the gift of God."

Christian Endeavor.

Daily Readings.

First Day—Their reception—Matt. 23: 34-39.

Second Day—Their hope—Acts 20: 17-24.

Third Day—Their hardships—2 Cor. 11: 23-33.

Fourth Day—Their strength—2 Cor. 12: 1-10.

Fifth Day—Their commission—Matt. 28: 1-7; 16-20.

Sixth Day—Their reward—John 4: 31-36.

Seventh Day—Lessons from the lives of great missionaries.

MISSIONARY PRAYER MEETING TOPIC, May 6.—"Lessons from the Lives of Great Missionaries." The two most important lessons to be learned from the lives of our great missionaries swing round the one word SURRENDER, and may be clearly expressed thus:—

Full SURRENDER to God
No SURRENDER to Circumstances.

Every missionary whose work God has blessed has had to learn and put in practise these two lessons. Gordon, Williams, Mackay, Hannington, and countless others by their lives spent and sacrificed in their Master's harvest field speak in language louder than words of a surrender to God complete, and unconditional, and of a spirit of NO surrender to circumstances of discouragement, of humanly insurmountable difficulty, of peril and danger indescribable. None need think of going out to heathen lands who is not ready to learn these two lessons from A to Z, and the first must be learned before the second. A missionary not *wholly* the Lord's might better be at home, for half hearted service in God's work is worse than none. God grant that the study this topic will involve may cause many to say, "Here am I; send me." Reference passages:—Matt. xxviii. 18-20; Mark xvi. 15-20; Acts i. 8; 1 Cor. iv. 9-13; 2 Cor. iv. 8-11, xi. 23-28; 2 Tim. iv. 6-8; 1 Pet. iv. 12-19; 1 Jno. v. 4, 5; Rev. ii. 10, vi. 9, vii. 13-14, xii. 11, xiv. 13.

Missionary Musings.

Presbyterian tobacco costs more than Presbyterian missions.

Living Christ at home is the best preparation for preaching Him abroad.

"Go ye." How often we apply this command to our neighbors, and fail to see God meant it for ourselves.

Hush! Do you hear the clock ticking? For every beat of the pendulum a soul passes out into eternity without Christ.

The Christian Endeavor Societies of Canton, China, are sending a Chinese umbrella of state, to be presented to the province or state reporting at the Cleveland Convention the greatest number of societies using the two-cent-a-week plan either for home or foreign missions. Ontario, this should be yours. Now for it!

For the Sabbath School.

International S. S. Lesson.

LESSON VI.—MAY 6.—GEN. I., 14-26.

(Joseph's Last Days.)

GOLDEN TEXT.—"The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. iv., 18.

JACOB RECEIVING THE NEWS ABOUT JOSEPH.—45 : 17-28. At Hebron. Having made himself known to his brothers, Joseph told them to hasten back home and tell his father of all his glory, and bring him down without delay to see it. This glory would comfort the father, and assure him of the safety of going into this foreign country. Pharaoh joins in the invitation, and sends abundant means for their transportation. When they reached home the news was too good for Jacob to believe, and "his heart fainted;" but when he saw the Egyptian wagons, then he was convinced, and his spirits revived.

JACOB'S WAGONS.—The Egyptian wagons for carrying produce, as pictured on the monuments, were rather carts, having only two wheels. Such vehicles were used in Egypt where the country was level, but were probably then unknown in Palestine, which was rough and hilly. These carts were so peculiarly Egyptian, and not likely to be obtained except from some great land-owner, that they were visible assurances that the report of his sons must be true. They would not have bought such luxuries, and none but such a friend as Joseph among the rulers would have taken pains to send them.

This is an excellent illustration of the convincing proofs of Christianity. The religion of Jesus is not a mere theory, it is proved abundantly by facts. We would convince men of its truth by what it has done. The lives that have been made better, the fact that it does change for good all those who receive it into their hearts, that wherever it enters a community or a nation it elevates them,—these are facts, like Jacob's wagons, that should convince men.

THE JOURNEY INTO EGYPT.—46 : 1-27. Immediately the whole family prepare to move to Egypt with their flocks and movable property. The journey was about 250 miles along the usual caravan route; but it was a long, hard journey for an old man, with women and children and flocks and herds. When they reached Beersheba, some twenty-five miles from Hebron, whence they started, they encamped at this old home of Isaac and Abraham. Here God sent Jacob a vision for his encouragement, confirming the ancient promises, and bidding him go on to Egypt. Little could Jacob see the real importance of this journey; but it was one of the links in the chain of divine Providence, through which the promises were to be fulfilled.

THE MEETING OF THE FATHER AND THE LONG-LOST SON. 46 : 28-34. When Jacob drew near to Egypt, and had reached the land of Goshen, Joseph went forth in his regal chariot and met his father, and there was a true Oriental meeting of the two who had not seen one another for almost twenty-three years.

DREAMS FULFILLED.—Many years before, when but a boy, Joseph had dreamed that the sun and moon and eleven stars did obeisance to him (37 : 9-11). And not only were his brothers indignant, but his father also, who rebuked him, saying, "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" Still his father "kept the saying in mind," and now he remembered it, when it had come to pass.

Of most interest in this series of blessings and prophecies are the prophecies concerning Judah.

THEY FATHER'S CHILDREN SHALL BOW DOWN BEFORE THEM. Not only from the first was Judah a leading tribe, but after Solomon's time he became the centre and soul of the southern kingdom, giving his name to it. After the destruction of the northern kingdom, the name of Judah was applied to the Jews everywhere. Judea and Jew are but forms of Judah, and all that are left of the twelve tribes are included under this name.

THE LION OF THE TRIBE OF JUDAH.—He is compared to the most royal and most powerful of animals. The form of this vision came from remembered sights and sounds in the far-away Syrian mountains, but its substance came from an energy, courage, and might that were to burst upon the world in still increasing splendor through successive generations. The leading kings among the descendants of Jacob were from Judah. He became the royal tribe. But his royalty was chiefly fulfilled in Jesus the son of the Judean David, the "Lion of the tribe of Judah" (Rev. 5 : 5).

THE SCEPTRE TILL SHILOH COMES. "Shiloh" means either "One who brings peace," the Prince of Peace of Isaiah 9 ("almost everything is in favor of this interpretation," Gibson), or it means "He whose right it is," he to whom the kingdom belongs; a beautiful description of the Messiah." The word translated "sceptre" is the regular word for tribe, as in v. 28, "the twelve tribes (sceptres) of Israel." Within forty years after Shiloh, the Prince of Peace, came, the sceptre and the lawgiver were taken from Judea. A marvellous fulfillment of a marvelous prophecy.

THEY EMBALMED JOSEPH by means of spices and drugs of various kinds. According to the usual custom, Joseph's body, after it was embalmed, was put into a coffin. This coffin, or mummy-case, was probably made of wood; and on the lid of it there would perhaps be a representation of the deceased, whilst the whole of it would be decorated with various colors. Joseph's coffin was, no doubt, deposited in some sepulchral building and guarded by his own immediate descendants till the time of the exodus. Or it was placed in the house of Ephraim (the son whom Jacob had preferred); by whose family, in the line of the eldest, it was preserved. Mummies in ancient Egypt were heirlooms, highly valued.

PRACTICAL SUGGESTIONS.—(1) Thus Joseph being dead still spoke all through the long bondage to his people of the divine promises, and taught them lessons of faith. So the lives of good men are ever speaking to us. (2) We never understand God's dealings with us, except when we realize that with him a thousand years are as one day.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

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

1894		SECOND QUARTER.			1894	
1894.	BIBLE LESSON	PROVE THAT	COMMIT TO MEMORY			
			PROOF.	GOLDEN TEXT.	CATECHISM	
Apr. 1	Jacob's Prevailing Prayer	Gen. 32 : 9-12 24-30	Earrest prayer prevails with God...	Gen. 32 : 26	Question, 95	
" 8	Discord in Jacob's Family	Gen. 37 : 1-11	Brotherly love is a good thing.....	Gen. 45 : 24	96	
" 15	Joseph Sold into Egypt	Gen. 37 : 23-36	Children's sin bring sorrow to parents	Gen. 50 : 20	97	
" 22	Joseph Ruler in Egypt	Gen. 41 : 35-8	Trials are the path to honor.....	1 Sam. 2 : 30	98,99	
" 29	Joseph Forgiving his Brethren	Gen. 45 : 1-15	Who should return good for evil. [ed.]	Luke 17 : 3	100	
May 6	Joseph's Last Days	Gen. 50 : 14-26	The memory of the righteous is a blessing.	Prov. 4 : 18	101	
" 13	Israel in Egypt	Ex. 1 : 1-14	The cruel are punished with cruelty..	Ps. 124 : 8	102	
" 20	The Childhood of Moses	Ex. 2 : 1-10	God's people are protected.....	Ps. 91 : 7	103	
" 27	Moses sent as a Deliverer	Ex. 3 : 1-10	Christ is our deliverer.....	Acts 3 : 25	104	
June 3	The Passover Instituted	Ex. 12 : 1-14	Heaven is opened by Christ's blood.	1 Heb. 9 : 12	105	
" 10	Passage of the Red Sea	Ex. 14 : 19-29	God's presence means deliverance...	1 Isa. 43 : 2	106	
" 17	The Woe of the Drunkard	Prov. 23 : 29-35	God provides the best refreshment...	1 Isa. 25 : 6	107	
" 24	REVIEW		God works for our salvation.....	Phil. 2 : 13	108	

The Brotherhood of Andrew and Philip.

BY REV. RUFUS W. MILLER, FOUNDER AND PRESIDENT
OF THE FEDERAL COUNCIL OF THE BROTHER-
HOOD OF ANDREW AND PHILIP.

In the last six months fifty Chapters have been organized. There are now 175 Chapters regularly enrolled; scattered throughout 25 states of the Union with a membership of 3500, and several in the Dominion of Canada. Active Chapters are found in such well-known churches as Bethany Presbyterian, Phila., Pa.; Marble Collegiate Reformed Church, N. Y. City; Berkley Temple, and Philips Church, Boston, Mass.; First Presbyterian, Western Presbyterian, and First Congregational, Washington, D. C.; Armour Mission, Chicago, Ill.; and in other prominent churches in Baltimore, Md.; Cleveland, O.; Pittsburgh, Pa.; Omaha, Neb.; San Francisco, Cal.; Portland, Or.; and Minneapolis, Minn.

Each denomination has its own Brotherhood, made up of the Chapters within its own body. It is intended that these shall meet in convention every second year.

There is also a union of all the Chapters of the Brotherhood which holds a convention each alternate year, and is represented between the conventions by a Federal Council, whose members are drawn from all the denominations which have Chapters of the Brotherhood. No Chapter can be organized without the consent of the pastor or officials in charge of a congregation.

The Brotherhood is flexible in its working. In one congregation the most of its energy is expended upon a Young Men's Bible Class; in another, on a mission Sunday School or rescue work; in a third, on a Sunday morning prayer-meeting of men; and in a fourth, it takes charge of the ushering of the Church.

ARTICLE I. *Name.*—This organization shall be called the "Brotherhood of Andrew and Philip," being so called from the accounts given in John 1: 41-48; 12: 20-22, and the statement of James 5: 16, 19, 20.

ARTICLE II. SECTION 1.—*Objects and Rules.*—The sole object of the Brotherhood of Andrew and Philip is the spread of Christ's kingdom among young men.

SECTION 2.—Every man desiring to become a member must pledge himself to obey the rules of the Brotherhood as long as he shall be a member. These rules are two: The Rule of Prayer and the Rule of Service. The Rule of Prayer is to pray daily for the spread of Christ's kingdom among young men and for God's blessing upon the labors of the Brotherhood. The Rule of Service is to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ as set forth in the service of the church, young people's prayer-meetings, and young men's Bible-classes.

The Motto at the head of the leaflet embodies the spirit and declares the prevailing purpose of this simple and apostolic Brotherhood.

The Badge is a button, made of various materials, but always in the colors: red, orange and black; the red star being the symbol suggested by the Motto, and the three colors in combination derived from Reformation in Switzerland and Germany, and recalling the glorious struggle for civil and religious freedom and gospel truth, in which the Netherlands conquered for the world.

The Brotherhood develops the unused and often unsuspected spiritual power latent in Christian young men, and increases that power by combination and co-operation in pursuit of a definite object. It places under the pastor's hand an agency by which he can reach many young men whom he cannot reach personally. It utilizes for Christ and Salvation that peculiar comradeship of young men, which is often—the more's the pity—the chain by which they are dragged to sin and destruction.

The Brotherhood is growing rapidly. It will increase much more rapidly as its working comes to be more

generally understood. All evangelical denominations are heartily invited to establish Chapters. Pastors who desire to find work for their young men whereby they will the more readily lay hold of other young men, drawing them into the services of the church and so into the possibility and hope of all good, are invited to correspond with the secretary of the Federal Council and to establish Chapters in their congregation. Earnest young men may also find here suggestions for the direction of their powers which will greatly enhance their usefulness.

Brotherhood work gives a great and specific training in soul-winning, and thus prepares first-class church officers. It steers many a man directly into the holy office of the Christian ministry. Fifteen of our Chapters at the Baltimore, Md., Convention, 1892, reported twenty-six men studying for the ministry as a direct result of Brotherhood work.

The Brotherhood sustains a direct relation to the pastor. They are pledged to do the work he assigns to them, and they act for him whenever possible.

It was once said by a lad who was going to war, that his sword was too short for him. His parent said, "You can add a step to it, my son." If the minister stands for the sword of the congregation in doing aggressive work to win and conquer the strange young man, it is plain that in most cases to succeed he must add a step by means of the Christian man, who is already between the young man and the pastor, but who too often, stays the path of the sword, simply because he is allowed to be spiritually idle or at least indolent in relation to his fellow young men.

For after all the great work to be done is personal work. It is the application of man to man and life to life. The Rule of Service forms the habit of making at least one conscious and conscientious effort of word or deed in behalf of some one young man each week. This means sharp shooting, taking aim. It means fishing with hook and line, catching fish one by one. The Brotherhood finds its work for each member in his week day life and work. Just where you are you may serve God and bless your fellowmen. You may be a manufacturer, a merchant, a mechanic, a clerk, a man of leisure, a student. The Rule of Service bids you remember—God wants you to serve Him just where you are. All great works are done by serving God with what we have in hand. We sympathize with Jethro's herdsman, a lonely stranger, owning nothing, not even one of the lambs that he watched. He had nothing but his shepherd's rod, cut out of a thicket, the mere stick with which he guided the sheep. Any day he might throw it away and cut a better one. And God said, "What is in thy hand? With this rod, with this stick thou shalt save Israel!" And so it proved. Young man, you may have a poor opportunity, a lonely station, only a single talent,—but all God asks us to do is to be faithful and earnest. The Scriptures emphasize the power of personal influence in touching individuals. St. Paul, constantly changing his place of living, moving among large bodies of people, never overlooked individuals. In his speech to the elders of Ephesus he could challenge them to bear witness that he had taught not only publicly, but from house to house, and had warned every one night and day with tears. Like his Master he was moved by the sight of a multitude, and gladly sought opportunity to tell the Gospel story to many; like his Master he was quite as ready also to preach to the small company of women of whom Lydia was one at the riverside, or to the soldier to whom he was chained in the Roman prison. The gospels are largely taken up with conversations between Christ and individuals. He bestowed as much care and pains in setting forth the nature of His Kingdom to individuals as He did when He was preaching to multitudes. He even put Himself in the way of individuals. He styled Himself the Good Shepherd, who called all His sheep by name. The lost one concerned Him more than the ninety and nine safely in the fold. We can truly say—

(Continued next week.)

Church News.

In Canada.

REV. NIEL McPHERSON, M. A., was inducted at Petrolia on Friday last.

REV. WM. GUNNOV, recently of Longlake-ton, N. W. T., has left for Manitoba, where he will labour for the future.

THE Whitby Presbytery have appointed the Rev. J. B. McLaren, Columbus, moderator *pro tem* of Clarendon.

REV. NORMAN MACPHER, Marsboro, Que., has been laid aside for several weeks and is still in a critical condition.

REV. F. McCUAIG, has been seven years pastor at Welland, and during that time much prosperity has attended his ministrations.

REV. J. R. MACLEOD, of Three Rivers, has been nominated Moderator for the Synod of Montreal and Ottawa, by the Presbytery of Montreal.

THE young people of Zion Presbyterian church in Hull, are considering the advisability of establishing a Christian Endeavour society in their church.

THE decision of Rev. R. H. Abraham, of Burlington, not to accept the call to the First Presbyterian church, Brantford, has caused much disappointment in the telephone city.

A concert was held in Chalmers' church, Woodstock, last week, and was very successfully carried out. At the close the Ladies Aid Society entertained the performers to a tea. About forty dollars were realized.

MR. JOHN A. JACKSON, who has been a valuable Bible class teacher and elder at Abingdon, was presented with a highly complimentary address and a well-filled purse recently on the occasion of leaving that locality.

REV. MR. KELSO, Wallacetown, has been presented with a well filled purse by the congregations of Duff's and Chalmers' churches, Dunwich, in appreciation of his services as moderator of session during the vacancy of the congregations.

ON Sabbath, April 15th, at Blackheath Presbyterian church, Messrs. Arthur Sementon, Samuel McLeod and George McKay were ordained to the eldership. The work is very encouraging at Blackheath, Seneca and Abingdon appointments.

THERE was held on Monday, April 16th, in St. Andrew's church, Whitby, a missionary institute called by the Whitby Presbytery. A deep interest was taken in it by those present. Special mention should be made of the address by our Foreign Mission Secretary, the Rev. R. P. Mackay.

AT a recent meeting of the Willing Workers Society of the Presbyterian congregation at Winchester, one thousand dollars was donated to the building committee of the new church. There is still a handsome balance in the hands of the society for the furnishing of the church. The pastor, Rev. D. G. S. Connery, M. A., last Sabbath presented twenty-four volumes as prizes to twenty-four Sabbath school scholars for perfect attendance. On Wednesday last Rev. L. R. Glogg, of Norwood, delivered a powerful and eloquent address to a large congregation.

THE congregation of St. Andrew's church, Victoria, met on the evening of the 11th April for the purpose of calling a minister to supply the vacancy existing since the 6th September last. The Rev. D. MacRae, of St. Paul's, Victoria, moderator of the session during the vacancy, in the chair. The call was unanimously and cordially in favour of Rev. W. L. Clay, B. A., of Moose Jaw, N. W. T., who supplied the pulpit acceptably for two Sabbaths last autumn, at a stipend of \$2,500 and removal expenses. The proceedings throughout were of the most harmonious and cordial character, all auguring bright future prospects for this old and important congregation.

COOK'S Y.P.S.C.E., Toronto, still continues in a healthy state. Eleven live committees are each engaged in special work. Missions are given a most important place in the society, and the temperance and good citizenship committee has done noble work in the prohibition cause, and expect to capture one of the good citizenship diplomas at the Cleveland C.E. convention this summer.

Over 2000 tracts and booklets have been distributed during the winter months by the tract committee with good results, but the more important committee of "one" is given a very prominent place, as it is through this committee that the greatest good can be done to uplift fallen humanity. The membership at present is 325, and the meetings of the society are held every Tuesday evening.

THE Beauharnois and Chateaugay local union of the Y.P.S.C.E. held a convention in the Presbyterian church, Valleyfield, on the 23rd ult., the Rev. J. E. Duclos, president of the union, in the chair. The most interesting subject on the programme was, "Should Christian Endeavour Societies hold secular entertainments?" Among those who took part in the discussion were the Revs. D. M. Morrison, Wilkinson, F. McCusker, and Messrs. Kilgour, Eccles and Campbell. The strongest arguments were for the negative.

THE semi-annual meeting of Y.P.S.C.E. of the Presbyterian church, Hespler, was held on Tuesday evening last week. After the regular devotional exercises the president took the chair and entered into the business part of the meeting. The reports of the several committees for the past six months were received and were very encouraging, showing that the Society is growing and that they are bound to push the good work they have on hand. Election of officers and committees:—Hon. president, Rev. D. Strachan; president, Mr. R. Purvis; vice-president, Mr. S. Lutz; sec. secretary, Miss A. McInnis; cor. secretary, Miss E. Kribs; treasurer, Miss E. Richardson; organist, Miss L. Bolduc. Committees.—Lookout committee, Miss Doughty; prayer meeting, Miss Snodgrass; social, Mr. R. W. Karch; flowers, Miss J. Ewing; music, Miss E. Kribbs; calling, Mrs. Williams; Sabbath school, Miss C. Limpert; associate lookout, Mr. A. Holm; junior Sabbath school, Miss E. Bolduc.

THE lecture hall of the new Knox church, Montreal, was opened for public worship last week, and it is expected that the church will be ready for opening before the end of May. The services in connection with the opening of the hall were impressive and appropriate and were heard by large congregations. The sermons were preached by Revs. Professors Ross and Scrimger, and short addresses by Rev. Dr. Mackay and Messrs. J. Murray Smith, David Morrice and W. P. Yule. An appeal was made by circulars on behalf of mission and other work. It was in this connection stated that last year \$1,028 was collected by the congregation and allocated as follows: Cote St. Louis Mission, \$243; French Evangelization, \$100; Home Missions, \$100; Augmentation, \$100; Foreign Missions, \$100; City Missions, \$150; Hospital for the Insane, \$80; Presbyterian College, \$75; Missionary Record, \$40; Aged and Infirm Ministers' Fund, \$20; Widows' and Orphans, \$20. The various needs of the church were set forth as follows: Home Missions, \$58,000; Augmentation Fund, \$31,000; Foreign Missions, \$115,000; French Evangelization, \$58,000; Colleges, \$14,500. There were also the Widows' and Orphans' Fund and the Aged and Infirm Ministers' Fund.

Synod of Hamilton and London.

THE Synod of Hamilton and London convened in the Macnab street church, Hamilton, on Monday last. Rev. George Sutherland, the retiring moderator, preached an able sermon, and Rev. Dr. Battisby, of Chatham, was elected moderator.

ON Tuesday morning routine business was taken up.

REV. DR. COCHRANE presented the annual report of the Brantford Ladies' College, which shows that the institution continues to progress favorably, notwithstanding the rather straitened financial condition of the times. There has been no falling off in the attendance of students, which is a further evidence that Canada is not feeling the effects of the hard times to any extent.

THERE have been enrolled during the year fifty-two boarders and eighty-two day students, a total of 134. Five students are

being prepared for matriculation and one former graduate in music has taken the first examination for Mus. Bac. in Trinity University.

ON motion of Rev. Geo. Sutherland, of Fingal, who spoke very highly of the institution, a resolution, seconded by Rev. Mr. Hamilton, of Motherwell, was passed strongly approving of the college as an institution for the training of the daughters of Presbyterian families.

A NEW HYMNAL.

AN overture was read from the Presbytery of Stratford asking that action be stayed in connection with the adoption of a new hymnal on the ground that it is not desirable to now change the book so recently introduced and placed in the congregations at considerable cost, especially as it is probable further changes will be sought in a few years. No loss will be sustained by the use of the present hymnal for a few years longer, as the Pan-Presbyterian Council is taking steps to compile a hymnal for general use by Presbyterians throughout the British empire.

REV. A. F. TULLY, of Mitchell, spoke in support of the overture.

A discussion ensued, and the statement that the Pan-Presbyterian Council will issue a new hymnal for the English-speaking Presbyterian Church, was questioned. Several speakers were strongly in favor of a universal hymnal being prepared. Rev. S. Lyle, of Hamilton, thought it would be strongly advisable to wait until a universal hymnal was prepared. If a new hymnal is issued now by the Church in Canada, it will be an argument against the adoption of the universal hymnal, whereas by waiting the Presbyterian Church in Canada can use its influence strongly to urge on the preparation of a universal book.

REV. DR. McMULLEN, of Woodstock, was also in favour of waiting until a proper universal hymnal is prepared. The hymnals in use are not altogether satisfactory, and it is no wonder the people get tired of them and want a revision every few years. The number of good hymns is really very limited. "The psalms of David don't seem to wear out the way these hymns do," said the speaker. He moved the adoption of the overture.

REV. F. McCUAIG, of Welland, took strong ground that the work of preparing a universal hymnal should not be left in the hands of the Pan-Presbyterian Council.

REV. DR. LAIDLAW, of Hamilton, said that even if the Synod takes action now it will be a sufficiently long time before the change takes place. The Presbytery of Hamilton had advised that the Hymnal Committee of the Assembly should ask the Presbyteries to submit hymns to the Assembly Committee.

REV. J. McDONALD, St. Thomas, said it was out of the question to expect that the Pan-Presbyterian Council should prepare a universal hymnal, because one of the strongest branches of the Presbyterian Church was not represented on the Council.

A facetious member said that not only were the hymns liable to wear out, but the books themselves had been very prone to do so, and he sincerely hoped that if a new book was adopted it would be properly bound.

AFTER further talk it was decided to appoint a committee to meet with the representatives of the Stratford Presbytery and draft a new overture to be presented in the afternoon. The committee was composed of Rev. Messrs. McMullen, R. Thompson, W. P. Walker, S. Lyle, B. D., Dr. Laidlaw, J. A. McDonald and S. Anderson.

ORDER OF PUBLIC WORSHIP.

AN overture was received from Rev. Dr. Laing, of Dundas; Rev. Dr. Fletcher, of Hamilton, and Rev. A. McLean, asking that steps be taken to establish uniformity in the order of service in the worship of God. The overture stated that in some instances the order of service is seriously defective, and in many cases objectionable; consequently it is desirable that action be taken to establish a uniform order of service.

REV. DR. LAING, on his arrival, said that as matters stand at present almost every church has a different order of service. It is not proposed to make the change to uniformity com-

pulsory, but if an order was established most congregations would gladly fall into it. The change he aimed at was only in the substance and order of the service, not in mere details. By substance he meant the prayers, reading of the word, sacraments and praise. In many congregations there is an undue proportion of the time taken up in singing or in prayer. In his opinion many Presbyterians had a wrong idea of the purity of worship as authorized by the church. Many think the use of liturgies was prohibited, but that was not so, and liturgies exist in branches of the Church in Scotland, Holland and elsewhere. "Popish innovations" are another matter altogether. He was in favour of liberty in the use of a liturgy in the various congregations. He said that there are at least four Books of Forms used in Canada, and it should not be left to the sweet will of every clergyman to choose his Book of Forms. The reverential tone of the services, even, have been changed in some instances. A revision is necessary because the circumstances are changed and the old days when services lasted two and three hours are gone by. In the United States the form of worship has been revised, but no change has been made here, the form being the same as it was 200 years ago. A modernized rule is needed, adequate to the wants of the latter part of the nineteenth century. It is a matter in which the church will have to proceed cautiously, for prejudices will have to be met. It will be a matter of years to accomplish it properly, but the speaker was confident that when the united wisdom of the church will evolve the proper form the congregations will adopt it readily. The tendency to ritualism is one that will have to be considered. He would recommend an amended directory on the same form as the Westminster directory for public worship. If the Synod passed the overture it would be presented to the General Assembly, and when that body passed upon it the result will be again referred back to the presbyteries.

Rev. Dr. Thompson, of Sarnia, asked if Dr. Laing would give his opinion on the use of written or printed prayers in connection with a liturgy.

Rev. Dr. Laing said that if a minister found he could do better by using prayers previously written by himself, he would be in favour of him doing so.

Rev. Dr. Thompson expressed pleasure at the reply. He had, on occasions, prepared written prayers himself. Though the preaching is in advance of most denominations, the form of worship in the Presbyterian Church is often slovenly, and he would go in for the congregation taking part in the service by responsive reading. (Hear, hear.)

It was agreed to receive the overture, and the Synod proceeded to consider the subject.

Rev. Dr. Laidlaw said the subject was so far-reaching that the Synod should have something more definite to consider than the present overture as it stood. He moved that the Synod overture the General Assembly stating definitely what is wanted. Otherwise the Assembly might think they had something revolutionary in view.

John Cameron, of London, spoke strongly in support of Dr. Laing's overture. He said the Presbyterian service needs enriching. The music especially is a thousand miles astern of what it ought to be. If the power of music was properly introduced into the service it would strengthen the hands of the ministers 100 per cent. He warmly congratulated Dr. Laing on the liberal-minded views expressed, and he moved that his overture be forwarded to the General Assembly.

Wm. Stevely, of London, was somewhat inclined to approve of changes in the present service, but said they will have to proceed slowly. "We don't want to fall into this ritualistic system that a good many don't think much of," he said. He thought the old fashioned prayer from a full heart was the best, and though he had taken part in responsive reading occasionally, he confessed he never cared much about it. Perhaps it was his inborn prejudices, or it might have been because he was not a good reader. (Laughter.) He believed in improving the music especially, and didn't even object to the introduction of a solo, if the surroundings were suitable and in keeping. "If you can get the

solo without having to pay for it, it will be all the more acceptable," he added. (Laughter.) He objected to ritualistic movements on the part of a Church that has always been looked upon as a stand-by. While others have been wiggling about, the Presbyterian Church has been looked upon as a rock that stands fast.

A. I. Mackenzie I trust we will always leave room for the Spirit of God in our Church. (Hear, hear.) We do not want to turn our churches into concert halls. There is talk of wanting new hymns, but some of the people have not heard half of the hymns they have. (Applause.)

Thos. Houston, of Sarnia, said that an improvement of congregational singing is what is needed. He objected to innovations that interfered with the united personal worship and praise of the individual members of the congregation.

Rev. Angus McKay, of Lucknow, said that as an offset to the ritualistic tendencies of the age, the Presbyterian Church should aim at a purity of worship based on the Westminster confession.

Rev. Dr. Laing agreed that prayer should come from a full heart, but he thought that the Holy Spirit guided him in his study when he wrote a prayer equally as when in the pulpit. Referring to the situation generally, he said that the Church is at a turning-point, and unless the Church gives direction a diversity of practice is sure to ensue.

Finally Mr. Cameron withdrew his resolution and Rev. Dr. Laidlaw, seconded by Rev. J. McDonald, substituted a motion slightly modifying the terms of Dr. Laing's overture to the Synod, and transforming the application to the General Assembly with the endorsement of the Synod of Hamilton and London.

This resolution was unanimously passed, and Rev. Dr. Laing, Rev. Dr. Laidlaw, Rev. Dr. Thompson and John Cameron were appointed a committee to support the overture before the General Assembly.

THE STATE OF RELIGION.

Rev. W. G. Jordan, of Strathtroy, presented the annual report on the state of religion. The report stated that much difficulty was experienced in getting returns, 54 congregations having failed to answer the inquiries. Hamilton Presbytery is one of the most exemplary in attention to this duty. The state of religion on the whole is healthy and progressive. The committee thinks the Shorter Catechism should be more used in the Sabbath schools. The attendance at the Sabbath schools is from 70 to 90 per cent. of the children, and many young people have become church members through its means. Reports as to family worship are not sufficiently definite, but there can be no doubt of the value of this observance as an adjunct of Christian life. The attendance at prayer meetings is not so large as it should be. There is a tendency noted on the part of the young people to be drawn away by fine choral services to other churches. There is a distinct revival in the popularity of missionary effort. Reference was made to the multiplicity of church societies of various descriptions, but the opinion was expressed that this is but the natural outgrowth of the church's varied life and the activity of the age. The report concluded with the result of inquiries as to the hindrances to religion. Three returns brought in a formal indictment against our old friends the world, the flesh and the devil. Card playing, dancing and skating, when excessively indulged in, political partizanship, Sabbath bicycle riding, and cranks were also enumerated as among the hindrances to the progress of religion.

The report was such a full and interesting one that it was received with applause.

In connection with the report recommendations were made concerning the ill-effects of long vacancies in charges, and in the discussion of it Rev. Mr. Lyle and other speakers said that one of the chief causes of this is the number of preachers who preach in pulpits they do not intend to accept the pastorate of.

The recommendations and several others arising out of the report were adopted. A motion of Rev. Dr. Fraser, seconded by Rev. James Murray, that a conference on the state of religion be held during the Synod next year, was laid over until Wednesday.

REPORT ON TEMPERANCE.

Rev. W. J. Clark, of London, presented the report on temperance, which stated that there seemed to be a strong feeling in favour of prohibitory law, and that the enforcement of such legislation would be feasible. There has been a continued decrease in the number of licenses issued in all sections, and a general advance in temperance sentiment is apparent. Reports from the various Presbyteries showed that the number of licenses issued varied from one per 150 to one per 1,000 of the population. Reference was made to the plebiscite majority of over 81,000.

A feature of the report was Rev. Mr. Clark's interpretation of Prohibition, to the effect that through Prohibition will prevent the manufacture of liquor for sale it will not prevent a man making wine or whiskey on his premises with which to treat his friends, as long as he does not sell it.

APPEALS.

An appeal against the Presbytery of Maitland by James Munro, was referred to committee.

An appeal against the same Presbytery by Rev. Angus McKay, Lucknow, was heard at great length. It was referred to a committee consisting of Rev. Drs. Laidlaw, Lang, Rev. Geo. Sutherland and Mr. A. I. Mackenzie, who reported twice. The second report which was adopted ordered the Presbytery of Maitland to remove from its records any reference to the matter beyond a statement of the facts.

REPORTS.

The report of the Committee on Systematic Benevolence was presented by Rev. Dr. Cochran and adopted.

Rev. W. McGibbon reported for the Sabbath Schools Committee. There had been an increase in the number of schools and the contributions. The latter amounted to \$20,210, and \$6,486 had been contributed towards various schemes of the Church.

The report of the Committee on Sabbath observance was presented by Rev. S. Lyle. It referred to the "harvest of Sabbath desecration" caused by trains, boating, bicycling, speeding horses, besides cock-fighting, dog-fighting and gambling. The report contained this clause:—"What fair-minded man can have respect for those who denounce Sunday papers and at the same time are themselves stockholders in companies which are making large dividends by the hired services of stray star preachers and acrobatic Sabbath performances under the cloak of worshipping God!" During the discussion that arose Rev. F. McCuaig and A. F. Tully, referred to the management of the Grimsby Camp Grounds, Mr. Tully expressing the wonder how church union could be looked for when the Methodists tolerated such an institution. The report was adopted.

COMMITTEES.

The following were the standing committees appointed:

State of Religion.—Rev. W. G. Jordan (convener), Dr. McIntyre, G. C. Patterson, W. A. Cook, I. Nattress, ministers; Mosses, Harrison, St. Helms; Houston, Sarnia; Stevely, London; George Thompson, Stratford, elders.

Temperance.—Rev. J. S. Henderson (convener), James Fitzpatrick, W. J. Clark, D. Perrie, A. H. Drummond, ministers; Dr. Duncan, Chatham; James Collin, Stratford; Major Eckford, West Brant; James Shiels, Belmont, elders.

Sabbath School's.—Revs. W. M. MacKilbin (convener), G. A. McLennan, J. A. McDonald, J. M. MacLaren, K. Pottigrow, ministers; D. H. Hunter, Woodstock; W. N. Hossie, Brantford; T. W. Nisbet, Sarnia; James A. Young, Glencoe, elders.

Sabbath Observance.—Revs. S. Lyle (convener), J. L. Murray, Nathaniel Smith, J. C. Tolmie, J. Crawford, ministers; John Charlton, M.P., Robert Laurio, D. K. Mackenzie, John Cameron, elders.

Systematic Benevolence.—Revs. E. W. Sawers, (convener), H. McQuarrie, J. G. Shearer, W. S. McTavish, ministers, J. D. Wilson, Seaford; James Lombie, Windsor; Adam Spence, Brantford; Alex. Campbell, Kincairdine, elders.

The next meeting will be held at Woodstock.

At a meeting of the Peterboro Presbytery held in Fort Hope on Tuesday, April 17th, Rev. A. MacWilliams, of Peterboro, was appointed moderator of the Onemoo, etc., session.

"CHRISTIANITY a Science, not a Dream," was the title of an eloquent and powerful address delivered on Sabbath last in East church, Toronto, by Rev. Wilbur F. Crafts, D.D., of Pittsburg, Pa. The occasion was the anniversary of the Sabbath school connected with the church, and the large congregation listened with rapt attention to the speaker, who showed how every part of the doctrines of the Christian religion were fitted to each other, fulfilling to the letter the prophecies and teachings of the Bible. Dr. Crafts preached in the evening also, and Rev. Dr. McTavish occupied the pulpit in the afternoon. The congregations were large at each service. A choir of 160 voices, under the leadership of Mr. W. Stoddart, rendered selected hymns in a most creditable manner. On Monday the annual musical and literary entertainment took place, when a programme of a very high order was presented.

The congregation of Chalmers' church, Toronto, fittingly recognized last Sabbath the fifth anniversary of the opening of the new church building. Services were held at 11 a.m., 3 p.m., and 7 p.m., and the sermon at each was delivered by a visiting clergyman of prominence. The hymns selected by the choir at the services were special and appropriate, and the platform was prettily decorated with an array of choice flowers. At the morning service Rev. D. D. McLeod of Barrie, was the preacher. He took his text from the Epistle to the Colossians, chap. 1, verse 28:—"Whom we preach warning every man, and teaching every man in wisdom: that we may present every man perfect in Christ Jesus." The subject was the aim and object of the Christian ministry, and the means by which that end was sought by the Apostle Paul. Rev. W. F. Wilson, of the McCaul street Methodist church, Toronto, preached the sermon at the afternoon service. His text was from the 1st Corinthians, chap. III, verse 23:—"And ye are Christ's: and Christ is God's." The reverend gentleman pointed out in a most impressive manner the duties and privileges of the Christian life. Rev. Mr. McLeod, who preached again in the evening, selected as his text verse 41, chap. II, of the Acts:—"And all that believed were together, and had all things in common." The sermon was a discussion of Christian communism and Christian unity, the preacher contending that the only true communism must be based on individual goodness, and that the true unity of the Church was in unity of spirit, and not unity in organization. There was a very large assemblage at each of the services. A social was held on Monday, when the choir was assisted by Miss Hattie Morell, soprano; Miss Fannie Morell, contralto; and Mr. Chambers, tenor.

Presbytery of Lindsay.

This Presbytery met at Uxbridge 17th April. After attendance of ministers and elders Mr. Hanna read correspondence relating to the transfer of Halliburton and Minden mission field and it was decided to accept the offer of the Presbytery of Peterboro to transfer it to this Presbytery as it is on the line of railway to Lindsay. In the absence of Mr. Ross, convener, the scheme for payment of expenses of Commissioners to the General Assembly was laid over. Mr. H. Currie presented a new scheme for Presbyterial visitation which was received and laid over to next regular meeting to be considered more fully. Mr. A. McAulay was appointed a Commissioner to General Assembly. The following arrangements were made for the induction of Rev. Mr. McKay at Sunderland on Tuesday, the first day of May, at 2:30 p.m. Moderator to preside; Mr. Bethune to preach; Mr. H. Currie to address the people, and Mr. Ross the minister. Mr. Hanna gave a report on Home Missions to the effect that the Presbytery's claims and grants had been honoured by the Home Missions Committee and Mr. Stewart reapointed ordained missionary to Cobocok and Kinmount, and Mr. J. D.

Smith, catechist, appointed to Sebright and Uphill. Reports of Standing Committees were presented as follows. State of Religion, A. McAulay, Sabbath Schools, P. A. McLeod; Temperance, D. Y. Ross; Systematic Benevolence, D. D. McDonald. Adjourned to meet at Sunderland for the induction of Mr. McKay, and other business on May 1st at 11 a.m.—P. A. McLeod, Clerk.

Mission Field.

THE ladies of Edinburgh propose to hold a bazaar in the interests of North-West Home Missions in Canada during the week when the two great Scottish General Assemblies are in session. The effort has been suggested by the Rev. C. W. Gordon's advocacy of Canadian missions.

A LETTER from Mr. W. H. Grant, from Chu Wang, states that Mr. Paul Goforth has not been well for the last eight months. The past winter has been a remarkably mild one in Honan. The work is promising.

THE members of Gordon memorial congregation, Bridgetown, N.S., are interesting themselves in the missions of Western Canada. It is but natural that such should be the case, the pastor, the Rev. R. S. Whidden, being himself a returned missionary from that field.

REV. A. W. THOMPSON, Couva, writes that the missionaries in Trinidad are all well but owing to paucity of labourers are heartily taxed. If you could hear, says Mr. Thompson, as I have heard the wails of a lost soul, you could never forget it. It haunts me day and night. Let this sad item deeply impress us and move to immediate and earnest efforts toward the removal of the debt on our F.M. Fund.

REV. J. A. JAFFRAY, Banff, Alberta, writes: "Good literature can be used to excellent advantage among the communities scattered through the mountains along the line of the C. P. Railway. Some of these people are employed by the railway company, others are working in mining or lumber camps. I will be glad to receive books, magazines or papers of real worth, and arrange for their distribution."

REV. J. H. MACVICAR, returned missionary of Honan, occupied the pulpit in the Presbyterian Church, Valleyfield, and preached to large and attentive gatherings, morning and evening. His addresses were interesting and instructive. He also addressed the Sabbath School, much to the delight of teachers and pupils. Mr. MacVicar is a pleasant, fluent and convincing speaker and his earnestness and youthful appearance tend to give a missionary impulse to his audience. It would be much to the interest of the church at home and abroad should Mr. MacVicar remain in Canada sufficient time to visit the smaller towns which have not the same privilege as the larger cities of hearing returned missionaries.

THE third of a series of special meetings, in connection with missions, was held Wednesday evening last week in Chalmers' church, Cuelph, when the members and adherents were out in large numbers. Rev. Mr. Glassford opened the meeting with devotional exercises, and singing of hymns suitable to the occasion was heartily entered into by those present. The programme prepared by the Missionary Society was then proceeded with. The first piece was an anthem by the choir, entitled "Sweet the Moments." Mr. C. Walker, treasurer of the society, then gave an account of the amount raised during the past month, which showed the returns for the month very gratifying, being in excess of the same period last year. Miss Henry read a paper on Indian missions in the Northwest, which showed that great pains had been taken in its preparation. She commenced by giving the geographical position of the field and its extent, showing it to be about two-thirds the size of Europe, then telling of the first foreign settlers, who are Scotch families, and the work and labours of the first missionaries, Revs. Mr. Black and Nesbitt, of Oakville, who formed the first Presbyterian mission. Some of the

later missionaries are Revs. Robertson, Moore, McKay, Flex and others. The mission comprises thirteen stations and eight Indian schools. The work is carried on with great success. After this a duet by Miss Dawood and Mr. Webb, entitled "Jesus Lover of My Soul" and a solo, by Mr. H. Maddock, entitled, "Calvary," were given with fine effect. The meeting closed with singing and prayer. Mr. Glassford announced the next subject would be China missions, taking in the work in British Columbia.

A Glance at Both Sides.

FOR THE REVIEW

DLING the past few decades the deepening of the interest in Foreign Mission work has been almost phenomenal. Naturally, the result of the increased interest on the part of those favourable to missions was to call forth the criticism and to quicken into greater activity the opposition of the other side. It is not strange that different observers regard this question in very different lights, and therefore, we should not be too severe on those who have but little enthusiasm in this particular work, seeing that even among its advocates there are diversities of opinion. One thing is certain, however, both sides cannot be right, although it is more than possible that both are somewhat in the wrong. We are also safe in asserting that all those who view this question from different standpoints, whether favourable or unfavourable, have often misunderstood each other to their mutual disadvantage, and, moreover, that they often do so still. Believing this, it was thought by the writer that a glance at some of the different attitudes taken regarding this important question, might prove of some use to the readers of THE PRESBYTERIAN REVIEW, and it is hoped that all may be willing to examine more carefully, in the light of God's Word, not only the claims of Foreign Missions, but also our reasons for, as well as our objections, against the work.

Let us look then at a few of the different classes in the following order: 1. Those who are out and out opposed to such work.—This class is so large and some of the arguments brought forward have been so extensively quoted, that it would require more space than we have at our disposal to do justice to the subject. At some future time we may be able to examine minutely their principal, and, as they think, unanswerable arguments. It is gratifying to know that able members of this class have gone to so much trouble and have had such difficulty, even from their standpoint, to prove to their own satisfaction that Foreign Mission work is a "humbug" and a "failure."

2. Those who are indifferent.—Notwithstanding all that has been done to arouse the Church as a whole, the number of people in this class is still altogether too large. Some of them, alas! are good, earnest men and women, but they have never yet given the question any serious consideration. There are those among them too, who do not view this question to be brought home to their hearts and consciences for fear of the demands it may make on their time, their purses, and perchance on their family circle. Many in this class have heard over and over again of the millions dying every few months in heathen lands without God, but so far they have failed to grasp the full meaning of the words. They have often read the Saviour's last command, "Go ye," etc., but have forgotten to make a personal application of it to their own souls. They read of a farewell meeting to a few who are about to start to some distant field, and they exclaim, "What an ado is made over these folk! Why, these people are going to have a grand time sight-seeing, and they will come home after a few years and tell their 'pretty little story,' and people everywhere will look upon them as heroes." One honest soul, in a letter received recently, said, "I used to think that a few years in China would be rather a pleasant experience, an unlimited opportunity to go shopping; that was because I did not know the meaning of mission work."

3. Those with only one eye.—The members of this class are worthy men and women who

are earnest and zealous in one particular branch of the Master's work, but are so engrossed in that work that they have little or no time or sympathy for other branches of the same great work. We do not refer now to those who, when asked to contribute for Foreign Missions, at once grow quite eloquent on the great need of the home field, or vice versa, and who, perhaps, after all, do not deny themselves one half dollar to help along that particular work. From letters that appear from time to time in the Church papers, there seems to be a feeling of jealousy on the part of many, and a fear that some branch of the work, other than the one in which they are especially interested, will receive too much of the sympathy and money of the Church. Such persons fail to realize the essential unity of the Master's work, and that the divisions of this work, made by the Church for the sake of convenience, are mechanical, and therefore that whatever advance is made in any particular line is for the good of the work at large.

4. Those who are too sentimental.—The members of this class cannot be blamed for lack of enthusiasm, but at times it is misguided. These people have a certain standard of their own by which all others are judged. They have their hero and their heroine. They too know the best methods to be employed, and the only agencies that will avail in mission work. They know what a missionary address should be like, and any letter from the foreign field that don't accord with their ideas is set down as insipid and uninteresting. Such people think that the more hardships a person has gone through and the more thrilling hair-breadth adventures the better. They love to think of the missionaries as enduring untold privations, or, as one person put it, "next to starvation staring them in the face." The trouble with this class of people is that their methods are so very impracticable. A missionary after being home on furlough for some time came to the conclusion that, in order to suit some of the demands at home, a person should spend a few months before sailing, practising how to gush. This may be a little too strong, but it shows how some returned missionaries have felt.

So much for the diversity of opinions from the outside, and it may now be asked what have you to say for the inside?

One critic wrote of missionaries in general as a set of cranks; in whose ranks every sort of "fad" finds adequate representation. If they are not cranks, then why have so many chosen missionary work abroad as their life's work?

Whatever may be thought of the motives which prompted so many men and women to choose this as their life work, the majority of them have been actuated by love to God and love to perishing men, and have been made to realize to some extent, that the duty of proclaiming the Gospel "to the whole creation," as enjoined by Christ in His final command, is universal in its application. The vast majority of them too have "counted the cost," and are willing, if need be, "to endure hardness as good soldiers." But it must be remembered that they are men of like passions with Christians at home, and that they are willing to enjoy whatever God has given them to enjoy, and even willing when they get the opportunity to have a pleasant time "shopping." It is to be feared, however, that if a person had no higher motives than sight-seeing and pleasure, or even the applause of those at home, that he would not be able to bear up very long under what so many feel to be no small burden. Besides, just because missionaries are so like Christians at home, the majority of them at least have no hankering for martyrdom, nor do they wish to adopt the slow process of suicide by starvation. Knowing the duty that is placed upon them, and the overwhelming need of strong, vigorous workers they deem it wise to take as good care of their bodies as circumstances will permit, not to speak of the direct command of their Master as to the care they should take of the bodies He has given them. If Christians wish to practice such penance, it is far more congenial to do so at home. There, some people may appreciate it, but not so the heathen in China, and besides, it will prevent the waste of valuable money expended in sending a person to a foreign land. You say

foreign missionaries are also often one-eyed. If so, we do not excuse them, but can only pity them, but many of them have broad sympathies and are interested in every line of Christian activity that helps to uplift the fallen, and save men from sin and death.

No one is more aware of his imperfections and failings than the missionary himself, and no one but himself and his God knows how sincerely he mourns over such imperfections. The longer a missionary resides in a foreign country the more he is convinced of the necessity of ever being a learner, and the more he realizes his need of great grace, wide knowledge, and a good proportion of common sense. It is only after coming in contact with the solid front of heathenism for some time that the full force of the words, "Not by might, nor by power, but by My spirit saith the Lord of Hosts," is brought home to the heart. Apart from the Holy Spirit we are weak indeed and all our work is in vain. Let us pray then more earnestly, that God's servants both at home and abroad, may more and more experience the Spirit's presence and the Spirit's power in all their work.

J. FRASER SMITH.

HSIN CHIN, Honan, Feb. 24th, 1894.

French Evangelization.

TO THE FRIENDS AND SUPPORTERS OF THE POINTE-AUX-TREMBLES MISSION SCHOOLS.—We think that the time has come to send to all the supporters of our Mission Schools, with our kind regards and our most hearty thanks, a brief account of our work and of the encouraging results obtained during this session through the blessing of the Lord.

Never before have our schools had so large a number of pupils. One hundred and twelve boys and seventy-two girls—in all, one hundred and eighty-four—have been received. One hundred and four are children of parents who still adhere to the Church of Rome.

The religious and moral progress of our pupils is always kept paramount, and though we endeavor to hasten their intellectual development by all the means within our reach, we continue to devote the best part of our time in bringing them to a clear knowledge of the Gospel truth. In doing this, we have to act cautiously in order not to frighten our Romanists who might leave the schools, which happens sometimes. At the beginning of the session we endeavor to impress them with the beauty of the Bible, with the fact that our Bible is the same as the Bible of the priest, and that it is not only the right but also the duty of everyone to read it. It is only after having established the supreme authority of the Holy Scriptures that we bring the errors of Rome under their judgment.

Every superstition or error is examined under the light of the Gospel. Among these are, the worshipping of the Virgin Mary, the saints and their images, the use of crucifix, beads, scapularies, medals, holy-water, relics, salvation through our own merits, baptismal regeneration, purgatory, the efficacy of money, masses, prayers, pilgrimages for saving souls from that place of torment, the worshipping of their idol (a wafer which through the magic power of the priest becomes the body, the blood, the soul, the divinity of Christ), mass as a perpetual sacrifice, indulgences, the use of an unknown language in public worship, the supremacy of Peter and his infallibility, etc.

But that is not all. It remains to rectify the conscience and judgment of our young people which have been distorted by Jesuitical teachings and to eradicate the effects of long-cherished prejudices.

It is only with the help of the Holy Spirit that this difficult work can be accomplished. Lately we have heard frequently some of the pupils say "I am no longer a Roman Catholic," and immediately scapularies and beads go the fire.

Twenty-five of our young men and young women have been converted to the Saviour during this session and they are all full of the desire of spreading the good tidings of the Gospel.

I am sure that very few of our youngest supporters would imagine what an amount of humiliation, suffering, and vexation is the

unavoidable consequence of the conversion of our young people from Romanism to our faith.

Allow me to cite a single fact as an illustration of the ordeal through which most of them have to pass.

Among our pupils we have a young man from Quebec whose uncle is a priest of one of the largest churches of Montreal. B— enjoyed the favour and protection of his uncle, till a year ago. He was a member of the choir and was well paid for his services. His uncle had himself selected a boarding house for him. But it happened that the landlord was secretly reading the Bible and he soon spoke about it to B— who began also to read it. Through confession the priest heard about it and endeavored, but vainly, to persuade his nephew to quit that house and cease reading the Bible. Seeing that he did not succeed, he cunningly caused him to lose his situation, and when he was without resources or friends he offered him all the money he needed if he consented to go to the Jesuits' College. He refused, and sought his admission at Pointe-aux-Trembles, where he has become, under the powerful influence of the Holy Spirit, not only a Protestant but a sincere Christian, we believe. A few days ago he went to Montreal to see his uncle on business. Hardly had they exchanged a few words when the priest, rising angrily, said to him:—"How is it that a scholar of Pointe-aux-Trembles dares to call on me? You are a dishonour to all our family. Your parents are ashamed of you and will die of sorrow. I would rather stretch my hand to a wretched drunkard fallen in the mud of the street than touch a renegade like you." B— received coolly that shower of invectives, and replied, "I am very much surprised, uncle, to see a great priest like you who pretends having made and swallowed his God this morning and every day for the past forty years at least, who still keeps in his heart such unchristian feelings. I see better than ever why you hate so much the Bible which condemns you in every way."

To meet such insults repeated frequently, to face the difficulties of finding a living among their own people, and to overcome the opprobrium cast over them, it requires from our young converts more faith and courage than many would imagine.

Allow me to say that, besides the great encouragement the Lord has granted to us, we have had also our trials. For many years we have not had so many cases of sickness in the schools. The grippe, measles, pneumonia, etc., have visited us. Fortunately, scarlet fever, which has made victims at our very door, has not yet entered our houses. Two of our young girls have been removed by death. Both of them were prepared to leave for a better world, and they were happy to go with their Saviour.

The Association of the former and present pupils of Pointe-aux-Trembles decided last year, in the interest of the health of the schools, to make an effort to build a gymnasium where our scholars could enjoy themselves during the recreation hours and leave for a while their crowded classes. A good building costing nearly four hundred dollars was erected last fall, and entirely paid by the Association, who have also done a great deal towards our library, and have contributed two prizes for the scholars. Such efforts on the part of the former pupils towards their old school is a clear indication that they are not forgetting what it has done for them and they desire its prosperity.

Our temperance society has done a most successful work during this session, and the prayer meetings held by the pupils themselves have probably never been so well attended and so interesting. Many a prayer has ascended to the throne of grace for the friends and supporters of our mission.

We feel more deeply every day that the Lord is manifesting His power in our midst, thus strengthening our conviction that these schools are God's chosen instrumentality for spreading the truth and saving precious souls.

Yours very truly,

J. BOURGOIN.

POINTE-AUX-TREMBLES, April 10th, 1894.

P.S.—All contributions should be forwarded to Rev. Dr. R. H. Warden, Box 1839 Post Office, Montreal.

MISSIONARY CONVENTION.

Annual Meeting of the Foreign Missionary Society at Ottawa.

The annual meeting of the Women's Foreign Missionary Society (western division) was held last week in Ottawa. The convention opened on Tuesday in Bank Street church. There was a good attendance of delegates, the largest number being from Toronto. The proceedings were unusually interesting. President Mrs. Ewart, of Toronto, was in the chair. Her address commanded close attention. It would, she said, be impossible to be too thankful to God for the success which had attended the labors of the different societies during the past year. Since the last convention many of the earnest workers had passed away, Mrs. (Rev.) D. J. Macdonnell, of Toronto, being specially referred to. It was eight years since the convention met in Ottawa, but during this space, through the exercise of care, thought and self-denial, the work of the societies had increased to grand dimensions.

More sympathy, prayer and generous giving was required in each congregation to successfully do grander things for missions.

Reference was made to the method of making no distinction in church reports between the amounts given to Home and Foreign missions and other schemes. This was claimed to be an injustice to missionary workers. In conclusion the realization of personal need, personal blessing and source of supply was shown to be essential to successful mission work.

Mrs. McLellan, of Owen Sound, gave a very pointed and practical address. The topic was "The Spirit and the Church Invitation." Referring to the Spirit she said: "We cannot see the Spirit any more than we can see the air we breathe, yet we know we are breathing it and that without it we die. So we feel that unless we are guided by the Spirit we cannot live in Christ and walk with Him. Just as in our physical natures, the heart which is the seat of life and the blood driven from it to the extremities makes us living, moving beings instead of dead clay, so the Spirit quickens our moral natures and sends grace through them. Through timidity or lack of zeal deemed proper we do not extend the invitation which has given us so much happiness; we think we have so much to do in our own homes and our own congregations, that others who have leisure should do more, but we must remember that each one is responsible for all she can do, and the Spirit will follow up the church's invitation. Just as the circles formed by the pebble thrown in the water, enlarge and widen until stopped by land, so our invitation sent through our missionaries reaches further and further into heathendom, and way it be said as our motto does, "The World for Christ." Let us not weary in well doing and may it be said of each of us as was said of old, "She hath done what she could."

Reports were read from the various presbytery societies in the western conference. Success seems to have attended the work of the society all over the country. The responses to the call for clothing to be sent to the Ladies' Industrial schools in the North West territories and China were most liberal.

Mrs. Thorburn reported on the progress of the W.F.M.S. in Ottawa. One new auxiliary was formed at the Carp. There are now twenty three auxiliaries and four mission bands in the Presbytery.

Lanark and Renfrew societies represented by Miss Bell, thirty-seven auxiliaries and nineteen mission bands, total membership of 1,250.

Mrs. Dowsley reported for Brockville Presbytery. There are twenty seven auxiliaries and nine mission bands, a total membership of 710.

Mrs. Bockstead represented the Glengarry Presbytery, which raised the sum of \$1,922. There have been organized during the past year four auxiliaries and two mission bands, making a total of twenty-five of the former and nine of the latter in the bounds of the Kingston Presbytery.

In Whitby Presbytery there are auxiliaries in every congregation here.

Miss Dixon, of Peterboro, reported twenty auxiliaries and ten mission bands.

The report of the Toronto W.F.M. Societies showed a falling off in the givings from last year. Auxiliaries were formed in the last year, making in all fifty-two auxiliaries and twenty-five mission bands. Barric Presbytery has now eighteen auxiliaries and fifteen mission bands.

Owen Sound Presbytery reported the formation of one new auxiliary and two new mission bands. There are now eleven auxiliaries and two mission bands.

Saugee Presbytery reported thirteen auxiliaries and six mission bands with a total membership of 414.

Guelph Presbytery had sent in very meagre reports and there was a falling off in the revenue.

Orangeville Presbytery possesses eighteen auxiliaries and five mission bands.

Bruce Presbytery reported increase both in membership and interest.

Winnipeg Presbytery reported fifteen auxiliaries and four mission bands with a membership of 358.

An increase of two auxiliaries was reported in the bounds of the Brandon Presbytery.

In Lindsay Presbytery the present membership was 625, or an increase of 295 over last year.

Hamilton reported three new auxiliaries.

Paris Presbytery reported two new auxiliaries and one mission band.

There are now thirty auxiliaries and nine mission bands in the London Presbytery.

Sarnia Presbytery, fourteen auxiliaries and five mission bands.

In Huron Presbytery there is now a membership of 592.

Greetings were read from the eastern division of the W.F.M.S. in Canada, the Methodist Women's Foreign Missionary Society, the W.F.M.S. in Philadelphia, St. Louis, Portland and New York, the Women's Occidental Board in San Francisco and the Montreal Missionary Society.

Mrs. Tilton represented the Ladies' Missionary Society in connection with the Episcopal Church. She delivered a short address, as did also Mrs. Stevens for the Congregational and Mrs. (Rev.) Mackay for the Baptist Church. The McAll mission of New York was also represented.

In the matter of the training home it was agreed to abide by the suggestion of the board in leaving it over for another year. As to whether the training home should be inter-denominational or not was the subject of a little discussion.

A suggestion that the representation to the annual meetings should be decreased did not meet the views of the meeting. It was decided to leave the representation the same as at present.

It was agreed that applicants for foreign mission work should be tested before the application should be considered by the society.

The Secretary announced that the expected number of 300 delegates were not present and the board were consequently unable to get the one-third reduction in the railway rates. The number in attendance was 217.

Mrs. Thorburn read an interesting letter of greeting from Mrs. Blaikie, of Edinburgh, Scotland, President of the International Women's Union. She referred to the progress of the work done in Scotland for the spreading of Christianity in Africa and India. Two ladies had recently contributed about \$16,000 for the erection of a woman's hospital at Nagpore.

The annual reports, which were distributed to the meeting in pamphlet form, were read and adopted.

Mrs. Playfair presented the report of the Board of Management. It said:—"Another year has passed, and again we can report a conscientious desire on the part of members of the board to fulfil the responsibility laid upon them, evinced by their faithful attendance at the weekly meetings, which this year number more than last. In common with other societies we received a circular containing reasons for forming a National Council of Women, and inviting the W. F. M. S. to affiliate with it. After due consideration it was decided that it seemed to the board, while

a National Council of Women might be of benefit to charitable and other societies, it could hardly be so to the Foreign Missionary Societies belonging to the denominations. Besides, we, as a society, were auxiliary to the Foreign Missionary Committee of our church, and could not, or, rather, should not, affiliate with the National Council of Women."

Mrs. Harvie, in her report of the foreign missions, reviewed in detail the work done in the Northwest, China and Central India, in regard to education and the other various branches taken up by the society.

Mrs. Shortreed, Home Secretary, among other things, in her report, said:—"In some respects we cannot report the advance of previous years in the home department of our work, but faithfulness and activity, self-denial and devotion have, on the whole, characterized the efforts of our members. No large gifts reached our treasury, but there has been growth in systematic offering, and ordinary giving. The envelope system has been more generally adopted, and many of the reports emphasize the fact that their funds were raised wholly by voluntary giving." The report gave a summary of the branches of the society as follows:—Presbyterial societies, twenty-five; new auxiliaries, fifty; new mission bands, twenty-five; auxiliaries unreported or withdrawn, twenty-two; mission bands unreported or withdrawn, eighteen, total number of auxiliaries, 569; total number of mission bands, 228; auxiliary membership, 12,574; mission band membership, 5,891; yearly members of general society, 3,563; life members added during the year, ninety-two; scattered helpers, 312.

Why Should You Insure Your Life?

BECAUSE, in case of your early death, life insurance makes absolute provision for those dependent upon you, enables you to leave an estate that can at once be realized upon, and that cannot be taken from them, secures to your family freedom from privation and those distressing experiences which come to the destitute; provides the means to keep your family together, to educate your children and prepare them for the responsibilities of life; and to save your property or business perhaps from being sacrificed to meet the demands that come in the process of forced liquidation of an estate by strangers.

Life Assurance gives to a man a consciousness of safety in regard to the interests of his family which eliminates a large part of the wearying worry and carking care of life, and thus fits him for the free, energetic, and successful prosecution of business.

It promotes thrift, cultivates habits of economy, and in the form of an investment policy enables a man, during the producing period of life, to provide a godly competence for old age.

During our life you surround your family with reasonable comforts and even luxuries.

Are you willing, in the event of your untimely death, that your wife and children should experience a double bereavement in the loss, not only of a husband and father, but also of suitable means for protecting them from the privation, distress and humiliating economics necessitated by poverty?

After perusing the above you should act at once, by communicating with the agents of some responsible life insurance company, and endeavour, if it lies in your power, to place some insurance on your life. A life company that has a record for the prompt payment of death claims, and for liberal treatment to its members, is the one in which you should insure your life. The North American Life Assurance Company, of this city, has justly earned for itself a splendid reputation for the promptness with which it has paid its losses and for the unexcelled success that has attended its financial operations. To-day the Company has assets of \$1,703,453.39, and a net surplus for its policy-holders of \$297,062.26.

The ecclesiastical year closes on the 30th April. Are your rates for Aged Ministers' Fund paid? Interest must be charged.

My Mither's Grave.

JOHN IMRIE, TORONTO.

I stan' beside the cauld head-stane
 An' wat it wi' my tears;
 An' whisper, "Mither, here's your reean
 You hav'na' seen for years!"
 Whan last I saw your dear, sweet face,
 An' heard your kindly tone,
 I little thought that this dread place
 So soon would claim its own.
 I plann'd to tak' you ower the sea
 To comfort an' to ease,
 Whaur you could end your days wi' me,
 An' dao maist as you please;
 But, ah! the Lord had ither plans,
 An' sent for you Himsel';
 His ways are no' aye like to man's,
 Yet does He a' things woll!
 But, though you cannot come to me,
 I yet shall gang to you,
 Whan death shall set my spirit free
 I'll mount the starry blue,
 Where grief an' partings are no more,
 Nor Death, nor any pain,
 You'll welcome me on Canaan's shore,
 We'll never part again!
 Farwell! I most sacred spot to me,
 My dear auld mither's grave,
 I'll think o' thee whan ower the sea,
 Ayont Atlantic's wave;
 Our graves may yet be far apart,
 Our spirits joined shall be,
 There's aye a green spot in my heart,
 My mither dear, for thee!

The above verses are from the Third Edition of

JOHN IMRIE'S POEMS

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25 CTS **PISO'S CURE FOR** **25 CTS**
 CURS WHERE ALL ELSE FAILS.
 Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

At the 68th Annual General Meeting

- OF -

The Standard Life Assurance COMPANY

Held at EDINBURGH on
 Tuesday 27th of March, 1894,

the following Results for the Year ended 15th November, 1893, were reported:

4634 New Proposals for Life Assurance were received during the year for \$ 10,578,700
 3820 Policies were issued, assuring \$ 8,560,645

The Total Existing Assurances in force at 15th November, 1893, amounted to \$111,492,716

The Claims by Death or Matured Endowments which arose during the year amounted including Bonus Additions, to \$ 2,979,763

The Annual Revenue amounted at 15th November 1893, to \$ 6,016,137

The Accumulated Funds at the same date amounted to \$ 35,511,767

being an increase during the Year of \$ 835,719.

Investments in Canada:

Government and Municipal	
Bond	\$8,300,250
Sundries	220,250
1st Mortgages	2,865,550
Real Estate	355,000
	\$ 9,820,050

Ask for rates before insuring elsewhere.

Toronto Offices, Bank of Commerce Bldg.

W. M. RAMSAY

Manager for Canada

Freehold Loan and Savings Company.

DIVIDEND NO. 69.

Notice is hereby given that a dividend of 4 per cent. on the capital stock of the company has been declared for the current half year, payable on and after the first day of June next, at the office of the company, corner Victoria and Adelaide street, Toronto.

The transfer books will be closed from the 17th to 31st May, inclusive.

Notice is also given that the general annual meeting of the company will be held at 2 o'clock p.m. Tuesday, June the 5th, at the office of the company, for the purpose of receiving the annual report, the election of directors, etc.

By the order of the Board.

J. C. WOOD,
 Managing Director.

Toronto, 19th April, 1894.



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Cases of 1 dozen bottles\$4 50

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In our advertising columns will be found a short statement of the business of this old and progressive company for 1893.

The head office of the Company for Canada is in Montreal under the management of Mr. W. M. Ramsay, who is prominent among the insurance men of Canada.

The Standard is making steady progress, having placed on their books new assurance to the amount of \$3,509,645; and paid out for deaths, endowments and bonus additions nearly three millions of dollars.

The Standard has been doing business in Canada for over half a century.

The Toronto offices are in the Bank of Commerce Building.

Synod of Toronto and Kingston.

1. The Synod of Toronto and Kingston will meet in Westminster Church, Toronto, for the Synodical Conference, on Monday, May 7th, 1894, at eight o'clock p.m.
2. The Synod will meet for business in the same place, on Tuesday, May 8th, 1894, at eight o'clock p.m.
3. The Committee on Bills and Overtures will meet in the same Church, on the afternoon of Tuesday, May 8th, at 4 o'clock.
4. All papers for the Synod should be in the hands of the Clerk, not later than April 30th, 1894.
5. Those attending Synod will obtain the usual Standard Certificate from the Ticket Agents at the stations, from which they start, enabling them to return from Toronto at the reduced rate. These certificates must be signed by me in Toronto.
6. Members of Synod, as soon as they arrive, are requested to inscribe their names in the Roll Book provided for that purpose.

JOHN GRAY,

Synod Clerk.

ORILLA, April 14th, 1894.

Synod of Montreal and Ottawa.

The Synod of Montreal and Ottawa will meet in St. Andrew's Church, Carleton Place

- ON -

Tuesday Evening, May 8th, at 8 o'clock.

Rolls of Presbytery, with the changes during the year, and all documents to be presented to the Synod, should be sent to the clerk, at least ten days previous to the day of meeting. Ministers and elders will receive the usual Standard Certificate from the ticket agents at the commencement of their journey, enabling them to return at the reduced rate.

Levis, Que.,

April 12th, 1894.

R. MAC'ENNAN,

Synod Clerk.

N.B.—It is requested that early information as to the intention to attend the meeting, be given to the Rev. Bro. McNair, in order to facilitate the providing of accommodation for all who may be present.

K.M.

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100 lbs. per day	\$5.00	per month or \$50 per 100 lbs.

The only company in the city that has nothing but Pure Ice for domestic purposes in stock.

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