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The Presbyterian Review.

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Toronto, Feb. 10, 1898.

NOTES AND COMMENTS.

Queen's University Alumni Conference which is proceeding this week, has thus far been very successful both in point

The Collogo of attendance and the high standard of excellence reached by the essayists.

Conferences. Next week we shall be in a position to deal more at length with the papers read to the Conference. Taken with the Knox Conference of last week the Church has every reason to feel satisfied that much good work is being accomplished and that the ministry as a whole is being stimulated and edified by the results of private study and professional experience which are exchanged at these annual meetings.

The twenty eighth annual meeting of the Knox College Students' Missionary Society was the occasion of eliciting

Missions to many interesting facts regarding the good work the Society is engaged in.

Miners. Mr. W. Beattie's address on the mission conducted by him among the western miners showed the hopefulness of such work and the good results already obtained notwithstanding the prejudices of the older miners. The fact that old miners are more indifferent to the gospel message than the younger men, of itself, speaks volumes in support of pushing forward mission work at all the great mining centres. Had the churches concerned followed the miners many years ago, there would not be so much hardened opposition to the missionaries of to-day. Yet even among the old men the seed sown is hopefully watered and growth and fruit may be looked for with confidence. The experience of the pioneers in the field is of great value to the church and such meetings as that of Friday evening at Knox College are deservedly popular.

The Dominion Alliance through its officers has made an appeal to the Ontario Electors in the following terms:—

Against the Liquor Traffic. “It is deeply to be regretted that the present Legislature has fallen short of

fully representing the advanced temperance sentiment of Ontario. It was elected immediately after the Province had declared in favour of prohibition by a majority of 81,769 votes, and we had a right to expect that this declaration against the liquor traffic would have called forth a response in effective restrictive legislation. It is true that some progress was made. The license law was improved and made more restrictive. The improvement, however, was not at all what friends of temperance had a right to expect; and some further reasonable progressive legislation was voted down by the House of Assembly.”

In a recent Symposium taken part in by sixty leading ministers, the subject being “The kind of Hearer I want.”

The Pulpit to Rev. Dr. Hall, D.D., New York, thus describes the “hearer” he wants:—

1. One who has prayed for the preacher, and the Holy Spirit's influence on all the congregation, in the closet, and, if head of a household, at the family altar.

2. One who is punctually in his fixed place in the church so as to be recognized by me from the pulpit, and with his family beside him.

3. One who has a good Bible in his pew, and who devoutly follows the reading of Scripture, as hearing God speaking to him.

4. One who has a hymn-book, and joins in the singing as earnestly as does the leader of the music.

5. One who follows and in heart joins in the thanksgiving, confession of sin, and in prayer and intercession.

6. One who bears himself with reverence of manner, suggesting devoutness to those round about him.

7. One who looks for the divine impress in the sermon, and not for rhetoric, elocution, or startling statements.

8. One who keeps his eye on the preacher, except when called upon to look up a text quoted and being explained.

9. One who takes the impress to himself, and in his heart looks for God's blessing with it.

10. One who has a look and a word of Christian courtesy for those near him in the Church, after the solemn close of the service.

General Booth's visit to Toronto has been attended with success, if popular demonstration, large meetings, and

General Booth pointed speaking be marks of success. at Toronto. What is observable to all is the gradual

vanishing of the old prejudice against the Salvation Army and the genuine interest manifested in Mr. Booth, his movements and sayings. It goes without saying that he knows full well to conduct himself so as to make the most of the sympathy shown for the work he is engaged in, yet making allowance for the posing which is perhaps becoming less and less conspicuous, it may be taken for granted that this visit will help materially in establishing the Army in the public mind. Mr. Booth has every reason to be satisfied with the reception he has received and with the progress of the work in

Canada. During sixteen months past, under Miss Eva Booth's commandership the social work has progressed until there are thirty five instead of twenty-three institutions in the Dominion. At the same time, the scheme of colonizing, at Edmonton has been discouraging and notwithstanding that a survey has been made the district has been given up. At the Massey Hall Mr. Booth spoke unflinchingly of the duty of Christians to their vows and to their professions, and he once more proved his ability to enunciate home truths.

A METHOD WORTH TRYING.

DR. Wilton Merle Smith of the Central Presbyterian Church gives in a recent number of the *Evangelist* some information as to a method adopted in his church for stimulating the habit of conscientious and systematic giving among the people, which might with profit be adopted elsewhere. The session of the church procured a quantity of little Russia leather books, about four inches long by two and a half inches wide, made up of fifty pages of paper ruled for accounts. One of them was sent to each member of the church able to contribute, with the following message:

"The Pastor and Session, greatly desiring to promote the grace of worshipful systematic and proportionate giving, present to you this book with the earnest request that you will use it to keep a careful and accurate account of all moneys given for any work of the Master or any charitable object.

"This book is for your private personal use and between you and your Lord. In accepting it, you solemnly pledge yourself to use it conscientiously for the purpose named."

The results have been most encouraging. Out of 500 distributed 450 have been retained. There is a large increase of benevolence among the members generally and while it is too soon to venture an opinion as to the permanent effect, many letters have been received by the session testifying to the real blessing, spiritual and often temporal which had come with the use of the little books and with conscientious attention to the matter of giving. The fact is comparatively few people keep an accurate account of what they are giving and many imagine they are giving far more than is actually the case. When they sit down to add up the amounts they are surprised to find how small a percentage of their income really goes in benevolence. It is often but a fraction of what is spent for some perfectly useless indulgence that might be sacrificed without injury or privation of any kind. Once men get to be ashamed of their doings there is hope of amendment and to make conscience of giving is to lift up the whole character to a higher plane—just as it would be to some others to make conscience of paying their debts. By all means encourage every man to keep an account of his givings. The suggestion that Sessions should initiate it by some such method is a good one. But no one need wait for the session of his church to lead the way. Account books large enough for this purpose are cheap and readily obtained from any stationer. Any one may begin at once and find the blessing that speedily comes.

ECUMENICAL MISSIONARY CONFERENCE.

AT the meeting of the representatives of the various Foreign Mission Boards of the United States and Canada recently held in New York, steps were taken for holding an Ecumenical Missionary Conference in that city during the last ten days of April 1900, the closing year of the century. An effort will be made to secure delegates from every Evangelical Protestant foreign

Missionary organization in the world and as many missionaries as possible in addition. The conference is designed to set forth the results of the past century's work and to take a comprehensive outlook into the future. As is fitly remarked by the Committee: "It would seem like a grave omission were this century, so marked by the development of the foreign missionary enterprise, to close without an occasion of this sort, in which those most actively engaged in this work may come together to survey the whole field, communicate their varied experience, and sum up results and set themselves in close array and deeper harmony of spirit and aim for the great work remaining ere the world be won to our Lord. Probably in no equal period of time has such marked advance been made in the evangelization of the world as we have witnessed since the close of the great Conference in London of 1888, whether we consider the number of communicants added to mission churches, or the circulation of the Scriptures in the vernacular, or the development of Christian schools, or the growth of self-support in native communities, or the quality and extent of the influence exerted by the Gospel in mission lands."

Such a conference ought to prove a blessing to the missions by exciting fresh interest in the work that is only now after many experiments being really organized for victory. It may prove even a greater blessing to the churches at home if they respond to the call of duty that will certainly be issued by universal consent from such a conference for a decided advance in the twentieth century. There is indeed no reason why the advance should not be made now. All the Boards are calling loudly for assistance both to maintain the work already begun and to enter upon openings presented on every hand for additional effort. The rising standard of Christian responsibility will soon make it impossible to hear these appeals without a sense of shame that should be necessary. There is plenty of money for display, plenty of money for selfish indulgence, plenty of money for political corruption, plenty of money for vicious pleasure. There must be plenty of money for missions too. It is all a question of the comparative values of these things in the estimation of the people. They will surely in the end learn to esteem the right things and when they do, these will receive their fit share of the wealth that is now uselessly squandered to no good end whatever.

ENTRANCE EXAMINATIONS

AN important overture has been sent to the General Assembly of the Presbytery of Guelph with respect to the establishing of an entrance examination at the Theological Colleges of the Church. It is in the following terms:—

"Whereas it is desirable that the Church should, more fully and directly than at present is done, test the scholarship of those seeking to become ministers of the Gospel, and whereas such a plan has been successfully adopted by sister churches, the Presbytery of Guelph do hereby overture the General Assembly of the Presbyterian Church in Canada, appointed to meet at Montreal in June, 1898, to establish a Board of Examiners who shall be empowered to ascertain by written examination the qualifications, so far as scholarship is concerned, of all seeking to become students of Theology under the care of the Church and of all seeking to be taken upon trials for license."

The machinery suggested for carrying out the examination follows in an appendix to the overture and merits detailed notice. It is recommended that the Board of Examiners shall number twenty-four members, of whom there shall be not more than one member of the teaching staff of each of the Theological Colleges. This Board, it

is proposed, shall appoint as examiners gentlemen of approved fitness who are not professors in Theological Colleges, but who are members of the church. The subjects for the proposed entrance examination are Latin, Greek (classical and New Testament) Mathematics, logic and Psychology, Ethics, English Literature and Composition, Hebrew, Bible Knowledge and Shorter Catechism. The possession of a University degree shall not entitle the holder thereof to exemption from examination. The Exit examination subjects suggested are Bible Knowledge, Shorter Catechism and Confession of Faith, which three shall be reckoned as one subject; English Composition, Theology (Systematic and Biblical); Hebrew and Old Testament Criticism and Exegesis; New Testament Criticism and Exegesis; Apologetics, Church History, Church Government and Homiletics. In the Exit Examination candidates may take any four subjects at one time and the other subjects at another time.

The object of the overture is clearly the maintaining of a good standard at the Colleges, and as such to be welcomed. The publication of the overture in our columns will enable the Church to discuss the whole question in all its bearings, and as it will come up before the Synod there will be ample opportunity to elicit the mind of the church on the subject. Every well considered step to elevate the scholarship of the ministry will be generally supported and the proposition made by the Guelph Presbytery seems to be practicable and in the right direction.

SABBATH OBSERVANCE.

THE appeal to the electors referred to by us last week has been issued by the Alliance. Briefly it is as follows:—

What is prohibited by the Lord's Day act as it stands is the doing of any wordly labor, business or work of ordinary employment. From this prohibition there is an exception in the following words:—"Conveying travellers or her Majesty's mail by land or by water, selling drugs and medicines and other works of necessity and works of charity only excepted."

The law as thus stated, which has been in force for fifty-three years, the Alliance did not seek to alter, but only sought to extend its application in the two following respects:—

(1) That the law be not restricted to certain named classes, as had been held by our courts, but be made applicable to the whole community.

(2) That corporations be not exempted from the act, as had been decided by the courts, but be made subject to the same law to which individuals are amenable.

The purpose of these amendments was to make the act what, as is generally acknowledged, the Legislature originally intended it to be.

The proposals thus made the Government has distinctly approved as reasonable, and the entire Legislature has also adopted the principles underlying the bill by reading it a second time without division.

The Alliance also asked that the Government take steps to procure from the courts an interpretation of the words "conveying travellers."

While the principles advocated by the Alliance have thus met with very general approval, it is of the utmost consequence to the whole future of the Lord's Day in this county that the people of Ontario should now elect a House prepared to carry those principles into practical effect. Every candidate therefore in every constituency should be asked to declare his intention to do his part in securing the most perfect possible legislation for the protection of the Lord's Day, and in particular his pro-

mise to support the two amendments requested by the Alliance.

Such action will very greatly strengthen the position of those seeking to defend this greatest of our national institutions against the attacks so persistently made upon it, for it should be remembered that in this contest the Alliance are not the aggressors. The object aimed at, however, can only be attained by means of active interest and vigorous effort in every constituency.

The Alliance would therefore earnestly urge the friends of the Lord's Day throughout all the constituencies in Ontario to use their utmost endeavors in order that all candidates for the Legislature shall be pledged to support the amendments to the Lord's Day act above mentioned.

SCHEMES OF THE CHURCH.

The Rev. Dr. Warden, Treasurer and General Agent of the Church, sends us the following comparative statement of receipts from the beginning of the ecclesiastical year, 1st May, to January 31st, 1897 and 1898.

	1897.	1898.
Home Missions.....	\$31,283.61	\$10,882.00
Augmentation.....	6,926.16	8,358.48
Foreign Missions.....	48,471.27*	48,931.76*
French Evangelization.....	10,316.10	8,727.97
Pointe-aux-Trembles.....	3,851.84	3,758.86
Widows and Orphans.....	2,128.55	2,174.57
Aged and Infirm Ministers.....	2,313.28	2,766.85
Assembly Fund.....	2,763.59	2,611.01
Knox College.....	2,960.97	2,872.92
Queen's College.....	1,239.50	1,386.45
Presbyterian College, Montreal.....	475.41	529.33
Manitoba College.....	1,920.60	1,828.88

*This includes contributions from the W.F.M.S.

Special attention is called to the fact that the Church year now terminates upon the 31st, March, a month earlier than formerly. This has to be borne in mind in connection with the foregoing statement.

THE KLONDIKE MISSION.

REV. Dr. Cochrane sends an interesting letter just to his hand from Rev. Andrew S. Grant, the last appointed missionary to the Klondike. Mr. Grant reports his departure from Vancouver for the north and his prospects of meeting Mr. Dickie who is still at Skaguay.

There is a great deal of bad blood, says Mr. Grant, among Canadians over the conduct of Americans on questions of customs, trade, and their aggressive policy in claiming portions of land in British Territory. The Americans are determined to make Dyea and Skaguay the popular route into Klondike "From what I can learn the Stikeen route will be open in February, and altho' the distances from Fort Wrangle to Fort Selkirk is much greater than from Skaguay is, yet the former way is more accessible. The rush is on already. The "City of Seattle" left Vancouver last week with over 600 passengers, many of them the off-scourings of the republic. On board the "Danube" we have about 400, many of them Americans of the same type. I met a man in Vancouver who has over 2000 passengers booked from Chicago via Stikeen route for Klondike. They are to be out-fitted at Vancouver so as to evade customs duty. Everything is Klondike. The classes of people going in are of such a mixed multitude, the majority so low down in the scale of being, that it is going to make our work very difficult. We must push the work with vigor, in faith, since, He who sends us has all power in Heaven and on Earth, and His word is quick and powerful. I have been used of God all the way in this work, and beyond my expectations, already permanent work has been done. I expect that my knowledge of the healing art will give me access to many a man."

ANDREW S. GRANT.

THE APPEAL OF THE HOME MISSION COMMITTEE.

For the Review.

The appeal which the Home Mission has recently issued is a very powerful one. It emphasizes several points to which the attention of the Church should be directed. First, attention is called to the fact that "The persistent pressure of the Foreign Mission Work for funds in past years has wearied the Church, and it had to take aid." This statement will be received by many with satisfaction. Many have felt like saying it but could not do so with so much propriety as the Home Committee. This undue pressure of Foreign Mission Work has been felt for a long time. The people have been taught that they have a greater responsibility towards the heathen than towards their own fellow countrymen. The motive for Foreign Mission Work, contrary to what has been much taught, is not different from the motive which prompts to Home Mission Work. The arithmetical motives, and those associated with the second coming of our Lord, place the subject in a wrong light before the people. It is well that the Home Mission Committee has spoken out so plainly on this subject. Had it done so sooner many thousands of the Church's money might have been more usefully expended. A wise advocacy of Foreign Missions will promote Home Mission Work.

There is a second point of importance to which attention is called, namely, "The help given by the British Churches." They say, "We cannot rely on a continuance of British help." This is true, our appeal to the British churches are not altogether just. We forget too much the burden they have to carry. In the dense and poor population of their cities they have a Home Mission as claimant as ours. The collection taken in their churches for colonial objects, comes from people in many cases not so well off as the colonial people to whom the money is sent. The British churches also have means of information as to our affairs independent of official channels, and they display their good sense in rebuking us for the want of judgment displayed in the administration of the work committed to us. We must appeal to our own people to do more for the people at home, and the only hope of such an appeal is in a revived spiritual life in our congregations. It is to this the church should direct her attention. From this her attention is too much drawn away to matters quite secondary.

Another point is noticed in this appeal, that it is very encouraging to see coming into view, I have striven for years to call attention to it. The statement is made that the low condition of the Funds, "has compelled Presbyteries to employ students where strong trained men were needed." This is a statement I rejoice to meet with, because it shows that the committee at length recognizes these two things. 1. That a Home Mission Field of intelligent enterprising pioneers is as much entitled to be ministered to by a "strong trained man" as a Foreign Mission Field. 2. That while students do and have done excellent work, they are not a substitute for ordained men, and are not meant to be. Hence they in many cases are unsuited to the Fields to which they are sent. I trust the Committee will press its views in this direction, until the Church supplies ordained men for the Home Fields, and pays them as well and as punctually as the men abroad. There will still remain for the students that pioneering and supplementary work which they have done so well in the past. Only with this proviso, that it shall be recognized both by the student and the church, that a student's first work is his studies, and that to load him down with Mission Work in his student course is to injure both him and the church. A learned ministry is in such circumstances impossible. I trust that the Home Mission Committee will be sustained in demanding for the Home Field, "strong trained men."

It is cheering to think that the regime of sentimentalism under which our Church has been languishing, may soon give way to common sense and scriptural methods in our Church Work.

D. D. McLOED.

THE ENCOURAGING GOD.

BY REV. SAMUEL SCHÖLES.

A Scotch journalist of repute in reporting a certain service, stated of the sermon that its central message might be conveyed by the question, "What sort of God is yours?" For any preacher to leave that inquiry crying for answer in the minds of his hearers, is an achievement not small. To

have started it is a great deed; to have made it persistent is a triumph. That a service should be followed by men and women publicly yielding themselves to God is a joy unspeakable to the preacher's heart, that it should be followed by any passing into the vestry or coming to his home that they might with frankness speak their doubts and difficulties, is a sign that God is with him, which brings strength and tears; but that it should be followed by some being led to make their own lives inquiry rooms, into which they enter to question of their souls with seriousness concerning God, is not amongst the "visible result" of his ministry. And when the preacher has returned from his work in quiet faith that his message, which was from God cannot have been in vain, or, perhaps, humbled and depressed at his apparent failure, some there may be in secret places, with shame and penitence, pleading before God, whom they have forgotten, and others may be gaining to themselves vigour and victory as they recall the heartening and refreshing presentment of God which the preacher gave, and some sweet souls may be repeating his word of help at the bedside of the sick, or even cheering those "of death afraid," and in not a few letters of the succeeding week to distant son or troubled friend may be found his sentences inserted with the silent prayers of yearning hearts. Every faithful ministry hath large and gracious results not now known to the preacher, but preserved for his reward in the records of God. Thus shall this talk on the encouraging God begin with an effort of encouragement to God's speakers themselves.

It is well that a man should put to himself the question, "What sort of a God is mine?" and give honest answer. Hence might come a discovery of shame, an experience of humbling, a vision of holiness at which the soul would thrill with joy and glow with gratitude, and gather strength for all the ways of life. Ask it now, my brother, "What sort of God is mine?" "What is God to me?"

There are conditions of life, and moods of spirit under which it is fitting and necessary that a man should conceive of God and endeavor to realise Him under some definite and special relation. To the bereaved and sorrowing He is the God of all comfort. To the triumphing and exultant believer He is the Heavenly Father. To whom will He be the encouraging God? How will He impart encouragement? What encouragement will He give? One might turn to many places of Scripture and find answers. With diligence and insight one might find answers, too, in unsuspected places. One is sometimes startled and enraptured to find himself looking into the face of God, where at other times seemed only a statement of history, an unspiritual record.

In one experience of the hero Gideon we may see and hear with a clearness to bring satisfaction of heart the presence and voice of the encouraging God. It was in the night when God gave him command to make attack upon the Midianites. A remembrance of the circumstances will impress one with the sore need in which Gideon stood of encouragement, and a consideration of them may bring knowledge to us of the heart and ways of God. It may be that in some true sense his circumstances have resemblance in yours. If so, mayest thou not look to the unchanging God for encouragement too? To Gideon had come a time of great and repeated disappointment. Not long before he had had a marshalled host of thirty-two thousand men under him, a worthy and likely instrument of war, he might well deem. Then came a word from God to give opportunity for the fearful and afraid to return home, and no fewer than twenty-two thousand moved off in cowardice. So great would be the stir that to Gideon's alarmed eyes the whole army might seem to be disbanding. While yet the shock of that disappointment had scarce passed, he received a second divine word ordering the strange sitting at the water's edge. Then was seen the seemingly disastrous outcome, and three hundred men only were reserved to him. A paltry company to liberate a nation! O man! hast thou been circumstanced so? Is it at this day that thy forces of life have been reduced, and schemes have failed in the very beginning, and men have deserted thee, and losses have come, and thy thirty-two thousand have been brought down to a pitiful three hundred? Art thou even now looking upon a mere remnant of what life but a little while ago surrounded thee with? Is it thy time of disappointment?

Further, in Gideon's experience had come a time of multiplied difficulty. Beneath him in the valley lay the foe

one hundred and thirty five thousand strong—and to be attacked by three hundred! The situation is absurd, tragical! Surely down on those slopes can come nothing but defeat. Is it thus with thee? When thou dost look down the slopes of thy to-morrows, are they occupied and filled with difficulties not imagined, but real? Is thy life a grim outlook into struggle? And hopeless struggle does it seem? Is it thy time of difficulty?

Yet more. To Gideon had come an hour demanding decision. Whether flight in dishonour, or attack in faith must be decided that night. And how great the issues! Who shall say what temptations crowded against the hero's soul at that great moment? And has it come to thee to make decisions whose outcomes shall change all thy years? Is it the supreme decision thou art urged to make? Is there a divine hand upon thee, and a divine voice pleading with thee to decide—to decide for the living Christ? And are there temptations? Is it thy time of decision?

To Gideon, God spoke opportunely and with encouragement. We may easily blunder in our attempts at encouraging, speaking soft words when edged words should be said. We may misread character and be ignorant of circumstances; but God is unerring. If it is thy time of disappointment, or of difficulty, or of decision, it is God's time of encouraging.

A wistful soul would learn in what manner the encouraging God will aid. The divine encouragement hath its mode. How then will God deal with one so circumstanced as Gideon? Does God see the pallor on the brave man's cheek, and mark the trembling of his lip when He bids him to get down to the opposing host? Will He speak with harshness and contempt? Will He chide? Listen, "If thou fear to go down." O word of tenderness! God hath understanding, and sympathy, and infinite tact. We, in our littleness and stupidity, might criticise Gideon in his hesitancy and shrinking, and charge him to remember how signally and wonderfully God had responded to his tests when He called him to this campaign. We might ask him in wounding tone whether he had forgotten so soon the drenched fleece and the dry, that now he should grow white at the word to attack? If we are in search of any whom to criticise and condemn, let us but look each man within himself. Our ways with each other are not God's ways with us. Harken then to what God said to this man in his time of varied and severe trial, and learn the mode of the Divine encouragement. "Go thou with Phurah (mark, "with Phurah," God doth enter into the detail of things) thy servant down to the host." Here is a plain direction, an authoritative word. "And thou shalt hear what they say, and afterwards shall thine hands be strengthened to go down unto the host." Here is a clear promise, a pledged word. This, then, is God's mode. He gives to men His word of direction to be obeyed, and His word of promise to be trusted. To the man in distress for sin He saith, "Him that cometh to Me, I will in no wise cast out." To the man in inquiet of life He saith, "Come unto Me . . .

and I will give you rest." For the man in perplexity of circumstances He hath had it written, "In all thy ways acknowledge Him, and He shall direct thy paths." For the man fainting beneath his life-load He hath given the word, "Cast thy burden on the Lord, He will sustain thee." To the man looking on amid his life hardships to the rest that remaineth, He saith, "He that endureth to the end shall be saved." Thus through words of plain direction to be obeyed, and through words of precious promise to be delivered, doth the divine encouragement come. And Gideon had his reward that night, when accompanied by his servant, he stealthily trod down the hillside on his expedition of reconnoitre, which was also an expedition of faith; and in a place of secrecy listened to the strong voice of the Midianite sentry breaking through the hushed darkness as he told to his fellow without interruption his curious dream of the tumbling cake of barley bread, and the levelled tent.

It is for us also to catch the message brought to Gideon through a foeman's dream and its interpretation. Our God is wonderful in His working and strange sometimes are the sources whence He brings to His children counsel and uplift. The dream may teach the holy truths which are the contents of the divine encouragement. From it Gideon would learn that God was ahead of him in His arrangements of Providence, paralyzing with apprehensions the dreaded foe. And so is God before us. There would be heart of strength within us were we but firm in faith that God was in the morrow and in all the morrows till shall

down the day which is everlasting, and hath no morrow. Doth not our God go before us? And Gideon would gain assurance that God was above him in the sublimity of His purpose. And is not the sky of God's unfaltering purpose that under which we walk? It is our Father's good pleasure to give us the kingdom. His purpose is as stable as His throne. Our God is not unmindful. Is He not above us? To Gideon would come the truth that God would be with him an invincible strength. And if God were with him it could not matter how many Midianites and Amalekites were against him. And are we not to be brought off more than conquerors? Is not our God with us? Gideon's blood was stirred and warmed with the revival in him of these great truths, the preparing God ahead, the purposeful God above, the powerful God accompanying and indwelling. Can any wonder now that he returned with swiftness, and zeal, and cheer to summon his men to the contest which must be victory. And shall not we, having such a God, go forward into our life with brave and cheerful heart, confident that through Him we shall pass from victory unto victory? Verily, He is the encourager—God.

THE MINISTER'S DEBT.

Justice Brewer, of the Supreme Court of the United States, in his suggestions to the ministry from the viewpoint of a layman, thus refers to a very practical and significant point:

"It may seem harsh and hard, and yet I must say that those beautiful words commencing, 'Behold the lilies of the field; they toil not, neither do they spin,' have misled many a preacher. They have suggested to him, and been a suggestion influencing his life, that somehow or other he is exempt from the control of the ordinary laws of business and that, because he is as he fancies the special servant of the Most High, he may disregard those laws and still escape the consequences of such disregard. While he may not formulate in his own mind the process of reasoning, his argument practically is this, 'that while confessedly the age of miracles has passed, that of special providences still exists and it is a good equivalent. While the Almighty may not send ravens to bring me food when I am hungry, while He may not strike the dead rock to open living streams of water when I am thirsty, yet as He cares for the lilies so He cares for me, and that as I am engaged specially in His work I may trust Him to provide all that my life or the life of my family may, according to my judgement, require.' But the truth is special providences seldom come to him who seeks to trade in them. They never can be depended upon for the payment of debts. You are not authorized to write the Lord's name as endorser on any note you give to the man from whom you have purchased your library, or piano, or horse and buggy. If you want to give full play to the matter of special providences trust the Lord to bring the thing you need, and never trust Him to furnish the money to pay for that which you think you need and therefore have bought. Trust Him to provide the piano you think your daughter's musical education requires, rather than trust Him to provide the money to pay for it after you have bought it. He may think that your delay in putting your trust in Him presents a case which He may well leave outside the reach of special providences. It does not add to the power of your preaching or the influence which you, as a man, exercise in the community to have the grocer or the butcher saying that your bills are harder to collect than those of the saloon keeper, or the woman who keeps a house of entertainment not for man or beast, but for beasts of men. And even the patient members of your own congregation, who, most of them, are apt to have something of earth in their make-up, often get wearied, unreasonably though it may seem, of waiting for the payment of their bills. I do not mean to intimate by these words of advice that all preachers act in this way, or even that it is a common habit. Still there is enough of it to make it worthy of notice."

FILIAL CONFIDENCE.

BY C. H. WETHERBE

It is a very reasonable proposition that Christian parents should so conduct themselves before their children that the children will have confidence in them. This seems to be self-evident enough, but as a fact there are Christian parents who so live in the sight of their children that the latter do not have confidence in them. They do not have confidence in the promises of their

parents, or at least in one of them, it may be. This does not necessarily signify that either the father or mother will deliberately tell falsehoods to the children. The trouble in many cases is, there is carelessness in making promises. The father, let us say, will carelessly promise to do a certain thing for this child if the child will do a certain thing or behave better than usual. Then the child will do his part, but the father has perhaps let the promise pass out of his mind, or possibly he afterwards concludes that he is under no special obligation to do as he promised, seeing that it is only his child to whom he made the promise. At any rate, he fails to fulfill his promise. But no parent can do such a thing many times without having his children lose all confidence in his word. It is sad to relate it, but it is a fact that even the children of some ministers have lost confidence in their father's word, just because the father has been very negligent about doing what he said he would do for them. It would a thousand times be better, both for the minister and his child, to make no promises at all than to make even one and not faithfully fulfill it. It has come to a sad pass when the children of Christian parents have lost confidence in their word and with it their character, and if the children have lost confidence in their parents how can the parents expect that others who have close dealings with them will long have confidence in them? We can do good to people only as they have confidence in us. Many a Christian's influence is powerless for good just because those around them have lost confidence in them. As for our children, let us so live that they may have full confidence in us. —*North and West.*

The Midland hits the nail on the head when it says: "We do not want sermons for publication. They are too long and the style of a sermon is different from the style of a newspaper article. Very few sermons, indeed, are readable. The same is true of addresses. That which delights and impresses hearers may be dry and insipid to readers. Please do not request good sermons for publication in *The Midland*. Our readers do not want them. But we and our readers do want parts of sermons rewritten for our paper. Why do not more of our ministers embody in short articles, written for publication, some of the valuable thoughts of their sermons? When a new idea has been discovered or developed, when an old thought has been expressed in a new way or has received a new illustration, why not do good to all men, at least to several thousand men besides women and children who read our paper and not merely to a few score who hear the sermon? We wish that many more of our ministers would benefit our readers and ourselves by writing extracts from their sermons. Why do not the people say to their pastor, 'That was a good point in your sermon, why don't you send it to *The Midland*?' Many excellent articles in church papers are a recasting of parts of sermons. Why not help others with a good thought?"

A Pathetic story attaches to a gospel now published in Matabele by the British and Foreign Bible Society, says *The Church Missionary Intelligencer* of London. "Mr. Thomas, who had once been connected with the London Missionary Society, and was working in Matabeleland, made a translation of the New Testament, which he completed the day on which he was attacked by an illness of which he died. During his last hours he was much troubled by fears lest his work should be in vain. His wife, to comfort him, undertook to have the translation printed. She drew out of the bank the sum of £100, the savings of her lifetime, and with it had printed five hundred copies of the book. Of course, since there was no one in the printer's office who knew the language, many mistakes were made. Mrs. Thomas gave away fifteen copies, and three were sold. The rest were stored at Shiloh, her husband's mission-station. During the revolt the Matabeleles stole these copies and used them as headgear. A friend of the Bible Society in Natal heard of all this, obtained what is probably the only remaining copy of the version, and sent it home. The Bible Society agreed to purchase the copyright, and propose to issue a tentative edition of one of the gospels, and will proceed with the revision of the whole of the New Testament if competent scholars pronounce it to be advisable."

UNDER THE EVENING LAMP.

PAINTER AND POET.

To one God gave the brush, to one the pen,
And theirs the best endeavor to impart
In rhyme and color to the world of man
Some of the loveliness of Nature's heart.

EVENTIDE.

Millet, a French artist of renown, used to say to his students: "The end of the day is the proof of a picture." Not in the gush and glare of the morning light, not in the flare and flame of blazing noon, but in the sober and serene illumination of the end of day, are the fine effects of art and genius, in the delicate tintings and traceries of the painting, which give it its real quality and character, best seen.

The portrait, which would be rejected in the splendor of morning or of noon, when its finer characterizations would be obliterated in the flood of day, might command unqualified approval in the environment of evening light. The landscape, which would not bear the overflow of sunshine, might stand forth impressively with clear outlines of woodland and river and bold mountain cliff in the mellow hues of the decline of day.

This which is true in art and in nature is true in life. The end of the day is the proof of conduct. The end of life is the evidence of character. We cannot judge of men from what they seem to be in the flush and folly of youth, or in the care and wear of middle life. There is a sere time, a more decisive period. When the morning has faded, when the glory has become dimmed, when the outlines of character are clear and statuesque, at the end of day, then we can see what men are. "At evening time there shall be light."

The sober end of the year is such an evening time, a time for self-review. In the solemn close of another of those periods by which our life is measured, when the events of the earlier months and the changes of the months that have followed, have given new aspects to life, and when we hear in the tones of dying knells the prophecy of our hastening dissolution, then we are in the right attitude to get the correct view of ourselves, to carefully notice the picture which time is inevitably photographing of themselves on the negatives which are to reproduce us in the eternal galleries of the future. In the steady, unwavering light of the old year's evening, when every true soul is sobered, when the glamour of pleasure and of business is removed, we are in those conditions which will throw the strongest light upon our conduct and bring into clearest relief our real character.

In the steady light of the year's ending, what conclusion can we reach as to our personal position? Turning the illumination in upon our very selves, what is the proof of the picture? Has the past year been one of gain or of loss? Has the past of life been such that we can look upon it with satisfaction or only with gloomy reflection? Have we reason to weep with burning tears over the dreadful waste, or can we truly feel that we have made some sure progress heavenward?

Henry IV. once asked the Duke of Alva if he had noticed the eclipse that had recently occurred? That busy and bloody duke replied: "I have so much to do on earth, that I have no time to look up to heaven." Would something like that be our answer to the self-interrogatory as to our looking to heaven or being influenced by the realities of heaven? Have we had so much to do on earth, with the little things that have occupied and absorbed us, that we have lost sight of eternal things, of God, of our Saviour, of the welfare of our souls, of the responsibilities to which we are certainly held?

When Julius Hare was dying in the rectory of Hurstmonceaux, his last clear words are said to have been remarkable. As he lay there so feeble, they asked him how he would like to be removed. In a voice more distinct and strong than it had been for several days, and with his eyes turned toward heaven, and with a look of indescribable brightness, he said: "Upward, upward."

So living and dying should we be moved. Our conversation should be in heaven. Our treasures should be laid up on high. We, like pilgrims, with no backward look, with the eager intensity of aspirants for crowns, should press forward and upward till we reach the rest and reap the reward.—*New York Observer.*

LOOKS INTO BOOKS.

EVOLUTIONAL ETHICS AND ANIMAL PSYCHOLOGY." By E. P. Evans. \$1.75. Appleton & Co, Publishers, New York.

This book exhibits on the part of the author a commendable industry in bringing together a great number of facts and incidents, which are intended to illustrate the subject under consideration. But it cannot be said, that his industry is rewarded by the demonstration of any truth that is pertinent to the subject. There is a manifest want of apprehension of what evolution in its proper sense means. Many of the statements made as indicating an evolution have no relation whatever to such a process, and many ordinary incidents of animal life or national habits, which require no profound explanation to understand them, are set down as evidences of evolution. Then again incidents are related to sustain the evolutionary idea which indicate on the part of the writer not only a misapprehension of the meaning of evolution, but which show a degree of ignorance and misconception that are extraordinary in such a writer. For example he states that "quite recently a Frenchman and his wife who were attending a theatre in London, going to an eating house in the neighborhood, were attacked by several persons of the lower class and severely beaten. The sole provocation to this sudden assault was that they spoke a foreign tongue." This he says "is still the mental attitude of the cockney" etc. This is to illustrate the persistence of the ethics of tribal society among the lower classes in England. Again, "It would seem," he says "that even at this late day a man may be her British Majesty's first minister (he refers to Lord Salisbury) and yet entertain the notion which prevailed in the days of Warren Hastings, and still lingers among the subalterns of the colonial service that an East Indian is a nigger." Again, "Jesus Himself evidently never intended to break away from Judaism and to become the founder of a new religion." But it would be a waste of time to refer to the many absurd and irrelevant statements with which he professed to support his position. So far as dealing with evolution is concerned on the points to which he refers, the book is of no value whatever. There occasionally also appears that Americanism in its statements, which regards every other nation as behind the United States in ethical development.

No one who knows anything of the subject he deals with would spend time in its perusal. It may amuse and entertain the ignorant but it will not instruct them. It is, as we have seen, a monument of the Author's industry. He has evidently travelled over a wide field to find what he supposed were illustrations of his subject. It is another instance, of which there are many in recent years, of the misapplication of the term evolution, and of the manner in which men will find the commonest facts to support what they suppose to be a profound scientific principle. Evolution is a law according to which nature proceeds, but it requires a more thorough understanding of it than the author manifests to apply it intelligently to the subjects he deals with.

We could not commend the book as of any service to a student, and it would, we think, only be read by any one who had no other book to occupy his time with.

SABRE THRUSTS AT FREE THOUGHT. BY REV. W. W. WALKER. Price 75 cts. Toronto, William Briggs.

This book, as its title implies, is written in defence of Christianity. It does not, however, cover the whole ground of this department in theology. It confines itself rather to the negative task of meeting some of the objections that have been urged against Scripture. Within these limits the author shows himself a fearless and vigorous defender of the faith. The work is entirely popular in character and purpose. The author in effect states this in his preface. The well read student of apologetics will find nothing new in any one of its chapters and will be disappointed that so much space has in some instances been devoted to trifling objections which have been a time and again, while some of the more serious which are now engrossing the attention of Biblical students have been discussed very cursorily, if not altogether overlooked. For those, however, who do not need to go far into apologetical questions—those indeed for whom it is intended—the work should prove instructive and stimulating. The book is divided into two parts of five chapters each, the first meeting objections that have been urged against the Old Testament, and the second objections that have been urged against the New. The titles of these chapters indicate the contents of the book. In the first part are the following chapters: I. The Teaching of the Pentateuch Vindicated; II. The Deluge and the Passage of the Red Sea; III. Joshua as a soldier, the Tel el Amarna Tablets, and the Theocracy of Israel; IV. Science and the Bible, and the Immortality of the soul; V. Testimony to the Genuineness of prophecy. In the second part are these: I. The Testimony to the Genuineness of the

Gospels, the Doctrine of the Trinity, and of the Intermediate State; II. The Doctrine of the Resurrection; III. The Meaning, Exercise and Triumph of Faith; IV. Regeneration as set forth in the writings of St. Paul; V. Failure of Infidelity and Victory of Christianity.

ANDRONIKE. By Stephanos Theodoros Xenos. Translated from the Greek by Prof. Edwin A. Grosvenor, author of "Constantinople." 12mo, cloth, \$1.50. Boston, Roberts Brothers.

No other book, whether of description, travel or pure romance, offers so faithful and complete a picture of Greek life to-day. We cannot speak too highly of the skilful plan upon which his work is arranged, or of the clear and lucid style in which it is written. It is a romance of love and adventure, with its scenes laid in Greece. As the plot develops, the reader seems treading Greek soil, breathing Greek air, and living among the Greeks. Though Andronike the hero, Thrasymboulos her lover, and the renegade Barthakas,—the evil genius of the story,—are actors in the Greek revolution of 1821, they might be reckoned characters of to-day. That revolution, with its mingled heroism and shame, does not differ greatly from this last war, itself an episode in the ceaseless struggle between the Christian and the Mussulman, the Greek and the Turk. This story is a succession of instantaneous photographs, revealing, with photographic accuracy, phases of life in the Balkan peninsula. The author has had enough experience to be able to describe this life from the point of view of an eye-witness. The text tells the story in direct classic style that, to the child reader, is simple to understand, and to the older reader is exquisite in reserved strength.

THE CHRIST OF YESTERDAY, TO-DAY, AND FOREVER. By Ezra Hoyt Byington, D.D., Member of the American Society of Church History. Roberts Brothers, Boston.

This book which is dedicated "to the three churches which it has been my privilege to serve" consists of a series of sermons preached in these three New England pastorates. Dr. Byington will be remembered as the author of "The Puritan in England and New England" an exceedingly attractive volume upon Puritan thought and Puritan life which received most favorable criticisms. The author in his preface expresses the object of these sermons in defining what the preaching for the twentieth century must do. It must, first, deepen the sense of personal freedom and responsibility; it must, secondly, set forth the glad tidings of peace, pardon, and eternal life; and it must, in the third place, be adapted to relieve the difficulties of those who are oppressed by honest doubt. He well says that "men need to be taught the sweet reasonableness of the Gospel, as well as its divine origin, that they may magnify the love and grace of God." Such a volume as this is one of the hopeful signs of the times, indicating as it does how many pastors inspired by the new life are endeavoring to minister to it in the new spirit.

MAGAZINES.

The *Presbyterian Quarterly* of the Southern church after making a vain attempt to popularize itself and greatly increase its circulation by reducing its price has returned to the old figure of \$3.00 a year, retaining still the old size and form. The articles in the January number are all interesting and none of them too long. Dr. Moore discusses "The Israel Tablet of Merneptah"; Dr. Flourney gives an account of "The Diatessaron of Tatian and its Evidential Value"; Dr. Turnbull asserts the importance of "Preaching with Authority" Dr. DeBain vindicates the "Imprecatory Psalms"; Dr. Reed gives an "Analysis of Cooke's Historic Episcopate" I. M. Mecklin gives an account of the "Personnel of the Westminster Assembly"; Dr. Pitzer furnishes a statement of the "Premillennial View of the Lord's Return"; and Dr. Nicolassen discusses the "Logia of Jesus." A limited quantity of book reviews closes the number.

The *Preacher's Magazine* for February, contains its accustomed rich and varied contents. The sermon by Rev. S. Parkes Cadman is of commanding merit, and one by Rev. Andrew Murray is of marked devotional spirit. Excellent pictures of the authors are printed in connection with the sermons. "The Story of the Royal Procession," by Rev. Mark Guy Pearse, is incisive and evangelical. A missionary sermon by Dr. Thoburn Macgao, and a soldier's sermon by Major J. B. Ketchum, are stimulating. There is a flood-tide of most aidful and thought inspiring "Homiletics," "Serving the Lord," by Rev. John S. Simon; "The Two Ways," by Lewis J. Carter; and "Joyful News," by Rev. Samuel Oliver, all are full of vigor. Outlines from the Book of Proverbs on temperance, by Rev. Robert Brown, "Seed Thoughts," by Rev. William Lee, and other sketches enhance the value of this issue. A new and winsome department appears entitled "Preachers and preaching." Other articles are to be found in this always welcome magazine.

FIFTY YEARS AGO.

BY DOUGLAS DUNCANSON.

For the Review

I.

THE HOME-COMING.

It was a lovely home to which Kennethson brought his youthful bride, but the deep regard that can alone make such moments clothed all its appointments in a mantle of beauty and gave to each a charm that mere art and costliness can never bestow. The whole was the product of unskilled hands, but to the heartlit eyes of her whose spirit was to brood over it during the swiftly passing years it seemed a retreat abounding in attractiveness. Her words were quite sincere when, half to herself, she was heard to say during that first evening, "What a happy, cosy spot."

It was one of those dwellings common enough through-out the country fifty years ago, the walls made of hewed logs dovetailed at the corners and the roof covered with hand-made shingles manufactured in the nearest cedar swamp. The whole, however, represented very considerable labour, every piece of timber having been selected, prepared and placed in its position with much care. It took Kennethson, with occasional help from his neighbours, the greater part of the winter to prepare the material and several days were required to finish the walls. From this it followed that every log and every corner had its own associated incidents,

the records of the walls above him. Nor would he be allowed to give an abridged version as weariness sometimes prompted him to do. The attempt would be sure to bring a reminder from some alert memory, "Yes, but father, you did not tell us how you carried Duncan Douglas to his shanty and the number of places at which you rested because of your load," or "you did not tell us how you left your cradling to ask the neighbours to the bee for reaping James Campbell's harvest," or "you did not tell us how the elm tree for the plate in falling threw back a huge limb that struck off your cap and how the memory of your escape would make you sick at heart for weeks after." Little wonder if Kennethson would sometimes turn upon his questioners with assumed impatience and say, "I wish that we were living in a house without a history built of plain recordless brick and mortar."

The building had only three windows, one in the west gable and two in the south side. These admitted only the dim hallowed light that poets speak of and that worshippers of a certain quality demand in their temples. In one of the windows downstairs a carefully selected shingle occupied the place intended for a pane of glass. While making his purchases Kennethson found that he had only sufficient money to secure twenty-nine panes instead of thirty, the result was that having credit as much as an Indian of that day hated work a shingle was temporarily fitted into the thirtieth space where it remained, however, for five and twenty years, but not without its penalty for every dawning intelligence—that period must hear unnumbered times from parent



J. SULLIVAN, N.Y.

humorous and serious, so that in a social condition so far removed from the artificial that the felling of a tree, or the breaking in of an ox, or the killing of a stag, provided material for prolonged hearty conversation. The four walls became to the rising generation a history as interesting as any that has since been written for the instruction and entertainment of youth. "In hauling from the bush that heavy maple, third from the bottom, the hungry oxen dashed against a frozen root breaking the yoke and thus securing for themselves a speedy though not very graceful retreat to the friendly straw-stack." "While hewing that cedar, second from the top, Duncan Douglas struck his glancing axe into his foot so that the rest of the lingering winter was spent within doors." "While fitting the front 'plate' into its place James Campbell losing his balance was thrown to the ground breaking his left leg and making him dependent upon his neighbours for the gathering in of the year's harvest."

Many a time did Kennethson re-read these stories to his urgent and curious children listening with open-eyed admiration. For he told a good story and under different circumstances might have proved a valuable contributor to the light literature columns of the press. At the southeast corner of the house, the lowest piece of timber which was partly embedded in the earth was allowed to project some eighteen inches. Seated on this projection Kennethson might often be found of a summer's evening resting from the toil of the day. On such occasions, fitting moments for musing on the past he might be heard deciphering for the hundredth time

lips the history of the stranger pane at least until the elder born were able to tell the tale unto the younger, and perhaps not without its reward for it was an ever present injunction backed by a father's authority, demanding that the expenditure be not allowed to break beyond the lines of income.

The only door opened into a porch that facing towards the east afforded protection from the raw south winds of winter and the biting west winds. The lintel stood only six feet above the floor, this made it necessary for all above the medium stature to reduce their perpendicular proportions in passing through, and, as many of those who were wont to pay their respects at that fireside were not accustomed to bow themselves in the presence of anything seen, the requirements of the occasion often resulted in humorous situations. Kennethson, himself, was only of medium height and so was able to make his entrance and exit without changing his usual bearing, this made it all the more amusing for his little flock to see the various expedients to which others resorted in their painful efforts to reduce their attitude. Days when some unusual work required a large increase of help were specially fruitful of mirth derived from this source. On such occasions as the dinner hour approached you might see a youthful group gathering at some point of vantage from which unobserved themselves they could see the stalwart throng hastily entering for the mid day meal. Any unseemly display of merry-making was restrained by the fear of parental displeasure but a mental inventory would be made of all the ducking, and dipping, and nodding, and bowing, and bending of the

hour, in this way a store would be laid up that would provide untold amusement for days to come, for in childhood as in subsequent years the exigencies of others are often the occasion of much mirth only that in childhood these must not be too painful.

A partition divided the interior into two apartments, one a bed-room, the other a parlor, sitting-room, and kitchen, though prevailing kitchen. The furniture was the product of Kennethson's own many sided skill with the exception of the chairs which has been secured from the nearest village and which had been selected with prophetic insight with an eye to endurance, for a few years a stone fire-place stood at the east end of the last mentioned room, but as its imperfect construction proved a standing menace there was substituted a stove, which through the care that prolonged the life of everything useful within these walls, endured the wear for forty years, roasting more meat, baking more bread and scorching more wet mitts and stockings on little hands and feet, than any other stove in the country.

It is most evident therefore that this home-coming was not into luxury but into a condition where only the very necessities of comfort were provided. The satisfaction that it gave from the beginning shows therefore that happiness does not consist in costly splendor and luxurious expenditures but in a healthy mind and heart aglow with a worthy regard. Moreover the expansion in different directions from these humble beginnings that marked the course of the passing years makes it evident that the nation blessed with frequent home-comings of such a sort will continue to dwell in peace and prosperity.

Colin Kennethson and Anna Maclegan were not at this stage of life acquaintances of a few days, they had known each other from childhood, having spent their earlier years in two adjacent Highland Glens separated by a moor some five miles wide. Through a variety of family relationships social and otherwise, the young people were thrown much together with the result that an undying attachment was formed on the part of young Kennethson and which was not repulsed though not at first encouraged on the part of his young friend. For years he continued to pay his visits beyond the moor and for years these visits were kindly though not responsively received. It was only after crossing the ocean lying between their earlier and later home that the regard became sufficiently mutual to unite the two lives into one and that happy end was gained through one of those frequent tragedies unknown to the world and yet so big with destiny.

Kennethson's youngest brother, Roderick, was drowned. On a blustering October afternoon he and a party of acquaintances were returning home in one of those seaworthy sail-boats so frequently seen on the lakes in those early days and so frequently made use of by the sturdy pioneers in their movements along the shore, all went well enough until about sunset when a heavy squall bore down upon them capsizing the boat and throwing its occupants into the cold angry waters, with skilful management the disaster might have been averted. There were several on board who knew the duties of such an occasion, but there were others who did not or were incapable of putting their knowledge into practice. The party who held the sails, naturally of a slow intellect, and at that time made still more mentally inactive through the fumes of much liquor, instead of easing the ropes when the wind struck held them fast in an unyielding grip, the result was that before the helm could sufficiently empty the sails the boat was swept over past recovery.

Roderick Kennethson being a powerful swimmer could have easily saved himself either by making for the shore, which was not far distant, or by securing a place on the upturned boat as the others did, but he spent his strength in rescuing those, who left to their own resources would have surely perished. He had succeeded in securing the safety of two such and was fighting his way back with a thud when a huge wave broke upon them sweeping both beyond hope.

(To be continued.)

Every man is the best worker for the cause at large who is the truest and most faithful worker for the narrower field within which his lot is cast.

THE HOME CIRCLE.

TRIFLES OF LIFE.

Written for the Review.

It is not only mighty deeds,
That bring us joy or sorrow;
But every little kindly act,
Will cheer us for the morrow.
A loving word, a gentle thought
For others who are lonely,
Will chase away the tears, with smiles,
And fill them with joy, only.

It is not only heavy grief
That bows us down with sorrow,
But little slights, and unkind words,
Both chill us for the morrow.
A cruel word, a spiteful deed,
Will cast its shadow o'er us,
So let the sunshine of our smiles
Make every heart adore us.

F. BRUCE CARRY.

HERE AND THERE, A GEM.

Higher than fear and stronger than fate
Are love and faith that patiently wait.

Nature has given to men one tongue, but two ears,
that we may hear from others twice as much as we speak.—Epicetus.

"So many born, so many died to-day"—
Thousands of angels passing up and down;
They come to us, they go to wear their crown,
And keep 'twixt heaven and earth an open way.

—M. Elizabeth Crouse.

There is nothing faith cannot make noble when it touches it. You need not say I want to get away from my daily business or from my domestic concerns in order to show my faith. No, no, stop where you are and show it.—D. L. Moody.

O think not, if thou art not called to work
In mission fields of some far distant clime,
That thine is no grand mission. Every deed
That comes to thee in God's allotted time
Is just the greatest deed that thine could be,
Since God's high will appointeth it to thee.

—Anna Temple.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow and wax strong, we grow and wax weak; and at last some crisis shows us what we have become.—Canon Westcott.

THE BOND OF PERFECTION.

Love is the greatest thing that God can give us, for Himself is love, and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours. The apostle calls it the bond of perfection. It is the old, and it is the new, and it is the greater commandment, and it is all the commandments; for it is the fulfilling of the law. It does the work of all other graces without any instrument but its own immediate virtue. For as the love to sin makes a man sin against all his own reason, and all the discourses of wisdom, and all the advices of his friends, and without temptation, and without opportunity, so does the love of God make a man chaste without the laborious arts of fasting and exterior discipline, temperate in the midst of feasts, and is active enough to choose it without any intermedial appetites, and reaches at glory through the very heart of grace, without any other arms but those of love. It is a grace that loves God for himself, and our neighbors for God. The consideration of God's goodness and bounty, the experience of those profitable and excellent emanations from him, may be, and most commonly are, the first motive of our love; but when we are once entered, and have tasted the goodness of God, we love the spring for its own excellency, passing from passion to reason, from thanking to adoring, from sense to spirit, from considering ourselves to a union with God. And this is the image and little representation of heaven; it is beatitude in picture, or rather the infancy and beginnings of glory.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON VIII.—THE TWELVE SENT FORTH.—FEB. 20.

(Matt. x: 2-15.)

GOLDEN TEXT.—“Freely ye have received, freely give.”—Matt. x. 8.

TIME AND PLACE.—A. D. 28, Autumn. Capernaum.

LESSON OUTLINE.—I. The names of the Twelve, 2-4 II. The Mission of the Twelve, 5-13. III. The Treatment of the Twelve, 14.

INTRODUCTION.—While Jesus was speaking the words found in our last lesson, He was sought by a certain ruler, Jairus by name, who besought His healing power in behalf of his daughter. On His way to the ruler's home the healing of the woman with the issue of blood took place. In the meantime, the ruler's daughter having died, she was restored to life by Jesus' power. Other and numerous miracles followed in Capernaum, and in the journey which followed among the cities and villages of Galilee. In this tour He was accompanied by His twelve disciples, who were thus trained for the duties of the commission which they received, as recounted in our present lesson. The time of this commission is by some placed as late as the date of John the Baptist, early in the year A. D. 29.

VERSE BY VERSE.—2. “Apostles.”—The word means those who are sent forth. “First, Simon.”—He was not the first called, nor did Jesus give him authority over the other disciples. He was, however, prominent among the disciples, and often seemed to take the place of leader.

1. “Simon the Canaanite.”—By Luke he is called Simon Zelotes. “Iscaiot.”—So called from his native place, *Kerioth*.

5. “The way of the Gentiles.”—That is, into Gentile or heathen territory. “Samaritans.”—They were a mongrel race, partly Jewish and partly heathen, who occupied the province of Samaria.

6. “The lost sheep of the house of Israel.”—All the Jews who were said to be as sheep without a shepherd are included in this.

7. “The kingdom of heaven.”—The kingdom which Jesus as the Messiah was about to establish. “Is at hand.”—Or draws nigh.

8. “Heal the sick, etc.”—This command was accompanied by divine power. (See verse 1.) “Freely ye have received.”—They had received this power from the Lord without price; they were to exercise it as freely.

9. “Provide neither gold, etc.”—They were not to make such provision as travellers ordinarily made for journeys.

10. “Scrip.”—A bag used by travellers for carrying food and other necessaries. “Coats.”—Literally, *tunics*, the inner garment. “Neither shoes, nor yet staves.”—Comparing this with the corresponding passage in Mark, the meaning probable is, that they were to go just as they were, without making special preparation. “The workman is worthy of his meat.”—Meaning that they were to be supported by those whom they served.

11. “Who in it is worthy.”—The worthiness here consists in readiness to receive the gospel message. “There abide.”—They were not to spend their time in receiving hospitality and entertainment, but in preaching the gospel.

13. “Your peace.”—The reference is to the blessing of peace invoked by those entering a house as guests.

14. “Shake off the dust of your feet.”—This was a symbolic act signifying, as it is stated in Mark and Luke, *a testimony against them*.

15. “More tolerable.”—Sodom and Gomorrah, that is, will receive a less severe judgment than those who thus reject the gospel.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—The Twelve Sent Forth—Matt. x. 1-15

Second Day—“What I tell you . . . that speak”—
x. 16-27.

Third Day—“He that receiveth you receiveth me”
Matt. x. 28—xi. 1.

Fourth Day—The Twenty Sent Forth—Luke x. 1-20.

Fifth Day—“How shall they hear without a preacher?”—Rom. x. 1-18.

Sixth Day—“Go and bring forth fruit.”—John
xv. 1-27.

Prayer Meeting Topic, Feb. 20.—Every Christian a
Missionary—Acts 1. 1-11.

MISSIONARY WORK.

Every friend of Jesus is a friend of missions. Where there is a healthy spiritual life, there is a love for the missionary cause. When you consider the reasons of this, you obtain an insight into the glory of missions, and into your calling to embrace this cause as a part of your soul's life. Come and hear how much there is to make missionary work glorious and precious.

1. It is the cause for which Jesus left the throne of heaven. The heathen are His inheritance, given to Him by His Father. It is in heathendom that the power of Satan has been established. Jesus must have Himself vindicated as the conqueror. His glory, the coming and manifestation of His kingdom, depend on missions.

2. Missionary work is the principal aim of the Church on earth. All the last words of the Lord Jesus teach us this. The Lord is the head and He has made Himself dependent upon His body, upon His members, by whom alone He can do His work. As a member of Christ, as a member of the Church, shall I not give myself to take part in the work, that this goal may be reached?

3. It is the work for which the Holy Spirit was given. See this in the promise of the Spirit: in the leading of the Spirit vouchsafed to Peter and to Barnabas and Saul. In the history of the Church we find that times of revival go hand in hand with new zeal for the missionary cause. The Holy Spirit is always a holy enthusiasm for the extension of the kingdom.

4. Missionary work brings blessing on the Church. It rouses to heroic deeds of faith and self-denial. It has furnished the most glorious instances of the wondrous power of the Lord. It gives heavenly joy over the conversion of sinners to those who watch for it with love and prayer. It cleanses the heart to understand God's great plans, and to await the fulfilment of them in supplication. Missionary work is a token of life in a Church, and brings more life.

5. What a blessing it is for the world. What would we have been, had not missionaries come to our heathen forefathers in Europe? What a glorious blessing has not missionary work already won in some lands? What help is there for the hundred millions of heathen, if not in missions?

6. There will be a blessing for your own soul in love for missionary work.

You will be exercised in faith. Missionary work is a cause for faith, where everything goes on slowly, and not according to the fancy of men. You will learn to cleave to God and the word.

Love will be awakened. You will learn to go out of yourselves and your little circle, and with an open eye and a large heart to live in the interests of your Lord and King: you will feel how little true love you have, and you will receive more love.

You will be drawn into prayer. Your calling and power as an intercessor will become clearer to you, and therewith the blessedness of thus co-operating for the kingdom. You will discern how it is the highest conformity to Him who came to seek the lost, to give up your own ease and rest to fight in love the fight of prayer against Satan in behalf of the heathen.

And if you would know how to have your love for missions, as the work of your Lord, increased, attend to the following hints:—Become acquainted with the missionary cause. Endeavour by writings and books to know what the condition and need of heathendom is; what, by the blessing of the Lord, has been already done there; what the work is that is being done now. Speak with others about this cause. Let the Lord see that you are in earnest with His work. If there is missionary work that is being done in your neighborhood, show yourself a friend to it. Although there be much imperfection in that work,—and where is there work of man that is perfect?—complain not of the imperfection, but look upon the essence of the cause, the endeavor to obey the command of the Lord, and give your prayer and your help. A friend of Jesus is a friend of missions. Love for missionary work is an indispensable element of the new life.—Rev. Andrew Murray.

Church News

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

MONTREAL NOTES.

The Rev. N. H. Russell, of Indoro, concluded his series of meetings in Montreal and vicinity on Monday evening last with a parlor meeting at the residence of Mr. J. R. Lowdon, whose guest he has been during his stay. So great has been the eagerness to secure his services that it has been necessary for him to speak as often as four times on Sundays. It hardly seems kind or fair to expect such toil from any missionary home on furlough, but feeling the need of increased interest he has not spared himself. No doubt the result will in the long run justify the effort, whatever the immediate effect may be.

The Rev. William Patterson, of Cooke's church, Toronto, has been in the city during the week and has been kept busy. On Tuesday evening he gave an address at the annual concert of the Irish Protestant Benevolent Society, and electrified the large assembly which completely filled the Windsor Hall, with an eulogy of the Irish people. At the close of the concert a hearty vote of thanks was moved by Judge Corran, and enthusiastically carried. On Wednesday evening he lectured in Knox church for the benefit of their Building Fund, and on Friday evening he addressed the Local Christian Endeavor Union at a meeting held in honor of the seventeenth anniversary of the foundation of the Society. Mr. Patterson is always a welcome visitor to Montreal, and his addresses listened to with the greatest pleasure.

The Rev. Dr. Robertson, Superintendent of North-West Missions, addressed the students of the Presbyterian College on Wednesday afternoon and again on Thursday in the interval of that field with a view to securing the necessary men to carry on the work. A number of the students have his propositions under consideration and some will probably go for an engagement of a year or eighteen months. It seems unfortunate that such a large share of this pioneer work should be thrown on the shoulders of young men who have only partially completed their course of study, but the claims of the work were never stronger than they are now, and we are in the midst of the formative period which is to determine what the character of that vast country is to be for all time to come. The sudden development of the Klondike imposes somewhat unexpected responsibilities, and it is to be hoped the money needed will be forthcoming as well as the men.

Apropos of the Klondike an interesting entertainment was given in Chalmers' church on Friday evening at which the leading feature was a series of stereopticon views illustrating this aridiferous region. It would be well if some suitable agent were to present views of this sort in all our churches in the direct interest of our Home Mission work. Permanent impressions are more easily made through the eye than through the ear; and a method which is coming into universal use for all other kinds of instruction would be found of the greatest service in this field as well as others.

The Rev. Dr. Robert Campbell was able to appear in his own pulpit again on Sunday evening after his recent illness. He continued his criticism on Father Pardow's sermons in the Jesuit church addressed to Protestants in which he claimed among other things that the Bible, the Protestant rule of faith, had been preserved and determined for them by the Catholic Church, and that therefore the authority of the Church was behind and above that of the Bible. The absurdity of this claim was pointed out by showing that we no more owed the Bible to the Catholic Church than we owed Christ and His apostles. All alike were God's gifts to men and all derived their authority from the same source.

The annual meeting of Chalmers' church, Quebec, was held on Wednesday evening, Jan. 26th, the Rev. Mr. Tait being in the chair. The report showed that the sum of \$3,027 had been contributed during the past year to missionary purposes besides \$3,000

expended on the church. It was resolved to purchase a site opposite the church and to erect thereon a manse to cost \$7,000. These signs of prosperity in the ancient capital are most encouraging and show that Protestantism is far from being dead there yet.

Owing to the storm on Tuesday, Feb. 1st, which blocked all the roads and deranged all train service, the induction of Mr. W. T. Morrison to the charge of Norwood which was to have taken place on that evening was postponed for one week, at the suggestion of the representatives of the congregation.

MANITOBA NOTES.

Annual meeting of the Presbyterian church Marston was held on Jan. 17th. Increase in communicants 23, Finances in good condition. Christian Endeavor Society progressing favorably. Session reported the church too small and recommended a suitable building be provided. Rev. J. Burdige B.D., is pastor of this flourishing church.

Glenboro Presbytery has lost Mr. Hæguo from Glenboro, Mr. McTavish from Treherne and Mr. Sutherland has announced his intention of resigning Carman when Presbytery meets.

A special meeting of the Rock Lake Presbytery is called for next week at Killarney to issue a call to Mr. Floyd, Probationer to that field.

The Nelson church held their annual services on Sabbath Jan. 31st. Rev. F. J. Hartley B.A., of Roland conducted the services. In spite of the storm the church was crowded in the evening and the morning service was fairly well attended. This church is the oldest church in Manitoba west of Winnipeg, is situated very prettily in the woods where old Nelsonville stood. Rev. Mr. Baikie of Miami is the regular minister.

The annual meeting of the Emerson Presbyterian shows an advancement in the church. The new church payments have been promptly met, Sunday school is growing, prayer meetings well attended and church services under Rev. Mr. Robertson very successful.

Greta Mission Station has cleared itself of debt, chiefly through the instrumentality of the Ladies' Aid Society of which Mrs. Corbett is President, Mrs. C. Wahn Treasurer, and Mrs. Johnston Secretary. A very interesting feature of their last social was a hand painted set of china presented to Rev. F. T. Hartley, Roland, but for two years a student missionary at Greta, Brucefield, Plum Coulee and Altona, which has been looked after for Sabbath services by the Manitoba College Missionary Society, are asking for a stationed student. This is hardly a year of work.

Rev. Mr. Calder who received a call to Thorn Hill has accepted a call to Alexandria and was inducted there last week by Brandon Presbytery.

Rev. C. McDerimid has taken charge of Shark's Mission field for the winter.

The annual services of Pomeroy church. Sunday school were conducted by Rev. Mr. Baikie of Miami last Sabbath Jan. 31st. This school held in the Methodist church Pomeroy has for Superintendent Mr. Horton a prominent elder in Roland church.

The Presbytery of Winnipeg met Feb. 1st, at Stonewall, for the induction of the Rev. A. S. Thompson, who has recently been called to take the pastoral charge of that congregation. The Rev. Prof. Baird presided and addressed the newly inducted minister; the Rev. A. G. Bell preached a short but forcible and appropriate sermon, and the Rev. James Lawrence addressed the congregation in a few happily chosen words. There was a large congregation, in which the outlying parts of the field were well represented. After the conclusion of the service refreshments were served and a cordial welcome was extended to Mr. Thompson by the congregation.

The Young People's Society of St. Stephen's church, Wm. held a delightful "at home" recently. The first part of the evening was devoted to business. The next feature of the at home consisted in a programme of an hour with Mendelssohn

Papers were read by Dr. Taylor and Rev. Mr. Gordon on the music of Mendelssohn and the character of his work. Tea was served by the ladies at the conclusion of the musical numbers, the room being prettily decorated and numerous small tables being distributed about the place a homelike appearance.

GENERAL.

The address of the Clerk of Lindsay Presbytery is Rev. S. Macdonald, Lindsay, Ont.

The Presbytery of Inverness will meet in the church, Middle River, Tuesday, Feb. 25th, at 11 a.m., for visitation and other business.

The Board of Managers of St. James' church, London, have decided to offer their church and manse property, valued at about \$14,000 for sale.

The congregation of St. Mark's church, Wales, have presented the pastor, Rev. N. A. MacLood, B.A., with an address and a fur lined overcoat.

A special meeting of the Presbytery of Hamilton for the induction of the Rev. D. H. Hodges will be held in the church at Ancaster, on Thursday, the 24th inst., at 2 p.m.

The Presbytery of Halifax met at Cobourg Road church, Halifax, on Tuesday, Feb. 1st, the occasion being the induction of the Rev. J. D. McKay to the pastorate of the church. Rev. J. McMillan, Gandier; G. McMillan, P. M. McDonald, Simpson, and Prin. Pollock took part in the service, after which the new pastor was cordially welcomed by the congregation.

Anniversary services were conducted in the Presbyterian church, Beachburg, on the last Sabbath of January by the Rev. Chas. H. Cooke, B.A., Smith's Falls. Mr. Cooke preached two powerful sermons to large audiences. On the following Monday evening the annual tea meeting was held, when excellent addresses were delivered by Revs. Messrs. Cooke, B'kely and DeLong. Proceeds \$79.

Rev. W. O. Wallace, a former Canadian pastor, was called last April to Morrisonville, Ill. During his pastorate there his work has been greatly blessed, the membership having increased thirty-six per cent., all but one per cent. on confession of faith in Jesus Christ. The church has been greatly strengthened in all departments, with a marked deepening of its spirituality, and the outlook for the future is very bright.

The annual public meeting of the Knox College Students' Missionary Society was held on Friday evening, Feb. 4th. Rev. J. McP. Scott occupied the chair. A very interesting address on Mission Work in the Kootenay, was given by Mr. W. Beattie, one of the Knox College students, who has been there for the last two years. Mr. Beattie spoke more particularly of the work in New Denver, Sandon and Slocan City, where there are now three self supporting congregations, and Rev. J. G. Shearer, of Hamilton, delivered a stirring address on World-Wide Missions.

The reports presented at the annual meeting of the Haron Presbyterial of the W.F.M.S. were very gratifying and showed increased liberality and interest. One Mission Band formed. The Presbyterial comprises 16 Auxiliaries, with 361 members, and 10 Mission Bands with 516 members. The amount raised during the year was \$1,587.28. Rev. Donald McGillivray, of Houan, delivered an interesting address on Mission Work in China, and Rev. Dr. Robertson spoke of the work in the North-West. Rev. Mr. Acheson, of Kippon, conveyed the greetings of the Presbytery to the ladies, after which the meeting closed with prayer.

On Thursday evening, Feb. 3rd, the school room at New Toronto was well filled by the children and friends of the Sunday school who were desirous of making the meeting as successful as possible in being their first anniversary. The Rev. Joseph Hamilton delivered a most interesting lecture on "The Wanderers of the Heavens." The funds were partly appropriated to paying off a new organ, which is now quite clear of debt. The Sabbath school has more than realized the expectations formed of it, and has been the means of much good in gathering in the children of the neighborhood.

Annual Meetings.

ST. GEORGE, ONT.

The annual meeting of the Presbyterian congregation, St. George, Ont., was held on Thursday, Jan. 20th. The pastor, Rev. D. Y. Ross, M. A., presided. Reports of a very encouraging nature were received from the Session, Sunday school, Christian Endeavor, Gordon Mission band, W. F. M. S., the Managers' and Ladies' Aid Society. The attendance at the church services has been good. The Sunday school reports an increase in membership and attendance, also the Endeavor Society has had instructive and well attended meetings. The Ladies' Aid Society had a successful year. After paying for some necessary improvements, they had a balance of \$150, which was reserved to assist the managers in paying off the debt. The Manager's report was also an interesting one. The debt of \$500 with which they started the year has been reduced to \$150. And it is expected that this will be removed by a special effort very shortly. The Woman's Foreign Missionary Society reports an increase in interest and attendance, and shows a balance in aid of the work of \$33.

PORT HOPE.

The annual meeting of the First Presbyterian church, Port Hope, was held Jan. 27th. In the absence of the pastor, (Rev. Dr. Smith) who was suffering from a severe cold, R. A. Mulholland, Esq., the chairman of the Board of Managers, presided. After the usual devotional exercises, a letter was received from the Session, in which feeling remarks were made of the losses the church had sustained during the year by death. The financial report presented by the Treasurer, showed the revenue to be ample to meet the working expenses of the church for the year, and were about \$180 more than the receipts of 1896. Reports from the various societies connected with the church were also read, and without exception were of a most encouraging nature.

BLACKHEATH.

The annual meeting of Blackheath Presbyterian church was held on Thursday evening, Jan. 18th. The pastor, Rev. D. B. Marsh, presided. Reports from all branches of the church were encouraging. Since Mr. Marsh's induction, four years ago, the congregation has made rapid and substantial progress. The church membership has been doubled. The amount contributed to the Scheme of the Church increased nearly three times. Nine new elders have been ordained, three new libraries purchased, so that each Sabbath school has its own library. One church has been renovated and relighted. A new organ has been purchased; Ladies Auxiliary, Mission Band, and Christian Endeavor organized. The best of feeling and harmony exists between pastor and people.

MOUNT FOREST.

The members of the Presbyterian church, Mount Forest, held their annual congregational meeting recently. The annual report shows the number of families in the congregation to be 178, and the total number of members 324 after the withdrawal of a number of families to the Bethel congregation, Farewell. The financial report of the Board of Managers places the expenditures for the year at \$2,448.44 and a balance due treasurer of \$169.06. Encouraging reports are made by the Women's Foreign Missionary Society, the Bickell Mission Band, Y. P. S. C. E., Ladies' Aid and Sabbath School.

CHALMERS' CHURCH, QUEBEC.

The annual meeting of the congregation of Chalmers Church was held in the lecture room of the church.

The chair was occupied by the Rev. Donald Tait. Very encouraging reports were read from the Session, the Board of Management, the Young People's Society of Christian Endeavor, the Sabbath School, the Woman's Foreign Missionary Society and the Mission Band.

In the report of Session, reference was made to the fact that the contributions made to missionary and benevolent objects were much larger for the year now ending

than in any previous year in the history of the congregation. The report of the Board of Management was very satisfactory, showing that after paying all liabilities there is a balance on hand. The Sunday School supports a pupil at the Mission Schools at Pointe aux Trembles. The Young People's Society of Christian Endeavor has liberally contributed to the support of Home Missions, and the Woman's Foreign Missionary Society and the Mission Band have sent valuable boxes to Central India and Trinidad.

The congregation contributed for ordinary congregational purposes \$3,402.93, and for missionary and benevolent objects \$3,027.54.

From the above statement it will be seen that the congregation spent almost as much on missionary and benevolent objects beyond its own bounds, as was contributed for congregational purposes. The total amount raised for all purposes was \$6,430.47.

HINTONBURGH.

The annual report of Bethany Presbyterian church, Hintonburgh, shows a highly satisfactory state of affairs.

Fourteen new members were added to the congregation during the year, 4 by certificate and 10 by profession of faith. On the roll are 99 members, representing 56 families. The adherents of the congregation, represent over 40 families. On the book are registered 10 deaths, 11 baptisms and 3 marriages. The Sabbath school work steadily increases. On its roll are 180 scholars, 18 teachers and officers. The average attendance at the Sabbath school is 122, and the attendance on January 16th, 1898 was 173.

TAVISTOCK.

The annual congregational meeting of Knox church, was held in the basement on Wednesday evening. Dr. Steele presiding. Very encouraging reports were received from the Ladies' Aid Society, the Y. P. S. C. E., the Willing Workers and the Church Session. During the year nine new members had been added to the communion roll, the membership at present being ninety-two. The total sum contributed during the year for all purposes was \$596.00. Of this sum \$161.00 was paid for mission purposes and \$156.55 went towards the removal of the Church debt which is now reduced to \$275.00.

FERGUS.

The annual meeting of St. Andrew's church was held in the basement of the church. The pastor presiding.

The Session reports shows that they had received during the year by certificate 18, and on profession of faith, 11, total 29; removed by certificate, 15, leaving an increase to the roll of 14. Membership as reported last year, 307; membership as reported at date, 321, number of families added during the year, 9; number of families removed 3, total number of families connected with the congregation, 159.

The managers statement shows receipts of \$2,177, including \$200 borrowed, \$160 due Treasurer, and \$467 subscribed for church debt. All has been expended. Missionary Association, \$200; Sabbath School, \$130, Y. P. S. C. E., \$40, Mission Band, \$21, Ladies' Aid, \$203; Woman's Foreign Mission, \$144.

WOODSTOCK.

The annual congregational meeting of Chalmers' Church was held in the lecture room and was well attended.

Rev. Dr. Mackay conducted the devotional part of the meeting.

Geo. Innes was elected to preside over the business meeting.

The Session reports showed that 55 members had been added during the year making the total membership 412.

The report of the monthly contributions for missions showed the sum of \$221.15, a gratifying increase over the previous year.

The Ladies' Aid report showed \$126 thus raised.

Before the meeting closed some 40 names were added to the membership of the society.

The report of the W. F. M. S. The sum of \$101 had been raised during the year. The Heart and Hand Mission Band has raised \$33.67. The Y. P. S. C. E., reported that society is in a flourishing condition, sixteen of the members having united with the church during the year.

The S. S. and B. Class had raised \$229.71. The contributions for the poor amounted to \$43, and Mrs. McLeod had donated \$40 more for this purpose.

The report from the Board of Trustees was of a very encouraging kind. There had been raised for all purposes during the year \$2,391, and for the work of the congregation \$2,115. The ordinary revenue this year showed an increase of \$149.50 over the preceding year and there was no debt on the congregation, as the small liability of \$63 was more than met by available assets.

The cemetery report showed receipts during the year of \$193 and expenditure of \$547.

LINDSAY.

The annual business meeting of St. Andrew's congregation was recently held. The financial statement and annual reports showed a gratifying increase in the work of the congregation and the several societies in connection with the church. The receipts for the past year exceeded the expenditure by nearly one hundred dollars. As the seating capacity is now inadequate for the accommodation of the constantly increasing membership, it is quite probable that during the coming year a school building will be erected. By this arrangement the auditorium of the church can be considerably enlarged, and a pipe organ placed in the church without encroaching on the seating capacity. A substantial addition was made to the Rev. J. W. MacMillan's salary by a unanimous vote of the congregation.

COLLINGWOOD.

At the annual meeting of the Presbyterian church, Collingwood, Rev. Dr. McCrae presided. Reports of a most encouraging nature were presented from all the different organizations of the Church. There was an addition of 91 new members during the year. The organ debt was completely wiped out, and \$1,000 was paid on the Building Fund. Altogether the Church is in a most prosperous condition. A special effort is to be made to increase the weekly offerings by envelope this year. The meeting was largely attended.

SOUTHSIDE CHURCH.

At the annual meeting of the congregation of Southside Presbyterian church, Toronto, the pastor, Rev. Wm. McKinley, presided. The review of the work for the year ending December 31st, as given in the various reports presented, showed very satisfactory progress. The statement from the Session gave the following facts with regard to the numerical strength of the congregation:— Number of families, 102; number of communicants, 178; number received, 35; number removed, 20; baptisms, 12, amount raised for missions and benevolent objects, by congregation, \$130; by the W. F. M. S. Auxiliary for the women's department of Foreign Mission work, \$47. The receipts for congregational purposes were \$1,649.36. The expenditure was \$1,577.50, leaving a balance of \$61.86. The Sabbath school report showed that the total number of scholars on the roll of the school and Bible class was 281, with an average attendance of 218. The number of teachers and officers is 26. Encouraging reports were also given by the Ladies' Aid, W. F. M. S. and Y. P. S. C. E.

PARKHILL.

At the annual meeting of the congregation of St. Paul's church, Parkhill, there was a good attendance. The reports were favorable and showed that the church is in a prosperous condition. It was decided to make an effort to wipe off the church debt and nearly \$1,000 was subscribed at once for that purpose.

EGMONDVILLE.

The annual meeting of the Edmondville church was held on Jan. 14th the pastor Rev. N. Shaw in the chair. All the reports

Reports read showed that an advance has been made during the past year in all departments of the work of the congregation. The report of the Session showed that 37 were added to the membership during the year and 11 removed, making a net increase of 26. There was an increase of over \$69.00 contributed to the Schemes of the Church over the previous year. The Treasurer reported an increase of \$10.00 in the pew rents. The W.F.M.S. reported an increase of \$18.00. The debt was reduced to \$236.00. All this is very encouraging for both pastor and people.

MEAFORD.

The annual congregational meeting of Erskine Presbyterian church was held recently. After devotional exercises conducted by Rev. Mr. Eastman, B.A., Mr. Jas. Cleland was elected chairman.

Reports were read from the following bodies, viz., The Session, the Board of Managers, the Ladies' Aid, the Y.P.S.C.E., the Mission Band, the W.F.M.S., the Sabbath school, all of which showed balances on the right side. The financial year just closed has been a prosperous one. The increase in membership has also been very gratifying. It was decided to have plans drawn up for a new schoolhouse.

WHITBY.

The annual meeting of St. Andrew's church was held recently. The meeting opened with devotional services by the Rev. Mr. Abraham, pastor of the congregation, after which Mr. D. Ormiston was called to the chair. The report of the Session showed that all the departments of church work were being vigorously carried on. There had been 19 new members added to the roll during the year, 10 of whom were by profession of faith. There was 1 removal by death and 14 by certificate, showing a net gain in membership of 6, leaving the total membership 196. The Managers report showed that the weekly offerings had a falling off as compared with last year of but 46 cents, the debt incurred for repairs had been reduced by over \$20. The Treasurer submitted his report, showing receipts and disbursements in detail; the total amount received for church work was slightly in excess of \$2,300.

STRATFORD PRESBYTERY.

This Presbytery held a regular meeting in Knox church, Stratford, on Tuesday, Jan. 11th, beginning at 10.30 a.m. The retiring Moderator, Mr. Cooper, constituted the Court with prayer.

There was a large attendance of members. Mr. T. A. Cusgrove, M.A., of the First Presbyterian church, St. Mary's, was chosen Moderator for the next six months, and took the chair.

The docket of business was varied and important. The division of the charge of Mr. Pyke, St. Andrews, Shakespeare and Tavistock, was finally accomplished. Mr. Pyke remains in charge of St. Andrew's and Shakespeare with salary of \$700 a year and manse. Tavistock has the status of a congregation and Presbytery is to recommend it for an augment. The Clerk of Presbytery Mr. W. M. McKibbin, 135 Huron St., Stratford, is the interim-Moderator. The congregation has leave to secure pulpit supply for six months.

The Treasurer of the Presbyterial W.F.M.S. reported the remitting of \$1,062.63 to the General Treasurer in Toronto. It was understood that this represented a period of only nine months.

An important letter from the Superintendent of Missions in the North-West, was read, and elicited a lengthened discussion. Attention was especially called to the new step taken in reference to the Klondike field.

On motion of Mr. J. D. Ferguson, the Presbytery re-affirmed its confidence in the position taken by the General Assembly on the question of Prohibition of the Liquor Traffic.

On motion of Dr. Hamilton the Presbytery expressed sympathy with the widow and family of the late Rev. Wm. Burns, Agent of the Aged and Infirm Ministers' Fund, and directed the Clerk to transmit a copy of the minute to Mr. Burns.

Mr. John L. Murray, M.A., of Kincardine,

was nominated to the Moderatorship of next General Assembly.

Mr. Cooper introduced a question regarding the abolition of the preparatory department of Knox College. Full discussion was deferred to the March meeting.

Besides these a number of items of less general interest were disposed of.

Presbytery adjourned to meet again in Knox church, Stratford, on Tuesday, March, 8th, at 10.30 a.m.—W. M. McKibbin, Clerk.

HURON PRESBYTERY.

This Presbytery met in Goderich on the 18th January. Mr. Acheson was appointed Moderator for the ensuing six months. Session records were examined and attested. Revs. Dr. Robertson, of the North-West Missions and D. McIlivray, B.D., of the Honan Mission being present were invited to sit and deliberate. Ministers reported as to missionary meetings being held in terms of resolution of last meeting. Dr. Robertson addressed the court on Home Missions, dwelling more especially on the requirements of the North-West, and the Klondike region. Thereafter the following motion was unanimously agreed to, viz., The Presbytery having heard Dr. Robertson, express their satisfaction in seeing him once more among them, record their gratitude to God for the measure in which his health is restored, thank him for his address and would heartily commend the present requirements of the North-West Missions to the serious consideration of our congregations.

Mr. Fletcher read an abstract of the annual report of the Presbyterian Society of the Woman's Foreign Mission Society, showing that the Society is in a flourishing condition, the contributions being \$80 in excess of last year's, amounting to \$1,562.28. The following deliverance was adopted: "The Presbytery in receiving the financial report of the Presbyterian Society of the W.F.M.S. of this Presbytery noticed with much satisfaction the progress shown by the givings of the ladies. The Presbytery would express its gratitude to God for the good work which this society is doing in connection with Foreign Missions. Further, the Presbytery express to the ladies its warm appreciation of their earnest endeavors in the Master's work."

Thereafter Mr. Fletcher reported on behalf of the Committee on the Anniversary of the Westminster Standards, setting forth that the Committee secured the services of Dr. MacVicar, of Montreal, for the occasion, and that they recommend that the Presbyterial celebration be held on Monday, Jan. 24th, at 7.30 p.m. Dr. McDonald to preside; Dr. MacVicar to give an address on the "Distinctive Features of the Confession of Faith;" Mr. Mungrave on "England and the Westminster Era;" Mr. McLean on the "Influence of the Standards on Civil and Religious Liberty;" and Mr. Anderson on the "Outlook of Presbyterianism." The report was received and recommendations adopted.

It was agreed to hold a special meeting in Seaforth on the 27th ult., at 7.30 p.m.

The next regular meeting is to be held in Clinton on the 8th of March at 10.30 a.m.—A. McLean, Clerk.

MAITLAND PRESBYTERY

Met at Wingham, Jan. 18th, Rev. W. T. Hall, Moderator. The auditors report was presented. It was agreed that congregation be asked to contribute at the rate of seven cents per family for the Presbytery fund for the ensuing year.

Resolutions of condolence with the widow and family of the late Rev. Alexander Sutherland and with the widow and family of the late Rev. William Burns, of Toronto, were adopted.

Remit of Assembly re appointment of Committee on Estimates was disapproved of.

The Presbytery will apply to the General Assembly for leave to receive into the ministry of the Presbyterian Church in Canada the Rev. Colin Sinclair, minister of the Free Church of Scotland.

The annual report on Young People's Societies was read and adopted.

The Presbyterial Young People's Association reported. The annual Convention was held at Wingham 17th inst. The Association recommended the Young People's Societies to devote their funds this year to the Klondike Mission. Ministers are asked

to bring this to the notice of their young people and impress upon them the necessity.

A committee consisting of Messrs. McKay, Murray, West and Henderson was appointed to submit a deliverance on the question of Prohibition.

Deputations were appointed to visit and receive congregations, and report at next meeting. Pine River, Mr. Miller and his elder; Walton, Mr. Ross and his elder; North Kinloss, Riversdale and Enniskillou, Mr. McLennan and his representative elder.

Mr. McLennan gave notice that he will move at next meeting that the regulations regarding the order of business be revised and printed.

It was agreed to ask the congregations for a contribution for the Assembly's Sabbath School publications.

A document regarding the method of conducting congregational meetings and the management of church temporalities was referred to a committee consisting of Messrs. Ross, McKee and Ballantyne, with their elders, to consider whether it might be advisable that the Presbytery recommend to congregations and office bearers within the bounds to adopt a similar method, and to report at next meeting.

A letter from the Superintendent of Missions in the N.W.T. and B.C. was received. The Presbytery expresses full sympathy with vigorous efforts to supply new fields opening out, with Gospel ordinances, and appreciation of the vigilance and activity shown by officials charged with the duty of extending Home Mission operations. It engages to use its utmost endeavor to secure large contributions from the various congregations within the bounds.

The Presbytery adjourned to meet at Brussels on the 1st of March at 10 a.m., and within the Methodist church there.—John MacNabb, Clerk.

REALIZING THEIR LOSS.

The following resolution of condolence was adopted by the Presbytery of Maitland on Jan. 18th, 1898:—

This presbytery has learned with sorrow of the sudden death of Rev. W. Burns, of Toronto, on Jan. 2nd, 1898, and desires to convey an expression of its earnest sympathy and condolence to his widow and family in their sore bereavement and further desires to place on record its high appreciation of his kindly nature, obliging disposition and of his many excellent qualities as a preacher of the Gospel, as Agent of Knox College Endowment Fund, and Aged and Infirm Ministers' Fund. To these schemes he had directed his energies and untiring efforts satisfactorily and successfully and in connection with them his name will be long remembered for his invaluable services.—John MacNabb, Clerk.

CORRESPONDENCE.

St. John, N.B., Jan. 24th, 1898.

Editor Presbyterian Review.

Sir,—In reply to your correspondent "B" allow me to say:

1. The deficit on the "Lesson Helps" for the calendar year (Jan. to Dec. 1897) is \$465.

A MISSIONARY'S WIFE

Interesting Letter from India - A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months of the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." Mrs. P. H. Moore.

The above letter is similar to thousands received and constantly coming in.

Hood's Pills

This may be reduced before our books are closed on Mar. 31st, if we are successful in collecting our accounts. The only uncertain item in the calculation is the amount that will be realized from unpaid subscriptions, and ample allowance has been made for this.

2. The deficit, i.e., the difference between the assets and the liabilities, at the close of the financial year (May 1st, 1896, to April 31st, 1897) was \$1,869.81. If to this we add the liability to subscribers for the unexpired portion of their subscriptions at that date, we have a total deficit of \$5,037.06. This is the sum that would have been required, over and above assets, to pay all debts and refund subscribers at the close of the Church's financial year. The sum quoted by your correspondent was the total liability of the committee at that date. If from this we deduct the assets, \$3,166.60, we get the deficit of \$1,869 mentioned above.

3. Inasmuch, however, as subscriptions to periodicals were largely paid for in advance for the whole of the calendar year 1897, and the amounts credited to the financial year 1896-1897, while the cost of supplying these same subscribers for eight months (May to Dec.) would be charged against the next year's income, a more correct view of the financial position of the committee is obtained by ascertaining what the deficit would be at the close of 1897. This the committee have shown, as accurately as possible at the time it was made, in Table V. appended to their report. There it is shown that if we should receive \$2,500 for Children's Day, and \$1,000 from a special appeal for personal contributions, the probable deficit on December 31st, 1897, would be \$3,731.98. We estimated that we would require to receive \$2,500 + \$1,000 + \$3,734.98 (\$7,235) from outside sources if we wished to close 1897 free of debt. This is the \$7,000 that your correspondent has heard about. It is not the deficit at the time of the Assembly, but the estimated probable deficit on December 31st, supposing that we received nothing from any other source than the subscriptions to our periodicals. Our expectations in regard to Children's Day have been fully realized. The special appeal for \$1,000 has not been made. If we deduct the amount expected from it from the estimated receipts in Table V. the estimated deficit at this date will be \$4,735. The actual deficit on December 31st, is \$1,260, that we should come so near the correct amount eight months ago shows how carefully our estimates have been made.

My answer to your correspondent's first query therefore is - The loss upon the "Lesson Helps" for 1897 is \$465. The answer to his second query is - The real deficit to day is \$1,260.

The accuracy of the Committee's accounts is certified by an official auditor, and the above is a sample of the care with which all estimates have been made. If any who do not understand the very full statements laid before the last Assembly will ask questions I shall be happy to answer them. Only in this way can incorrect views of the committee's position be rectified.

T. F. FOTHERINGHAM

DEAR EDITOR, This week brings another circular from Rev. T. F. Fotheringham with another appeal to wipe out the existing deficit.

This committee was given leave to make a special appeal on Children's Day. Programmes were arranged and sent out to all the Sunday schools in our Church, and accompanying these were envelopes in which a special collection was taken up for this purpose. Our two schools contributed liberally to this fund in the expectation that the money would be thus applied. There has, however, been no account given of the money received on Children's Day, whether it be small or great. Of course a detailed statement would not be required before next Assembly, but certainly it is necessary to know how much has been contributed on that day. According to the Statement and Appeal it would appear that the Convener and the three endorers are still liable for the whole deficit, but it should be materially reduced by the children's offering.

The questions which naturally arise are - 1st. What amount was received from the Children's Day exercises?

2nd. To what was this money applied?

3rd. If applied to the note to meet the deficit, how much still remains unpaid?

Naturally the whole amount of the original

note does not yet rest upon these brethren! More definite information regarding this matter will be required before any more appeals can be entertained by us at least.

During these times of threatened retrenchment in Home and Foreign Missions, it should be still more seriously considered whether it is wise to continue the publication of our own Sunday School Helps, when it is putting the Church into more debt.

Moreover we have never yet been able to secure the Canadian helps on time. They sometimes arrive as much as a month behind time. True we are far West, but that makes no difference; they should be here, otherwise they are of no use whatever. For this reason we have been compelled to order our helps elsewhere this year.

Yours very truly,
W. B. CUMMINS.

NANAIMO, B.C., Jan. 26th, 1898.

NORTH AMERICAN LIFE.

STILL IN THE FRONT RANK.

The annual meeting of this Company was held at its head office in Toronto on January 25th. The Directors' report presented at the meeting showed marked proofs of continued progress and solid prosperity in every leading branch of the Company's business.

Summary of the Financial Statement and Balance Sheet for the Year ended December 31st, 1897.

Cash income.....	\$ 699,550 49
Expenditure (including death claims, endowments, matured investment policies, profits and all other payments to policy holders.....)	431,367 26
Assets.....	2,773,177 22
Reserve Fund.....	2,245,920 60
Net surplus for policy-holders.....	427,121 33

Wm. McCABE, Managing Director.
Audited and found correct.
JAS. CARLISLE, M.A.,
Auditor.

The Company's consulting actuary reported to the Directors that he had very carefully examined the accounts and balance sheet of the Company, as at December 31st, 1897, and found that in every branch of the Company's work tending to its solid progress and prosperity substantial gains had been made.

Your objection for investment policies that matured in 1897 called for an outlay of over \$69,500—the individual settlements not only being generally satisfactory, but, as a matter of fact, comparing more than favorably with the settlements made by other companies upon similar forms of policies.

The President, Mr. John L. Blaikie, on moving the adoption of the report, said:—

"As on many previous occasions, you will be pleased to observe that in everything that goes to make a life insurance company successful the North American Life again shows progress, solidity, and gain for the policy holders.

For example, compare the business of 1897 and 1896 under the following heads:

	Increase over 1896	Per cent Increase
Assets as at Dec. 31, 1897.....	\$2,773,177 22	\$257,343 81 10.2
Cash Income.....	699,550 49	57,762 41 9.
Ins. in force.....	18,945,878 00	1,451,708 00 8.3
Premium Income.....	532,131 96	42,670 41 7.9
Interest Income.....	117,118 53	15,092 00 14.8

The assets of the Company are of a high class, and after providing for every liability, there remains a net surplus of \$427,121.33, the percentage of net surplus to liabilities being 18.2, and the percentage of assets to liabilities being 118.2.

A year ago I submitted a table showing the experience of eleven companies doing business in Canada, the amount of insurance issued, the total terminations each had experienced, and what the percentage was. The North American made a far better

showing than any of the eleven, and official figures given in the last Dominion Government report, showing a like experience, again place the North American in the first position."

The Hon. G. W. Allan, Vice-President, said:—

"I think the very best evidence of the excellent character of the assets of the Company, and the care shown by the Directors in the investment of the funds, is the large increase in our interest income for the year, namely, \$15,092, and the fact that our interest and rents, due and accrued, at the end of the year, should show a decrease of \$1,119 57. Now, here is the position of our assets. We have invested in:—

	Amount.	Percentage of total assets
Mortgages, etc....	\$1,108,563 93	40
*Debentures.....	635,197 89	22.9
**Real estate.....	292,263 83	10.5
Stocks and bonds	203,331 41	7.3
Loans on policies	176,331 61	6.4
Loans on stocks.	157,730 00	5.7
Outstanding premiums in course of collection, and quarterly and half-yearly premiums, being balance of year's premiums not yet paid.....	100,460 37	3.6
Cash in banks....	57,743 07 1/2	2.1
Cash on hand.....	31 78 1/2	
Interest and rents, due and accrued.....	38,376 95	1.4
Reversions.....	3,046 35	.1
	<u>\$2,773,177 22</u>	<u>100.</u>

*Market value exceeds this by \$21,425.15.

**Including the Company's building.

"I think you will agree with me this shows a highly satisfactory state of affairs and must be doubly reassuring to all the policy-holders of the Company, as well as its excellent agency staff, as to the high standard this Company has attained among the life companies in this country. So far as I can judge it stands at the head.

"Our real estate, as compared with last year, shows but a slight addition in amount, except that we have now added thereto our own home, this handsome building, in which we are holding this meeting. It was an excellent stroke of business on the part of the Company in securing this property, as we have now every accommodation for the proper conduct of the business, in fact, one of the best equipped offices in the city, and the cost to the Company will be but a moderate one. Already the space we have to rent is well tenanted, and the one office at present vacant is already bespoken. All the properties in possession of the Company are well rented, and giving the Company a fair return."

Mr. J. N. Lake, in moving a vote of thanks to the Company's provincial managers, inspectors, and agency staff, said:

"It will be gratifying to everyone interested in the Company, and speaks volumes for the energy displayed by our agents, that our new business this month is the best business for January in the history of the Company.

"It is interesting to note the great progress this Company has made during the last ten years, as shown by the following table:—

	7th Year.	12th Year.	17th Year.
Cash Income.....	\$225,282.64	\$434,626.42	\$699,550.49
Assets.....	\$12,318.99	1,413,978.00	2,773,177.00
Ins. in force.....	6,974,390	12,060,080	18,945,878
Net Surplus.....	54,895.94	225,635.80	427,121.33

"You will see that the cash income increased over three-fold; assets over five times, insurance in force nearly three fold, and net surplus nearly eight-fold—the latter indicating that the Company is a good one for the policy holder.

Mr. McCabe, managing director, said he could heartily endorse all that had been said as to the efficiency of our agency staff, and the energetic and satisfactory manner in which they had accomplished their work during the year just closed. He knew that the agents had unusual competition during the latter part of the year, owing to four