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A REVIVED CHURCH.

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How many mourn the low state of vital godliness in the Church? How many are anxious and troubled touching the lack of real faith and true prayer and zealous effort for the of the rescue lost, in the congregations of God's people? How many seem to have an adequate idea of what it is to be a Christian? And notwithstanding these things, we expect blessing, and we may even be amazed when it does not come. Now let us recall just what the Church of Christ is to be, and by implication, what every one professing godliness is to be. The Church is to be the Light of the world, shining on its darkness and dispelling it. How? By what she is, in her life, in her activities, in her thoughts, in her regnant principles, in her immortal and victorious hope. What the sun is in the physical sphere, the Church is to be in the moral and spiritual sphere. The Church is to be the Salt of the Earth, at once preserving it from corruption and vivifying it. The Church is to be the Body of Christ, doing the work He would have done had He remained here among men. He, the head of the Church, is seated on the right hand of God, while, we, the body are left here to represent His character, and breathe His Spirit, and do His work. The world is to see in us something of Christ. Each of us is to express some feature in our life. Some grace, that in Christ's life, shone in Him, is to shine in us. Some quality of His nature is to find embodiment in our nature. We are in a measure to reproduce Christ before the eyes of men, and in the life of men. As He was, so are we to be in the world. While He was here, He said "I am the light of the world"—but now He says to us "Ye are the light of the world." He took our place of humiliation, and condemnation, now we are to take His place of honor and son-service. He thoroughly identified Himself with us for the enduring of the penalty of sin, now we are thoroughly to identify ourselves with Him for the leading of men out of the prison houses of sin. And so Christ says to His own Church, "As my Father hath sent me so send I you."

Now, is the Church what it ought to be? Is its supreme object the salvation of sinful and lost men? Does it, with all its heart and soul and strength, seek to represent Christ in the world? Does it prefer this before everything else? Is it really alive to its mission? Does its sublime commission come home to its heart? Is it attentive to the voice of Christ Jesus, and is it stirred by it? Does it really follow him?

Ah! is not every question like a dagger in the heart? Where is the "glorious Church" to-day? Is it not weltering in cares and troubles and worldliness? Is it not honoring God with the lips while its heart is unsundered to him? Is it not busy in the effort to do an utterly impossible thing—Serve God and mammon? What Church to-day really girds itself to do its legitimate work in a thorough and all round way? Where shall we find it? So far as we know, nowhere. Everywhere the Church is far, exceedingly far below the standard of Christ. And alas, often, when it wants revival, it has it done by proxy. When it wants quickening it employs the wrong means, and secures only an orange-scent result. A result that brings with it deadness, where there ought to be renewed and exultant life. Aye, triumphant and conquering life.

The Church is under obligation to maintain a vigorous and irresistible spiritual life in itself, and so Christ says "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in Me."

But now in its exhausted condition through the weeds of worldliness taking away its strength, how can it be revived? By a return to Christ, and an attentive obedience to all He enjoins. There must be a keen realization of the fact that we ourselves are saved by grace. And in the grace of God we shall act. The Lord

uses saved men to save the world. He calls a saved congregation to save its community. But the lament arises, "Oh how can we do anything while we are so dead? How can we as a congregation move till we are revived? Let this fact be thought of:—A revived church begins with revived individuals—That may be with one, or with two, or with a small group of three or four or six. Samuel Rutherford in his letters speaks of women—single women, who kept life in the places where they lived. And so is it everywhere. There are elect souls who keep life in congregations, even though that be but a spark. Men or women who feel the burden of souls, who sigh and cry for the sins of the people, who are baptised with the Spirit to such a degree that they must do something for the Spiritual and Eternal good of others. It will not do to wait till all are ready to move. When we kindle a fire what do we do? Do we not get the dry wood first. We apply the match to that that will burn, and keep adding fuel till we have a core of heat that will consume even the green wood that sobs and weeps as it burns. So must we do in the church. We must use that that is ready, and be careful not to put out the fire utterly by overhauling it with green wood. And here a word to the exercised individuals. Act in the Spirit as he leads you. Obey his motions. Go where he directs. If he sends you to speak to an unsaved one, go, in a prayerful, humble, dependant mood. If he inclines you to ask another, or it may be, others, to unite with you in prayer for revival, obey. If he calls you to days of special waiting upon God, yield yourself to the holy work of Christlike intercession.

Charles Spurgeon, quotes an incident from the life of C. G. Finney of world-wide fame, to this effect. A blacksmith, an aged man, living in a godless community, where the church was nearly run out,—a man of so stammering a tongue that it was painful to hear him speak as he was at his work in his shop alone, his mind became greatly exercised about the state of the church, and of the impenitent. His agony became so great, that he was induced to lay aside his work, lock the shop door, and spend the afternoon in prayer. He prevailed, and on the Sabbath called in the minister and desired him to appoint a Conference meeting. After some hesitation, the minister consented, observing, however, that he feared but few would attend. He appointed it the same evening at a large private house. When evening came, more assembled than could be accommodated in the house. All were silent for a time, until one sinner broke out in tears, and said, if any could pray, he begged him to pray for him. Another followed, and another, and still another, until it was found that persons from every quarter of the town were under deep convictions. And what was remarkable, was that they all dated their conviction, at the hour when the old man was praying in his shop. A powerful revival followed. Then this old stammering man prevailed, and as a prince, had power with God. The wonderful year of grace in Ireland—1859—began with an appeal to a young man to do "something more" for God. "Could you not, said the Rev. Mr. Moore, gather at least six of your careless neighbors, either parents or children to your own house, or some other convenient place on the Sabbath, and spend an hour with them reading and searching the Word of God. The young man hesitated for a moment, but promised to try. From that trial made in faith, originated the Tannyslake Sunday School, and in connection with it, two years subsequently a prayer meeting, which yielded some of the first fruits of the great awakening." When we read such an account, we cry, "O for this something more." More believing prayer and work as Christ directs. (O for this individual effort—leading to the union of men whose hearts the Lord has touched. Then would the mountain flow down at the presence of the Lord. What have single men done? John Davidson, of Prestonpans, alone overthrew the General Assembly of 1596 concerning the necessity of reforming the many prevalent corruptions of the church and the country, which being fervently heard stirred the land to repentance and confession of sin. David Dickson, in 1625 at Stewarthon; John Livingstone, in 1630 at Shotts; Mr. McCulloch in 1742 at Cambuslang; James Robb in May of the same year at Kilsyth, each enjoyed a wonderful season of refreshing from the presence of the Lord in answer to sound, faithful preaching. In 1839 Kilsyth was again blessed, and the fire lighted there spread over the most part of Scotland. May God light a great fire in our land and the church stand forth fair as the moon, clear as the sun and terrible as an army with banners.

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Toronto, April 25, 1895.

Resignation of Professor Gregg.

The many friends of Knox College, and indeed the whole Church, will learn with much regret, that Rev. Dr. Gregg has found it necessary on account of advancing years, to place his resignation as Professor in the College in the hands of the Board. Dr. Gregg has for years been pressing the acceptance of his resignation on the College authorities, but they have so far induced him to withhold finally resigning his position. Owing to the lamented death of Rev. Professor Thomson, and the resignation of Dr. Gregg, the Church will be called upon to select two new professors for the college. The responsibility is a very great one, and it is to be hoped that in the selection of successors for those two highly esteemed gentlemen the Church will be guided aright, and that the college will continue to be in the future as it has been in the past distinguished as a bulwark of evangelical religion.

The appoints to fill these vacancies will be made under the regulations finally adopted at last Assembly. By these it will be remembered, that of the appointment, of a professor in any of the Theological Colleges of the Church the Board of Management of the college shall nominate to the Assembly the person whom they deem suitable for the position and that the appointment rest with the Assembly. Intimation of the nomination shall be made by the Board of the college to the Presbyteries so that they may have the opportunity of submitting any other named to the governing body of the college in question to aid the Board in selecting a suitable name for submitting to the Assembly.

It is further provided that if possible the name to be presented by the College Board shall be made known to the Church at least four weeks before the General Assembly is called to decide upon any nomination.

Women's Foreign Missions.

There is no organization of which the Church has reason to feel prouder of and more thankful for, than the Women's Foreign Missionary Society. The devotion with which those composing it dedicate themselves to their noble work is worthy of the greatest praise. It is no idle boast to say that in respect of their influence for good, the inspiration they impart to others, the thoroughness of their methods and the results accomplished, they surpass the most successful of kindred organizations in the sister Churches while the prestige in their own Church has been richly deserved. Year by year their reports shed greater lustre on their self-sacrifices and achievements. The annual meeting, the starting point from which direction is taken, authority

derived, and the work focussed, brings together representatives who manifest, all the qualities requisite for the proper discharge of important business, by which is revealed the secret of the great success which has never failed to crown their efforts. The meeting held last week was the nineteenth; two years more and the majority of the Society will be celebrated. It is admitted to have been the best meeting ever held by the Society. The full and interesting report which we are able to give of the proceedings shows that the main features of the meeting, and the great expansion of the field in which the society so cheerfully labors. It is to be hoped that every paragraph will be carefully read and the valuable information noted in the mind, and cherished in the heart. No reading can be more interesting. It is no small thing to know what is being done, and so well done, by the women of the Church. the knowledge of it, however, ought not to be simply regarded as a matter of mere information, it ought to lead to co-operation with those already engaged, so that good fruit may be the result.

Free Church Secessionists.

A movement to which we have several times directed attention as one of serious importance is that which is known as the Free Church secession. It is confined chiefly to the Highlands of Scotland, although there are not a few sympathizers elsewhere. A Rosshire contemporary, with noted fairness, thus describes its most recent aspect:

The Secession, from the Free Church, throughout the Highlands is assuming proportions which, it must be admitted, were not at one time anticipated. The wild and haphazard agitation which marked the earlier stages of the movement have gradually subsided, and the new sect are now quietly but persistently propagating the cause which they have espoused. A leader who can command the ear of the people the Seceders certainly lack, but they are making the best of the material at their disposal, and within the past few days the foremost among them—Rev. J. R. Mackay, of Gairloch—has been addressing large and what were apparently sympathetic meetings in the vicinity of Dingwall.

On the issue from which the Secession sprung Mr. Mackays position is perfectly clear, but it is a subject for interesting study as well as for curious reflection how it has come about that the list of the Secession grievances against the Free Church have been so largely augmented since the disruption took place. The primary occasion of the movement was the passing of the Declaratory Act and the supposed danger to which it exposed the fundamental doctrines of the Church. To this, however, has since been added other short comings of the Church, such as a tendency to Voluntaryism, and an avowed opposition to the national recognition of religion; the use of instrumental music; the singing of uninspired hymns, and kindred iniquities. Yet Mr. Mackay delivers his criticism in a fair and honorable spirit.

Aged Minister's Fund.

From a circular recently issued by the Secretary to congregations which have not sent contributions, it appears that the Fund is suffering from the depression,

like other schemes of the Church, the ordinary congregational collections being \$550 less than the same period last year. When along with this it is remembered that the amount received from Ministers' Rates is of necessity less this year than last, because certain arrears included last year were paid up. Some effort should be made to remedy the matter.

The amount available from interest will not be more this year than last, for while there has been some additions to capital, the reduced rate of interest will make the income from that source much the same as last year.

Three ways are yet open to make it possible for the Committee to do some measure of justice to the aged servants of the Church:

(1.) Congregations which have not yet sent contributions, might do so before the financial year closes. If it reaches the Treasurer by the 1st May, it will be available for this year.

(2) Those congregations which have sent an inadequate collection might make a supplemental one, and

(3) Those friends whom God has blessed with plenty; to whom the need of rigid economy never comes, and whose life would be sweetened by ministering to others out of their abundance, might send in a contribution to the secretary or treasurer, and thus afford the Committee an opportunity of making the aged Ministers and their faithful partners glad.

Christian Endeavor Convention.

We gladly comply with the request to give prominent space to the following letter from Rev. Dr. F. E. Clark:

The idea of the Historic Pilgrimages, in connection with the Convention in Boston of the Christian Endeavor societies next July, has been misunderstood in some sections of Canada, and violent letters have been received at the headquarters of the United Society, denouncing these pilgrimages as an "insult" to Canadians, "a sin and a shame," "a jingo programme," etc. Nothing could be further from the thoughts of the programme committee than the arousing of sectional animosities, and nothing of the sort need be anticipated. These gatherings on historic spots in Boston and vicinity will be for the purpose largely of emphasizing the idea of good citizenship and patriotism, ideas as valuable for the Canadian youth as for those of the United States. As a Canadian writer expresses it, in speaking of this very subject "Bunker Hill would be an appropriate place in which to bury the hatchet and all the language of national hate." "There is a great field of discussion which we ought to open up, and it might well characterize this Convention; namely, international Christian politics and our international duties." These thoughts will doubtless dominate the day, and whatever is said, will be on the broadest plane of good citizenship and the highest plane of patriotism. That this is so is shown by the fact that English and Canadian speakers, as well as speakers from the United States, will address the assembled throngs on these historic spots, and it is believed that these meetings will do much to cement the ties of Christian fraternity between the inhabitants of the two great divisions North America, as well as to arouse in all the spirit of intenser patriotism.

An Agod The closing of the Assembly's College, **President.** at Belfast, and the public services connected therewith, were made remarkable this year by the fact that Rev. Dr. Killen, who presided as President of the Faculty, at the graduating exercises, had just reached his ninetieth birthday. He is in the midst of a hale old age, and spoke with great earnestness and vivacity, as he conferred the diplomas which had been granted.

Clergyman and The following anecdote is told of Dr. **Public Officer.** John Witherspoon, the President of Princeton, who was in the Continental Congress, and signed the Declaration of Independence. He wrote to a paper in Georgia, when that state proposed to make it unconstitutional for any clergyman to be in its legislature. The reverend doctor suggested an amendment, that if any minister fell from grace and became a drunken, profane, or unclean reprobate, he should then be eligible to represent the people of the commonwealth.

For Home The Rev. Dr. Cochrane has received during **Missions.** the past week the following sums. From the Colonial Committee of the Church of Scotland, for North West Mission, £250 sterling; for Manitoba, College, £50 sterling; For Queen's College, £50 sterling; (to be applied as in former years for work in the North-West.) From St. Giles Church Edinburgh, £50 sterling; Adelaide Road Congregation Dublin, £52 10 sterling; Friends, per Rev. E. F. Simpson, Ballymena, £6 sterling; Elmwood Congregation, per W. McBride, Belfast, £5 12 sterling; Mr. Pringle, £2 sterling; Miss Mulligan, Belfast, £1 sterling.

Bonyancy a Help Wise commendation is better than **to Success.** severe criticism. He who gets the reputation for a scold wanes in power. Reproof is often necessary, but praise ought to dominate the pulpit. A pastor should give prominence, if possible, to the encouraging aspects of church life, and keep back the discouraging if avoidable. Human nature takes to criticising rather than to commending. Things may not be all that one desires or seeks to reach, but he will find that he will accomplish more by "talking up" what is really done, than by "running down" what is attempted, because not done in his way, or as satisfactorily as he would like. It is a grand thing to keep up the courage of the workers; and to inspire them to greater efforts; to urge them onward.—

Exchange.

Early Study Charles Dudley Warner believes that **of the Bible.** the present condition of ignorance of the Bible on the part of college students is to be corrected only by attention to the fundamental cause of this ignorance, the neglect of the use of the Bible in the home in childhood. "If its great treasures are not a part of growing childhood, they will always be found external to the late possessors," he says and adds: "In the family is where this education must, begin and it will then be, as it used to be, an easy and unconscious education, a stimulus to the imagination, and a ready key to the great world of tradition, custom, history, literature." Remarking on this the *New York Observer* says:—This we not merely admit, but heartily indorse. Naturally as a religious journal we go further, and say that for the higher ethical welfare of the nation we need to instruct our children in the Word of God. Mr. Warner's article urges the study of the Bible chiefly on the ground of its literary worth as evinced by the abundant quotations found in the best literature.

CONGREGATIONAL SINGING.

During the past three months I have visited twelve representative Presbyterian Churches in order to study the manner in which the service of praise is conducted, and point out the merits and demerits by which each was distinguished. In criticising the various Churches, I have endeavoured to be strictly fair and impartial, and have recorded the results of my observations without fear or favor. The mission of the true critic is not to scatter compliments indiscriminately, or to confirm the good opinion which people may have formed of themselves, but to give a faithful report of matters as they exist, and suggest in a kindly spirit such improvements as may be deemed necessary.

In reviewing the various services which I have attended, it may interest the readers of the REVIEW to learn what order of service seems to be most commonly adopted. I am unaware of the existence of any formal declaration on this subject by the Church Courts, and have frequently been questioned by ministers and elders, regarding the matter. It has been suggested that I should give a plan of the order of service as I have found it, and in compliance with this suggestion the following is submitted.

ORDER OF SERVICE.

- Organ Voluntary.*
- Doxology.*
- Prayer.
- Praise (usually a Psalm).
- Reading from Old Testament.
- Prayer.
- Praise.
- Reading from New Testament.
- Prayer (usually the Lord's Prayer).
- Announcements.
- Collection or Collection } together.
- Anthem* or *Anthem.*
- Praise.
- Sermon.
- Prayer.
- Praise.
- Benediction.
- Organ Voluntary.*

The above seemed to be the order of service in nearly all of the twelve churches, with the exception of the items printed in italics. It will be observed that the churches are not in accord in the use of the Doxology, Organ voluntaries, Anthems, or Solos. The following table will enable the reader to form an accurate opinion of the extent to which these are adopted or rejected in the service.

| No. | 1 church | Opening Doxology | Hymns | Organ Voluntary | Anthems | Solos |
|-----|----------|---------------------|-------|--------------------|---------|-------|
| 1 | 1 | 0 | 0 | 0 | 0 | 0 |
| 2 | 1 | 1 | 1 | 1 | 1 | 1 |
| 3 | 1 | 0 | 1 | 1 | 1 | 1 |
| 4 | 1 | 1 | 1 | 1 | 1 | 1 |
| 5 | 1 | 1 | 1 | 0 | 0 | 0 |
| 6 | 1 | 0 | 1 | 1 | 1 | 1 |
| 7 | 1 | 0 | 1 | 1 | 1 | 0 |
| 8 | 1 | 1 | 1 | 0 | 1 | 1 |
| 9 | 1 | 1 | 1 | 0 | 1 | 1 |
| 10 | 1 | 1 | 1 | 1 | 1 | 1 |
| 11 | 1 | 0 | 1 | 1 | 1 | 1 |
| 12 | 1 | 1 | 1 | 1 | 1 | 1 |
| | | 7 | 11 | 8 | 10 | 9 |

From the above it will be seen that no definite rule or principle prevails. In seven churches the service is opened by the singing of "Praise God from whom all blessings flow," and in one only do we find the use of hymns forbidden. Five churches employ all of the forms of worship under discussion, while two have adopted the use of anthems, including vocal solos but have rejected organ solos. On the other hand one church permits organ solos and anthems, but the anthem must not include a solo. Should it contain a part written for a solo voice, this must perforce be sung in unison by all the voices of the part to which it is

ascribed. Surely, here is inconsistency indeed. If one individual be permitted to play a solo on an instrument, what reasonable objections can be urged against a sacred solo, when sung, and supplemented by the addition of sacred words? One may reasonably enquire why these inconsistencies should exist, and some would fain argue the matter hotly with those whom they are not slow to accuse of bigotry, because of their conservatism in opposing the introduction of what they consider to be unwarranted innovations. Arguments are seldom effective in altering convictions regarding forms of worship. Any of the above inconsistencies may be easily explained by a reference to the history of the Presbyterian Church. When John Knox entered upon the work of the Scottish Reformation every adjunct of the service of the Romish Church which appealed to the senses was discarded as superfluous. The essence of worship was direct communion between God and man; it was a purely spiritual act, and in its awful solemnity any attempt at human effect was a mockery that was intolerable. Everything that savoured of the artistic in church buildings, instruments or the service of praise was swept away and trampled upon with scorn. In the service of praise metrical psalms, only were employed and only the proper or common tunes, numbering twelve in all were permitted to be used. Even part-singing was forbidden, and in the first edition of the old Psalter the melody alone of the tunes was given. The reaction was a violent one, and every attempt to re-introduce part-singing, hymns, anthems, organs, choirs, solos, or in fact anything other than what was authorised by the "First Book of Discipline," was opposed as unscriptural, and tending towards a return to Papacy. Battles long and bitter have been fought over each of the above points in turn and in the majority of instances the introduction of any of them has been the result of a compromise, between the opposing factions. In some cases the conservatives have surrendered to the anthem, and remained firm in opposition to solos or organ voluntaries; in others the organ has been admitted, but only in so far as it may be used as an adjunct to congregational praise. It is well for the Church that we have some of the good old conservative stock with us still. Without them, liberty might degenerate into licence and our Presbyterian service would be in danger of parting with the characteristics from which it derives its strength and individuality. But, with the conservatives rests a grave responsibility. They must show that the means at present employed are sufficient by developing them to their utmost extent. Nothing can ever supplant good, hearty congregational singing in the Presbyterian Church, but it must be in keeping with the spirit of the times. The rising generation will not be satisfied with poor singing, and unless trained to take an intelligent part in congregational praise will remain silent and look to the body of singers concentrated in the choir pew to supply their demands. I have had ample proof that this state of feeling already exists in some quarters. It may be asked, why point out the imperfections without suggesting a remedy? But I have no intention of shirking the duty which has been entrusted to me, and will proceed to point out the means by which our congregational singing may be elevated to its true position, according to the best of my ability.

1st.-As to the duty of the General Assembly. I would suggest that instruction in Practical Music, and in the History of Presbyterian Psalmody form an essential part of the training of all students in attendance at Theological Colleges. It is not sufficient that a glee club be formed from among the students who may be possessed of fair voices and musical ability. Every minister should be qualified to give intelligent support and advice to his leader-of-praise, which would in many cases obviate the difficulties which are continually arising in connection with the praise service. Not, ministers alone, but choirmasters should be trained for the adequate performance of the

uties of their office. It cannot be expected that the General Assembly will undertake the actual work of training, but much might be accomplished in the way of supplying proper guidance to such as desire to qualify for the choir-master's office. Let a syllabus be published of such studies as are considered desirable, to include, ability to read music, adaptation of tunes to words, expression in singing and reading of words, voice culture, harmony, and, most important of all, the art of teaching. In connection with these the Music Committee should be empowered to grant certificates of various grades to candidates who pass a satisfactory examination by the Committee or its representatives aided by a professional examiner. This would ensure careful preparation on the part of candidates and afford some guarantee of fitness to sessions in want of a leader-of-praise.

2nd Regarding the duty of congregations and ministers. The time is past, when parochial schoolmasters were required to teach the church tunes to their pupils, still musical training in public schools should receive every support from all who desire to secure good congregational singing. Ministers should use their influence to secure the introduction of music-teaching into every public school in the Dominion, but even this will be found insufficient. Sectarian tune-books cannot be used in public schools, but the elements of singing can be taught successfully to a certain extent. The young people in our congregations should be formed into classes for the study of church music in which the musical knowledge, and ability acquired in the schools should be utilized to the fullest extent. There is no substitute for the good, old fashioned singing-school which can compare with it as a factor in building up congregational singing. It is not to our credit, that anyone merely possessed of a naturally good voice, but with no knowledge of psalmody, or ability to train the young to take an active part in the service-of-praise, should be entrusted with the leading of praise. In Scotland the three principal branches of the Presbyterian Church have for many years exercised an active supervision of the work of training the young, and providing them with duly qualified teachers, along the lines which I have described above. In carrying out the work, an important adjunct has been found in the Tonic-Solfa system of teaching music. Of the public schools in which singing by note is taught ninety-four per cent have elected to employ this system. Tonic-Solfa classes have been organised in every town and hamlet throughout the land. I speak from experience of the results which have been accomplished, as I have heard choirs in remote country villages, lead the praise in a manner unsurpassed in the best of our city churches.

And now, in concluding what has been to me a work of much pleasure, I must acknowledge the frankness and courtesy with which I have been received by the ministers and praise-leaders of the churches which I have visited. In many cases where the existence of defects has been pointed out, I have received letters thanking me for the advice which has been tendered, and also saying that the suggestions made have been carried into effect with improved results. It has been found impracticable to visit all the Toronto churches, but arrangements may be made for visiting the remainder in the near future, when I shall hope to renew acquaintance with the readers of the REVIEW.—TEMPO.

Here then is the beauty and glory of Christ, as a Redeemer and Saviour of lost man, that He goes before, always before, and never behind His flock. The works of love that He requires from us, in words are preceded and illustrated by real deeds of love, to which He gave up all His mighty powers from day to day. He bore the cross Himself that He commanded us to take up and bear after Him. In which He is our Shepherd, calling, but never driving; bearing all the losses He calls us to bear; meeting all the dangers, suffering all the cruelties and pains which it is given us to suffer, and drawing us to follow where He leads.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON V.—THE AGONY OF GETHSEMAN.—MAY 5.

Mark xiv, 32-42.

GOLDEN TEXT.—“The cup which my Father hath given me shall I not drink it?”—John xviii 11.

ANALYSIS—THE SORROWING SAVIOUR (v. 32-36.)
SLEEPING DISCIPLES (v. 37-40.)
SON OF MAN BETRAYED (v. 41-42.)

TIME AND PLACE.—Thursday, April 6, A.D. 30, about midnight. Gethsemane, an enclosed garden at the foot of the Mount of Olives.

LESSON NOTES—V. 32. *They*—Jesus and eleven disciples. *A place*,—An enclosed garden, or orchard. *Gethsemane*,—The name means oil press, probably because such a press was or had been there. *Sit ye here*.—This was addressed to the eight disciples.

V. 33. *Taketh*. . . . *Peter and James and John*,—The same who had been with him in the Mount of Transfiguration. *Sore amazed, etc.*—The Revised Version reads, greatly amazed and sore troubled.

V. 34. *My soul is exceeding sorrowful*,—It is not necessary for us to explain all the causes of this anguish of spirit that our Lord endured in the garden of Gethsemane. It was without doubt part of that travail of soul which the Lord laid upon him for the iniquity of us all. *Unto death*,—Even to the point of death; an agony so great as to imperil life. *Tarry ye here*,—Addressed to Peter James and John. *Watch*,—That they might guard against intrusion, and at the same time sympathize with his sufferings.

V. 35. *Went forward*.—Luke says, about a stone's cast. *Felt on the ground*—Prostrating himself in an agony of prayer. *The hour might pass*,—All the sufferings upon which he was now entering and which he foresaw.

V. 36. *Abba*,—An Aramic word, meaning Father. *This Cup*,—A figure of speech, in which the cup represents the sorrow and suffering which, as a deadly drink, was now placed to his lips. *Not what I will, but what thou wilt*. This expressed the perfect submission of our Lord to the will of the Father.

Vs. 37. *Cometh*,—To the three disciples. *Sleeping*,—Luke says, for sorrow. The hour was late, they had passed through exciting scenes, and the reaction came in the stillness of the midnight hour. *Simon sleepest thou?*—Peter was, perhaps, singled out, because of his loud protestations of faithfulness shortly before.

V. 38. *Watch ye and pray*,—They had need of prayer, for the hour of trial was coming to them also. *Temptation*,—They would be tempted to forsake and deny their Master. *Spirit . . . is ready*,—To do right. *The flesh is weak*,—While he rebuked the disciples, it was most gently, and with an excuse for their weakness.

V. 40. *Wist they*,—They were confused at being found again sleeping, and knew not what to answer.

V. 41. *The third time*,—After a third prayer. *Sleep on now*,—Their opportunity was past, the opportunity of watching with their Lord in his conflict; the victory had been gained. *The hour is come*,—When he was to be betrayed. *Betrayed*,—Judas had carried out his treacherous plot, and was now near at hand with a band of men to take him. *Into the hands of sinners*.—The Jewish officers and the Roman guard were there as the representatives of a sinful race for which he suffered.

V. 42. *Rise up*,—We must suppose a considerable interval between the words “sleep on now,” in the 41st verse and this. He was now ready to go forth and meet the band which had come to apprehend him.

PRACTICE LESSONS—1. We may learn the duty of prayer. 2. We may learn the duty of watchfulness. 3. We may learn the duty of submission. 4. We may learn the danger of sleep. 5. We may learn the terrible nature of sin. 6. We may learn the tenderness of Jesus. 7. We may learn the greatness of the sacrifice that provided our salvation.

CANADIAN PULPIT.

No. 60.

Jubilee Sermon.

By REV. WM. MACLAREN, D.D.

Preached in Knox Church, Toronto, Sunday Evening, March 14.

TEXT:—"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen,



REV. PROFESSOR MACLAREN.

and lest they depart from thy heart all the days of thy life, but teach them thy sons and thy sons' sons."—Deut. iv. 9.

These words suggest thoughts which seem specially appropriate to this Jubilee season. They speak to us of the duty of keeping fresh in our own hearts, and handing down to our children the memory of God's goodness to us in the past.

It is quite possible to observe such a celebration as this with very diverse aims. We may hold it to magnify ourselves or to glorify God. We may recall the memories of the past, either to enhance our own importance, or to trace the Hand of God in the way in which He has led us, and in the work He has

enabled us to do. But surely when we reflect how little we have done in comparison with our opportunities, it should not be difficult for us to give God the glory for the good accomplished.

The children of Israel had certainly ample reason to remember God's dealings with them. He had brought them out of the house of bondage with an high hand and an outstretched arm. The Red Sea, He had divided before them, and had led them over it dry shod, and had buried the pursuing Egyptians in the depths of the returning waters. He had given them His law from Sinai on the tables of stone. By a pillar of cloud by day and of fire by night, He had guided them in all their wanderings through the wilderness. He had fed them with bread from heaven and had given them water from the smitten rock. He had crowned their arms with victory over all the enemies who assailed them, and now at the end of forty years, they are on the borders of the land of promise, ready to pass over Jordan, and possess the goodly land, sworn to their fathers.

They certainly had reason to remember God's loving kindness and hand down the memory of it to the generations following.

Their record is unique. You can claim nothing parallel to it in your history. But when you look back over these fifty years of your career as a congregation, you can see enough of what God has done for you and enabled you by His grace to do for others, to fill your hearts with joy and lead you to hand down the memory of the past to your children and children's children.

Our text suggests the thought that the best way to perpetuate the memory of God's goodness, is to have our hearts so filled with a sense of it, that we cannot refrain from speaking of it to others. Out of the abundance of the heart the mouth will then speak. If we keep our souls diligently so that we do not forget what our eyes have seen; if the thoughts of them do not depart out of our heart, it will be easy for us to teach them to our children.

Let me remind you of a few things which at this season you do well to recall to memory.

1. This congregation owes its origin in 1844, (for I speak not of the earlier history of one section of it) to a great religious movement to which Canada and the world are largely indebted. The great struggle in Scotland which issued in the disruption of the National Church, and the formation of the Free Church in 1843, exerted a very wide and beneficent influence, and deserves to be reckoned as a true revival of religion. While the struggle had reference to the Headship of Christ over the Church, the liberties of the Christian people and the right of the Church to govern herself in all spiritual matters by the law of Christ, and not by the behests of the civil power, there can be no question that it was the reviving spiritual life of the church, which had so sadly decayed during the dreary reign of Moderatism, which nerveed the Church of Scotland to contend so earnestly for the truth, during "the ten years conflict," and to make such heroic sacrifices at the shrine of conscience, when the Disruption came.

The men who in these days contended for the crown rights of Christ and the liberties of the Christian people, were almost uniformly those who preached the gospel of the grace of God with evangelical simplicity and power, and threw themselves earnestly into aggressive work and missionary enterprise. It was the quickened religious life associated with this movement, which made it so largely a blessing wherever its influence was felt.

The Disruption which in 1843 rent the Church of Scotland, extended a year later to nearly all the important colonies of Britain. It would be out of place now when the divisions of Presbyterianism are happily healed, to discuss at length the necessity for a disruption in Canada. I agree with those who think that had wisdom guided the Canadian Church in 1844, there need have been no disruption in Canada, but at the same time, I believe that the noble band of twenty-two ministers and their associated elders, who came out and organized what was popularly known as the Free Church, were compelled by the course adopted by the majority, to take the step they did. Had the church assumed that independent position which its former testimonies called for, and shaken itself free from compromising alliances, there need certainly have been no disruption in Canada.

But I cannot help feeling that it was of the Lord that it fell out as it did. Presbyterianism needed a new impulse and increased freedom for aggressive work, and both came with this ecclesiastical upheaval. Doubtless human infirmity mingled with the movement both here and in Scotland, but nevertheless an immense impulse was given to religion, and in our own land the Presbyterian Church holds a place to-day, which it never could have held, but for the struggle with which your early history is associated. A congregation, springing into existence under the influences which surrounded Knox church at its birth, could scarcely fail to enter on a course of earnest, Christian activity.

2. True to its origin, this congregation has from the first, taken an active and important share in the aggressive work of the Church. For a considerable time it was the sole congregation of the denomination, in the chief city of the province, and its members naturally felt themselves called upon to lead, and right loyally and vigorously did they do their part. In the earlier stages of your history, church building and Home Missions rightfully held the first place in your esteem, and made the largest demands on your liberality, and there are multitudes of churches in the newer portions of our country which have received substantial aid and encouragement from your liberal members. At a later stage, Foreign Mission work came to the front, and has always found in this congregation faithful and liberal friends. And I cannot forget that on the 21st March, 1876, in was my privilege, along with your late pastor, Dr. Topp, to organize in the lecture room of this church, the W.F.M.S. (W.D.) which has since attained such dimensions, and has done so much to encourage of those who are laboring for the evangelization of the heathen.

3. Another characteristic which we may safely ascribe to the pastors and people of this church, has been a cordial attachment to the great central verities of the gospel. Although I did not see Toronto until 1846, when I came here to study for the ministry, it has been my privilege to know personally all the pastors who have ministered to this congregation both before and after the union of 1844, when the name of Knox church was assumed, and I can confidently testify that they have all been distinctly evangelical in their teaching, and faithful in preaching salvation through blood and the Spirit of Christ.

Rev. James Harris, though not a brilliant preacher, was an earnest, God fearing man who gloried in the cross of Christ, and adorned with a Christian life, the doctrine which he preached.

Dr. Robert Burns was a man of apostolic zeal and missionary activity. He not only preached the gospel with clearness and power to his own people, but he gave an impulse to vital religion all over the land by his unwearied labors.

Dr. Alexander Topp was not less marked for his clear and decisive preaching of the gospel. As a pastor he commended the truth which he preached to the hearts of his flock by his unwearied care and personal kindness, while his singularly sound judgment made him a trusted guide in the affairs of the denomination. Of your present pastor, I cannot speak in his presence, as I otherwise might, but you need no one to tell you that he is in the Apostolic succession, holding forth the Word of Life, and worthily carrying forward the work of those who have gone before. It is something to make us profoundly thankful to know that among those who, for seventy-five years, have preached here, the Gospel of the grace of God has been proclaimed with no uncertain sound.

And during all these years, this gospel has proved the power of God unto salvation. It has brought peace, strength and comfort to those who have rallied around its preachers. It has sustained them in the battle of life, it has cheered them in the dark valley, and lighted up the grave with the hope of heaven. Teach this to your sons and your sons' sons.

4. During these fifty years, God has given to His Church in Canada, wonderfully enlarged opportunities for Christian work. At the very time He was baptizing His Church with zeal and power for Christian service, He was preparing to open a wide door for its activity and expansion.

In 1844, our Church life was in a manner confined to Ontario and Quebec. Since that time, not only has the population of these provinces greatly increased, but confederation has been brought about, and our country now extends from the Atlantic to the Pacific, and has a territory of vast natural resources, capable of sustaining a hundred millions of inhabitants. Toronto was then scarcely more than one-tenth of its present size, and its three Presbyterian congregations could have found ample accommodation within the walls of the edifice in which we are met to-night. We have now in this city twenty-five congregations, connected with our Church which enjoy the services of a stated minister, and ten or twelve smaller churches where religious services are regularly sustained.

During these fifty years, God has been throwing wide open the door for the evangelization of the world. Half a century ago, large sections of the earth were entirely inaccessible to evangel-

istic agencies. Now the barriers seem removed in all lands, and from every side the Macedonian cry, "Come over and help us," reaches our ears from those perishing for lack of knowledge. The Church at large has, in some measure, responded to these appeals, and a goodly band of faithful men and consecrated women, have gone forth to make Christ known to the heathen. And this congregation rejoices that it has representatives witnessing for the Master among the heathen.

5. The connection of this congregation with the work of theological education has been very intimate from the first, and should not be overlooked on this occasion.

The Presbyterian Church has always emphasized the importance of an educated ministry. It has sought for the office not merely pious and earnest exhorters, but men who by their general intelligence and intimate acquaintance with divine truth, are fitted to be teachers of the people and leaders of the Church.

For a time ministers were secured from abroad, chiefly from Scotland and Ireland. But this source of supply was soon found to be inadequate to meet the growing demands of a young country, and in 1842, Queen's College was opened at Kingston, largely to give increased facilities for securing an educated ministry.

When, however, the disruption of 1844 occurred all the theological students of Queen's College, with one exception, cast in their lot with the Free Church. This threw upon the newly organized body the responsibility of providing, at once, for the instruction of candidates for the gospel ministry. Toronto was wisely selected as the location for the new school and Knox College was opened in the autumn of 1844, with fourteen students. The connection between Knox College and this church was for a considerable period necessarily very close. The professors and students all regarded Knox church as their regular place of worship. Dr. Andrew King, who afterwards filled the chair of Systematic Theology at Halifax, for one winter supplied, I think, the pulpit of Knox church, while he discharged professional duties in the College. When Dr. R. Burns came from Scotland to assume the pastorate of this church, he came also by appointment of Synod to hold the position of Principal and Primarius Professor of Theology in Knox College.

This combination of offices did not continue long. No man, however varied his gifts, could discharge successfully the duties of two offices, either of which was sufficient to tax the energies of one man. Dr. Burns was, after a short time, released from his college duties, but he never ceased to take a deep interest in the institution; and its valuable library was largely collected by his untiring zeal and industry. And when he retired ultimately from the pastorate of this church, he discharged for a number of years, the duties of Professor of Church History in the College.

In the early years of this church, the forms of Professors Gale, Eason, Lyall and Principal Willis were familiar to all its members, and their voices were frequently heard in the sacred desk and at the Communion Table. Dr. Topp rendered many valuable services to the College, among them it should be noted that for one session along with Dr. Gregg, he generously took charge of the department of Systematic Theology, until a permanent appointment was made for the chair.

In connection with the management of the College, Knox Church has supplied, I may say, an unbroken succession of able laymen down to the present Chairman of the College Board, who by their liberality and their personal attention to its interests, have done much to promote the prosperity of the institution.

With the rapid growth of Toronto and the Presbyterian Church in it, no congregation can now hold exactly the place which belonged to this Church in the early years. Other strong and liberal congregations have grown up in this city and throughout the land, which are seeking to do their part worthily in sustaining theological education. But I am sure Knox College cannot forget the friends of its early years who are its friends still, and I trust this Church will always look with satisfaction on the aid it has rendered to a school which has already sent forth between five and six hundred ministers, who, with exceptions almost too trifling to notice, have proved faithful ambassadors of Jesus Christ.

Pardon a personal reference, before I close. I feel a deep interest in this celebration. In many respects, I may claim to be one of yourselves. It was in this church that I first made open profession of my faith in Christ, a faith which had, however, been cherished for some time. For six years, during my student days I worshipped with you. And when in later years I returned to the city to fill the office I now hold, I was again a member with you for about nine years. In all, I was linked with you for nearly fifteen years, in the fellowship of the gospel. And when owing to change of residence, I was led, as many more of your members have been led, to form other church connections, I did so reluctantly, and have always looked back with pleasure to those years I spent among you.

No one can wish you and your pastor peace and prosperity more heartily than I. During the years that are past you have done well. You would not believe me, if I said, that in the years to come you cannot do better. But this I will say, "Hold that fast which thou hast that no man take thy crown." Hold fast the heritage of truth you have received from the faithful and the good who have gone before you. Hold fast that unwavering attachment to the gospel of the Grace of God which has distinguished you during your past history. And hold fast with growing energy and strength the interest you have always taken in the work of Christ and the spread of His Kingdom on the earth.

And when the next half century of your history closes, may it find you increasingly loyal to the Master, more steadfast in the faith, and more abundant in all good works.

MISSION FIELD.

W.F.M.S.—Annual Meeting.

KCICHS.

The annual meeting of this Society was held on Tuesday, Wednesday and Thursday, 17th, 18th and 19th inst. in the Central Presbyterian Church, Toronto. The weather was all that could be desired and the very large attendance of over 500 lady delegates from every part of the Dominion, is the best indication of the general interest in the occasion. It is understood that the ladies' went back to their homes with yet greater enthusiasm. The meetings were full of interest and inspiration throughout, and will give a mighty impulse to the work of the coming year.

We give below extracts from the Report, every line of which is packed with something worth saying.

RETROSPECTIVE.

Three days succeed one another so rapidly in the flight of time that life seems but a dream, a shadow, and truly our years pass "as a tale that is told." So, to those of our number who were privileged to aid in the formation of the Woman's Foreign Missionary Society, as we look back, it appears but as yesterday since we assembled, comparatively few in number, in Knox church, nineteen years ago, to celebrate our first anniversary. Then we stood upon the threshold of the "open door" into the hearts and homes of heathen women, which the God of Missions has in these days set before the women of the churches. Now we look back, acknowledging God's goodness, and rejoicing in all that He has aided us to accomplish, and yet we know that we have barely "touched the fringe" of women's work in the lands where the representatives of our Society have been laboring.

PROSPECTIVE.

In speaking of this subject, the magnitude of the field yet untouched, Mrs. Isabella Bishop, in her address at Exeter Hall, November, 1893, remarks, that naturally among the workers at Home there is a disposition to look at the work done. This may or may not always be true; but, guarded by this thought, while we do think to-day, gladly and thankfully, and rightly so, of the steady development of our Society, of the growth of its work, both at Home and Abroad, of the aid it has been our privilege to render the Foreign Mission Committee in the plans and operations of the Church for the salvation of heathen women and children; with humility may we remember that our work is only beginning, that we are still but standing on the threshold of the "open door," and may we think more, much more, of what we might have done, of what we ought to have done, if each individual member of our Society had been faithful even in that which is least.

TRINIDAD.

As usual, for a considerable period now, we have this year contributed to the educational mission work of the Church, under the care of the Foreign Mission Committee, of the Eastern Division, in those islands. In Trinidad there are four principal Mission Stations—Tupa Pana, San Fernando, Princetown and Couva—in charge of five ordained missionaries, assisted by four Canadian ladies, who have the care of the schools at these points and in the districts adjoining. At various distances from these centres there are fifty-two native schools under the direction of as many native workers with about a total of 5,500 pupils in all districts.

NEW HEBRIDES.

Through the guiding hand of God the Synod of Nova Scotia was led in 1844 to embark in Foreign Mission enterprise. The field selected was the New Hebrides and the first missionary sent was Dr. Geddie. In the group comprising about thirty islands, with over 150,000 inhabitants speaking twenty different languages, the Canadian Church has three missionaries laboring in Erromanga, Efate Santo. There are fifteen other ordained missionaries in other islands.

FORMOSA.

This Society contributes about \$1,200 towards the support of twenty-five Bible women, and the Girl's school, in which about forty women and girls receive training.

HONAN.

More than one home has been visited by sickness this year, and the Angel of Death has passed by, not without striking here and there a deadly blow, as the newly made graves in "God's Acre" at Kobe (Japan) and Tien Tsin will testify.

Rev. Dr. J. F. Smith was ill for many weeks, and had only partially recovered when at Arima, Japan, where he and Mrs. Smith with others of the staff had gone for change of air, their little daughter May, "the sunbeam" of the household, and much beloved by all the missionaries for her winning ways, suddenly sickened and was gathered to the household above. Mr. and Mrs. Smith are in Canada now on furlough. On account of "little Paul's" health, Rev. J. and Mrs. Goforth, with the children, returned home in the early autumn accompanied by Dr. and Mrs. McClure. There were other instances of sickness, but the heaviest trial came to this faithful band of Workers in October, when Dr. Lucinda Graham and Mrs. Malcolm (the former very suddenly, Mrs. Malcolm after a short illness) were called at Chefoo, from mission service in China, to heavenly service, in the Eternal glory. It was trying to part with the little flowers that made "the compound" so bright with their presence, but it was harder still to see these two stricken down in their fresh, young womanhood, and at the beginning of what seemed to be an honored and useful career. They were lovely and pleasant in their lives, and all unite in saying they

were pre-eminently qualified for their chosen life work; but it is very comforting to know, and all linked to the departed ones, both relatives and co-workers have felt this—that it is well with them, that they have "sighted the golden gates," that they sleep in Jesus, that with them it is "peace, perfect peace."

"Asleep in Jesus! blessed sleep
From which none ever wakes to weep.
Asleep in Jesus! far from thee
Thy kindred and their graves may be;
But thine is still a blessed sleep
From which none ever wakes to weep."

It is a very great satisfaction to know that all the dear bereaved friends have been graciously sustained while passing through these deep waters. The language of their hearts has been:

"Hush, be every murmur dumb;
It is only 'till He come."

Subsequently, Dr. Malcolm and Miss McIntosh returned home, the latter being much prostrated. The strain upon her nervous system, as for months she had been occupied with nursing first one, and then another of her co-workers, laid aside by sickness, was very great. We are pleased to state that these months of rest have done much for our wearied sister, and that she speaks cheerily of returning in the autumn, if the relations between Japan and China are of such a nature as to render this safe. Earnest prayer is offered that the Lord, by His Spirit, may call other Canadian women to go forth, in the place of those who have fallen, to this needy field. The testimony of all our ordained missionaries is to the effect that woman's work in Honan is a necessity. Native women are now asking for instruction but they must wait as there are no lady missionaries to teach them.

ALBERTA.

At the Boarding-school there are twenty or thirty names on the roll. A good deal of sickness amongst the children and several have died giving evidence of faith in the Saviour. They are looking hopefully for the new building to be erected this year.

UTAH.

Mr. Swartout opened a new station here last September. There are forty-five children in the neighborhood. Mr. J. H. Russell has been appointed to take charge.

MANITOBA AND THE TERRITORIES.

The visit of Mrs. Harvie and Mrs. Jeffrey to the reserves and schools has been an important event, inasmuch as they can speak with more accuracy of the work. They write—"We have had the satisfaction of seeing Christian Indians living an agricultural life, contented, industrious, happy, and more or less prosperous, meeting together regularly to worship God in comfortable little churches. Again we have looked with sorrow upon pagan Indians living a wild and careless life, ignorant, indolent, superstitious and abjectly poor, without God and without hope in the world. Again we have seen pagan children neglected, untaught, unclothed and half famished, running about the Reserves, and, in contrast to this sad picture, have watched with interest and joy, the development of the Indian children and youth in the schools. Children and young people, well fed, well clothed, well educated and trained in every respect, both for this life and that which is to come."

Presbyterian Indian Schools in the North west are of three kinds, namely, day, boarding and industrial schools. The day schools are at Okanase, Man., Prince Albert and Mistawasis, Sask., the boarding schools at Portage la Prairie, Birtle, Man., Crowstand, Round Lake and File Hills, Assa.; while our only industrial school is at Regina, the capital of the Territories. The instruction given in the day schools resembles that of our Ontario public schools the difference being that time is given to manual training, and religious teaching occupies a large share of attention. In the boarding schools, in addition, we have the simpler forms of industrial work, such as farming, domestic science, house keeping, etc., added to which there is the spiritual influence of the Christian home life. At the industrial school, the children and youth have all the above mentioned advantages with technical teaching from competent instructors in the trades, etc.

Thoughtful minds, who are interested in the problem of Indian education, will hail with satisfaction the recent legislation, making attendance at schools compulsory among the Indians. Sickness or the certificate of an agent or teacher, to the effect that the child is needed at home, will relieve the parent or guardian from

the enforcement of these regulations. Doubtless this law will be enforced in a humane and kindly spirit; if so, only good can result therefrom.

The school and Mission work at Stoney Plain has been transferred to the Methodist church of Canada. The buildings will be taken at a valuation.

Rev. Geo. Flott, who was associated with Presbyterian Missions in the early days, both at Prince Albert and Fort Pelly, has resigned, on account of the burden of increasing years. Mrs. Flott has ever been a faithful helper, and their work has been blessed at Okanase. Another missionary will be sent in due time.

In all the Mission schools in the North-West Bible study and daily instruction in doctrinal and practical Christianity, occupy a prominent place—the industrial training is given daily and practised by the children as facilities and appliances afford opportunity—that the English education is of a high order and that each school is a Christian home in the fullest sense of the word, having all the elements of a pure and loving family life.

CENTRAL INDIA.

Rev. W. J. Jamieson and Miss Jamieson are fully recovered. Miss Maggio McKellar, M. D., is again well. Rev. J. Wilkie was home on account of health and is back again at work. Rev. J. Fraser Campbell and Mrs. Campbell are at home on furlough. Dr. and Mrs. Woods lost their first born and have the sympathy of all. Dr. Marian Oliver is back in Indore and in good spirits. Mr. N. H. Russell has been ill but is well again and hard at work.

THE MANGS.

From Mrs. Wilkie we have heard the interesting story of the movement among the "Mangs," which commenced some years ago. While some fell away during Mr. Wilkie's absence, the majority remained faithful, even, though subjected to severe persecution, and since his return, there have been many additional baptisms. The drawing of the *depressed* classes in India at present to the Lord Jesus Christ, as presented in the Gospel, is very striking. It reminds one of New Testament times, when "the common people heard him gladly."

BOARDING SCHOOL.

The number of girls now resident in the boarding-school is twenty-eight. Gowhai, the only one who left this year, is employed at the Woman's Hospital, and though not a promising student, is reported as being very willing and helpful. The number of promotions was nineteen in Hindi and twelve in English. There are now five in the 5th standard, seven in the 4th, four in the 3rd, seven in the 2nd, two in the 1st, besides three little girls who are too young to attend school. Besides the three girls baptized some weeks ago, one has recently united with the Church, making in all seven communicants. Miss Sinclair is encouraged by the good results of this work.

MARATHI SCHOOL.

At the Marathi School the attendance has been good, seldom falling below eighty daily. In the cold season the number is considerably larger. The number of promotions was sixty-one. An increasing number of children from year to year bring their own books and slates, which is an advantage.

MISS SINCLAIR.

Miss Sinclair left Indore for a well-earned furlough on February 28th. One of her co-workers, in writing of her departure, says: "We shall miss Miss Sinclair very much, and I am sure all her workers and our whole Christian community will feel her departure. My earnest desire and prayer are that I may do my work as faithfully and well and as much for the Lord as she has done here."

MISS WHITE.

Miss White will take charge of the Boarding-school during Miss Sinclair's furlough. Miss White expects soon to pass her first examination, and in addition to her studies has had the satisfaction of being able to assist materially in mission work, having taken charge of the sewing class for the Mang women and the industrial work at the Boarding-school, also, the class of English-speaking young men in the college morning Sunday-school. These Mang women have improved greatly both in appearance and manners, and recently several of them came forward for baptism.

MISS GRIOR.

Miss Grior writes that though busy with her studies she has given a portion of her time since July to the supervision of Dr. Turnbull's school, on account of her appointment to Neomuch.

This school is principally attended by low caste girls. The number on the roll is 47, average attendance 35. The ages range from two years to thirteen, and only two of the girls are married. A Scripture lesson is given daily, and at a recent examination upon Bible subjects, three of the girls, received first prize, and five, second.

MISS DOUGAN.

Miss Dougan, while closely engaged in the study of the Marathi language, has found time to visit several Zenanas regularly, to aid in the medical work at Neemuch, and since July to assist Dr. O'Hara. She will probably take charge of the Marathi School while Miss Sinclair is on furlough.

DR. M. FRASER.

The medical work in connection with the mission in Mhow is now well established and as the population is not large, there is not much further scope for expansion. The regular work opened us some two years ago in Barwai has succeeded beyond the expectations of the workers and is full of encouragement. Barwai is a native town in an agricultural district a few miles from Mhow.

MISS ROSS.

Miss Ross has continued her educational work in Mhow. The attendance has been large but very irregular, on account of sickness indifference of parents and poverty. The difficulties, Miss Ross says are a living foe to study and classification and she acts upon the idea that the best classification is to give the children lessons whenever their presence can be secured. Many of the children read well—average attendance from November to January 101.

MISS CALDER.

Miss Calder who is proving an efficient worker, has a good attendance at the Pensuapura School and has begun work at old Mhow and Kackepura. The building used for a school was formerly a cattle shed and one half of it is still used for that purpose.

MISS MCKELLAR, M.D.

She speaks with regret of leaving Neemuch but rejoices in that she was honored in being the pioneer medical missionary to the suffering women there, she has been appointed to Indore.

MISS TURNBULL, M.D.

She has been at work in Indore and is now to go to Neemuch to take up the work in which Miss McKellar was engaged.

METHODS OF WORK IN AUXILIARIES.

One had a Visiting Committee of two appointed each month to visit those not connected with the Society, with a view to interest them in missions and invite them to their meetings. "St. Andrew's," Perth, invited four neighboring Auxiliaries to meet with them in September. Representatives from each took part in the programme. This interchange of thought was helpful. Some Auxiliaries report little bands of workers, in outlying districts, auxiliary to them, thus encouraging and strengthening the work where otherwise it could find no entrance or power to exist. Others hold their meetings in different sections of the district, so that all may be reached and interested. A good many have adopted the method of appointing, a month in advance, one or two members to take charge of the next meeting, and have found it satisfactory. This plan should be of value to our Society in training efficient leaders, and in making less frequent the disbandment of Auxiliaries and Bands for lack of officers. One Auxiliary reports the editing of a column of mission news in the local weekly paper, seeking in that way to interest others

PLUCK.

Three Auxiliaries report only four members; in one, the average attendance was four, and contribution over forty dollars; one, with six members, says, "We could not for a moment think of giving up the work"; another, "We cannot give up our meetings, coming together for prayer has been such a blessing to us"; still another, "It was urged that we give up the work for a year, as our church required so much help, but it was decided unanimously that we could not afford to do that."

BEULAH AUXILIARY.

It is interesting to find the Indian women of the North-West at work for their sisters. They have only five members, but have sent their contribution. Rev. J. McArthur writes: "This Auxiliary certainly has not the helpful influence of large numbers to inspire them in their work, and their grinding poverty would be an excuse to many white people for not trying to contribute anything to missions. But the fact that they are banded together, as a mis-

sionary society, helps to keep them from burying their one talent. One of the members died a few weeks ago. In her life she had much sorrow and affliction, but unlike many Indian women, equally afflicted, she had a kind, Christian husband, who showed his kindness to her, and tenderness for her to the end. The end, we believe, to her was peace. Her cheering words, indicating her strong faith and bright hope, give us good reason to believe that she has gone to be one of whom it is said, "These are they who came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

CENTRAL INDIA AUXILIARY.

The secretary of the "Purab ka Tara" Auxiliary has sent us her report, beautifully written in Hindi. It was accompanied by an English translation, from which we glean that the work has prospered with them. Each month, from thirty to forty were in attendance at the meetings. The Bible woman engaged by this Auxiliary, has done her work with great ardour, and gave a report of it at each meeting. Their contribution is considerably in excess of previous years.

MISSION BANDS—DANGER.

It is desirable that the children should be encouraged and trained to give for missions that which costs them effort and self-denial but wise oversight is needed to assure that only such means shall be employed as are fitting in the Master's service. Occasionally we hear of methods being used which indicate that the true spirit giving has not been sought for nor attained.

CROWNS WON.

Many touching incidents are recorded in the reports of trial and loss. Devoted, faithful officers and members have passed from earthly service. Their genial presence and helpfulness have been much missed and their removal mourned, as is testified by the loving tributes ascribed them in the reports. They have ceased from earthly effort, but their influence is still a living voice calling those who are left to earnest, faithful endeavor in the Master's service.

LOSSES.

Disappointment and discouragement came to some through the loss of their carefully gathered funds. In one instance, a bank failed in which was deposited their contribution; in another, the funds of the Auxiliary and Band were stolen by the man-servant when the Treasurer and her husband were from home.

SUPPLIES OF CLOTHING.

The poor Indian can and does appreciate the love which sends the warm clothing to cover his nakedness during the severe cold of our Northern winter, and he is more willing to hear the Gospel from those who have first ministered to his bodily necessities. During the past year about 28,000 lbs. of strong, warm clothing, quilts, blankets, etc., have been sent to the Northwest for the children in our schools and the men and women on our Reserves. This is less than the usual amount, but the falling off is accounted for by the recommendation of the North-West Foreign Mission Committee last year that a smaller quantity of clothing for adults be sent, as there was some doubt in their minds as to the advisability of providing clothing for able-bodied men and women, even in return for work done or supplies for the missions.

NO WASTE.

There was no clothing "moth-eaten, moulding and going to waste" on any of the Reserves, and our missionaries were unanimous in saying that without these supplies they could not carry on their work. One writes, "When you decide to withdraw the clothing, you had better go a little further and recall the missionaries." And another says: "Without the clothing sent by the W.F.M.S. last year many would have perished."

PUBLICATIONS.

The *Letter Leaflet* has a circulation of 13,160, and leaves after all expenses are paid a profit of \$336.94. It is proposed to enlarge the *Leaflet*, increasing the size of the page. There are other tracts issued free of charge. The pamphlets on India and Formosa and the Catechism by the Rev. R. P. MacKay have been much in demand.

PUBLIC MEETING.

Cooke's Church was crowded on Wednesday night, Mr. Mamilton Cassels, presided. Dr. McTavish read the *Scriptures* and Dr. MacLaren offered prayer. Rev. Wm. Patterson, the pastor of the church, gave an address of welcome, which he did in his usually happy style.

The Rev. R. P. MacKay, gave the following comparative state-

ment of the growth of the Society which was organized in 1877, nineteen years ago:

| | Auxiliaries. | Mission Bands. | Presbyterial Society. | Amount Contributed. |
|------|--------------|----------------|-----------------------|---------------------|
| 1877 | 18 | 3 | 0 | \$ 1,005 39 |
| 1882 | 57 | 12 | 2 | 5,732 54 |
| 1887 | 256 | 76 | 20 | 18,581 00 |
| 1873 | 569 | 238 | 25 | 41,822 00 |
| 1894 | 585 | 250 | 25 | 42,910 69 |

DR. GILLESPIE.

Dr. Gillespie, Secretary of the Board of American Presbyterian Church, gave an able address. Having been invited as the principal speaker, it was reasonable that he should occupy an hour, which he did to great purpose.

Dr. Gillespie warned the ladies against those who would tuck on a great many other things and divide their energies. Concentration is the secret of power and they should keep to the one object.

He spoke of past years as to the tendency of woman's work, but that now it is recognized as the greatest factor in this movement towards "The World for Christ."

When in Calcutta, he was told that an occasional visitor asks for the house in which Macaulay lived, but thousands ask to see where Carey lived and visit his grave.

That missions should be spoken in the home, giving three meals a day.

DR. SMITH.

Everybody felt sorry that Dr. Smith had so little time, and enjoyed thoroughly what he said about the work in Honan. An illustration of the accommodation with which they had to put up, the dining table, in their dining-room, was their operating table, when performing surgical operations.

A dozen women in the dining-room at one time for treatment. They passed the time, one trying to learn a hymn—one, the Lord's Prayer—another praying or leading others in prayer to Jehovah God.

REV. J. FRASER CAMPBELL.

He spoke of the open doors in India—of how the people have now come to apologize for the character of their gods, how the average age of marriage is rising—how the murder of infants is passing away.

BUSINESS MEETING.

Opening exercises by Mrs. Colin Fletcher who also gave an address on the work of the Society and how to instil enthusiasm into meetings.

PRESIDENT'S ADDRESS.

Mrs. Ewart, the President, gave an able review of the work in her annual address, making reference to the steady advance of past years and expressing the hope that the following year would be worthy of the past.

PRESBYTERIAL REPORTS.

These reports were given in the following order, by the ladies named:—Ottawa, Miss Harmon. Lanark and Renfrew, Mrs. Campbell. Brockville, Mrs. Greenhill. Glengarry, Mrs. MacLennan. Kingston, Mrs. Binnie. Peterborough, Mrs. Graham. Whitby, Mrs. Lachlan. Lindsay, Miss MacLennan. Toronto, Miss George. Barrie, Mrs. Needham. Owen Sound, Mrs. MacLellan. Saugeen, Miss Young. Chatham, Mrs. Lawton. Stratford, Miss Hamilton. Huron, Mrs. Lyons. Maitland, Mrs. Murray. Bruce, Mrs. Ferguson. Winnipeg, Miss McPherson. Brandon, Miss Czic. Guelph, Miss Cant. Orangeville, Mrs. Elliott. Hamilton, Miss Fiolay. Paris, Mrs. McWhirter. London, Miss Gunn. Sarnia, Mrs. Brobner. The reports of those societies not in the Presbyterial order were presented by the home secretary, Mrs. Shortreed. In each case the statement of the progress made during the past year was very satisfactory, and the prospects for the future most encouraging.

GREETINGS.

Letters of greeting were read from the W.F.M. Board, New York; the W.F.M., Board of the North-West; the Board of the Congregational Church in Canada; the W.F.M.S. of Rat Portage; and the W.F.M.S. of Queensland, Australia. Addresses from representatives of sister societies were delivered by Mrs. Scott, of the Woman's Board of Missions, Montreal; Mrs. Long, of the Women's Missionary Society of the Methodist Church; Mrs. Chas. Stark, of the Woman's Missionary Society of the Baptist Church; and Mrs. Cowan of the McAll Mission.

ANNUAL REPORT.

This report of which an abstract is given, was presented by Mrs. Harvie.

BOARD OF MANAGEMENT.

The following Board of Management for 1895-6 was elected:—Mrs. Ewart, Mrs. Telfer, Mrs. J. J. Bell, Miss J. Caven, Mrs. MacLennan, Miss Telfer, Mrs. McLachlan, Mrs. Cormbie, Mrs. Jeffrey, Mrs. G. H. Robinson, Mrs. J. Caven, Miss B. MacMurchy, Mrs. Shortreed, Miss Duthie, Mrs. Bertram, Mrs. McGaw, Miss Craig, Mrs. Mortimer Clark, Miss George, Mrs. Hamilton, Mrs. Playfair, Miss Reid, Mrs. Ball, Mrs. H. Campbell, Mrs. Carlyle, Mrs. Jas. Park, Mrs. Mutch, Mrs. MacLaren, Mrs. Harvie, Miss Patterson, Mrs. Fraser, Mrs. McClelland, Miss Bethune, Mrs. Smith, Mrs. Lee, and Mrs. Thos. Adams.

ELECTION OF OFFICERS.

At a meeting of the Board of Management, held previous to the morning session, the following officers were elected for 1895-6:—President, Mrs. Ewart. 1st Vice-President, Mrs. MacLaren. 2nd Vice-President, Mrs. MacLennan. 3rd Vice-President, Mrs. G. H. Robinson. 4th Vice-President, Mrs. Ball. Foreign Secretary, Mrs. Harvie. Home Secretary, Mrs. Shortreed. Recording Secretary, Mrs. Playfair. Corresponding Secretary, Mrs. Campbell. Secretary of Supplies, Mrs. Jeffrey. Secretary of Publications, Mrs. Telfer. Treasurer, Mrs. McGaw. The last-named is the only new officer, and she was elected to the office to fill the vacancy caused by the retirement of Mrs. MacLennan.

MRS. MACLENNAN'S RETIREMENT.

In this connection the following resolution was passed at the meeting of the board, and afterwards unanimously ratified at the general meeting:—"Resolved, that the Society and the Board of Management hereby unite in recording their deep regret at the retirement from office of Mrs. MacLennan, for the past ten years the much-esteemed general treasurer of the W.F.M.S. Mrs. MacLennan was appointed in 1885 as successor to Mrs. King. Since that date over \$300,000 of the Society's money has passed through her hands. In taking charge of these funds, and in all the other duties of her department, Mrs. MacLennan has been found faithful and efficient in small things as well as in great. Her books have been kept with the utmost accuracy, a fact which has repeatedly been testified to by Rev. Dr. Reid, as auditor; and her letters to enquirers on the financial methods and policy of the Society have been models of clearness and accuracy, and have been most helpful in correcting misapprehension and in preventing confusion in the disposal of missionary funds. The Board of Management socially desire to express publicly their appreciation of Mrs. MacLennan's services, not only as treasurer, but also in all matters of business, in the consideration of which her sound judgment has been of the highest value. We would therefore tender our hearty thanks to Mrs. MacLennan, with the earnest wish and prayer that she may be long spared to aid by her counsel and co-operation the work of the W.F.M.S., a work which we know to be very dear to her heart.

EXECUTIVE COMMITTEE.

Mrs. Mutch, Mrs. Lee, Miss Duthie, and Mrs. McClelland, Toronto. Nominating Committee—Mrs. Stewart, Pembroke; Mrs. Grant, Hamilton; Mrs. Ross, Kingston; Mrs. MacLennan, Toronto; Mrs. Playfair, Toronto; Mrs. McCrae, Guelph.

PAPERS.

Mrs. Watt, Guelph, read a paper on "Auxiliary Work" and Mrs. Mutch, Toronto, on "Mission Band Work."

MAP LESSON.

Miss MacMurchy gave an interesting map exercise, pointing out the stations supported by the Society.

MISSIONARIES.

Mrs. Goforth and Miss MacIntosh spoke on the work in Honan; Mrs. Fraser Campbell, and Miss Jamieson in Central India; and Miss Baker, on work in Prince Albert.

MUSIC.

Misses Caven and Monteith rendered sacred duets and Miss Forbes, of Bloor street, sang sacred selections during the sessions.

CLOSE.

Mrs. Ross, of Lindsay gave the closing address which was an appropriate ending to the best annual meeting ever held by the Society. Much sympathy was felt on the last day with the President, Mrs. Ewart, who was unable to preside on account of sickness. Mrs. MacLaren, the Vice-President, took her place.

DELEGATES.

The following is a list of the delegates, so far as ascertained:—
 Mrs. Jno. Carmichael Hillsburg; Mrs. D. Ross, Kingston; Mrs. J. D. Marshall, Shelburne; Mrs. J. J. Elliott, Hillsburg; Mrs. Pritchard, Forreast; Mrs. McDiarmid, Maxville; Miss Boyle, London; Mrs. Jas. Watson, Seaforth; Mrs. Campbell, Duntroon; Mrs. Newall, Killbride; Miss Campbell, Collingwood; Mrs. McKechnie, Erin; Mrs. Ferguson, Kirkton; Mrs. J. S. Chisholm, Cargill; Miss Hunter, Cheltenham; Mrs. Hossack, Lucan; Mrs. Folcher, Mount Forest; Mrs. Graham, Lakefield; Mrs. Beith, Bowmanville, Miss Polly, Goderich; Miss Smith, Durham; Mrs. Laugh-ton, Bothwell; Mrs. Ball, Woodstock; Mrs. Davis, Port Perry; Miss McLachlan, Norval; Miss Cooper, Normanby; Miss Davidson, Peterborough; Mrs. Zimmerman, Burlington; Mrs. Patterson, Embro; Mrs. McDonald, Peterborough; Miss Duff, Lakefield; Mrs. Jackson, Galt; Mrs. Petrie, Ingersoll; Mrs. Hardie, Ayr; Mrs. McInnes, Elora; Mrs. Beatty, Guelph; Mrs. McEartney, Port Hope; Mrs. Allen, Nelson; Mrs. E. Johnston, Newtonville; Mrs. McLean, Bradford; Miss Telford, Seaforth; Miss Hamilton, Motherwell; Mrs. Pauline, Arthur; Miss Wood, Fergus; Mrs. McQuarrie, Nelson; Mrs. Young, Clifford; Mrs. J. A. Young, Thamesford; Miss McIntyre, Collingwood; Mrs. Weir, West Flamboro; Misses McKay and Long, Acton; Mrs. Williamson, Midland; Mrs. Bartlett and Mrs. Braide, Windsor; Mrs. Hobson, Guelph; Miss King, Orillia; Mrs. Harstone, Warkworth; Miss Gibb, St. Mary's; Miss Drummond, Newcaslo; Mrs. McWhirter, Woodstock; Mrs. Ross, King; Mrs. Whitten, Shelburne; Mrs. Henderson, Limehouse; Mrs. Munro, Harriston; Mrs. Ramage, Tilsonburg; Mrs. William Strong, Hamilton; Mrs. and Miss Beeton, Orillia; Miss MacLennan, Lindsay; Misses Long and Duncan, Brantford; Mrs. Thompson, Ayr; Miss Wilson, Hamilton; Mrs. Davidson, Strabane; Mrs. Wilkie, Eramosa; Miss Forbes, Fergus; Mrs. Henderson and Miss Young, Claremont; Mrs. Smith, Port Hope; Mrs. Ross, Churchill; Miss Young, Erin; Miss Saunders, St. Helen's; Mrs. Colin Fletcher, Thamesford; Miss Stone, Chatham; Mrs. Fletcher, Hamilton; Mrs. Baldwin and Mrs. McKay, Sunderland; Mrs. White, Stratford; Mrs. Grant and Mrs. Irving, St. Mary's; Mrs. T. W. Lalor, Orangeville; Mrs. Vincent, Hamilton; Miss McKay, Woodstock; Miss McVein, and Miss Reid, Campbellford; Mrs. Malcolm, Teeswater; Mrs. Cameron, Allandale; Mrs. Needham and Mrs. G. Grant, Orillia; Miss Barr, St. Thomas; Mrs. Carson, London; Miss Panton, Oshawa; Mrs. Grant, Hamilton; Mrs. J. P. Watson, Cornwall; Mrs. McQuay, Pickering; Mrs. Scott, Port Perry; Mrs. R. Binnie, Cornwall; Mrs. McCauley, Pickering; Mrs. Perrin, Georgetown; Mrs. Talling, London; Mrs. Johnston, Paisley; Mrs. Corenach, Maxwell; Miss McNichol, Ottawa; Mrs. R. N. Grant, Orillia; Mrs. Sampson, Duntroon; Mrs. J. V. Smith, Arthur; Mrs. A. Carter, Elora; Mrs. Edwards, Cannington; Mrs. H. Graham, Whitfield; Mrs. Bethune, Beaverton; Miss J. Durie, Ottawa; Miss H. Morton, St. Catharines; Mrs. Henderson, Underwood; Miss McNeill, Port Perry; Mrs. K. McLean, Guelph; Mrs. I. Ball, Niagara; Mrs. W. F. Allan, Bowmanville; Mrs. McDonald, Bellwood; Mrs. Hanna, Uxbridge; Mrs. Jno. Cameron, Durham; Mrs. Jno. Little, Latona; Mrs. W. B. Robinson, Belleville; Mrs. L. Clark, Hamilton; Miss McNaughton, Normanby; Miss Mary Atkinson, Florence; Misses Robertson and Rutherford, Hamilton; Mrs. Murray, St. Thomas; Mrs. J. L. Murray, Kincardine; Miss Munro, Nairn; Miss Dyce, Neaford; Mrs. Beard, Alliston; Mrs. Ferguson, Chesley; Miss Banks, Oakwood; Mrs. C. A. Lockhart, Newtonville; Mrs. John Sinclair, Bradford; Mrs. McDonald, Mull; Miss McLellan, Whitby; Mrs. Alex. Stewart, Peterboro; Miss Brown, Ayr; Miss Ferguson, Scott; Mrs. Morrison, Cedarville; Mrs. Copeland, Collingwood; Miss Weir, West Flamboro; Miss Ross, Cannington; Mrs. Elliott, Parkhill; Miss Bennett, Sandringham; Miss M. J. Thompson, Orillia; Miss E. E. Shenerman, Waterloo; Mrs. W. McPhail, Acton; Miss Foirier, Woodstock; Miss Arnot, Oakville; Mrs. W. Telfer, Thedford; Mrs. A. E. Cromar, Elora; Mrs. Moody, Barrie; Miss Stewart, Ottawa; Mrs. Wilson, Parkhill; Mrs. Watson, Ayr; Miss Curtis and Mrs. Penman, Paris; Mrs. W. Dickson, Strabane; Mrs. McKenzie, S. London; Mrs. Kippen, Tara; Mrs. D. Miller, Glenmorris; Mrs. J. J. Elliott, Hillsburg; Mrs. J. L. Campbell, Cheltenham; Mrs. McConachie and Mrs. Chisholm, Dumbarton; Mrs. E. Scott, Montreal; Mrs. McLeod, Vankleek; Miss M. Calder, Carleton; Mrs. Munro, Fergus; Mrs. Brown, Caledonia; Miss Hamilton, Stratford; Miss Blain, Blackheath; Miss Lynn, Campbellville; Miss T. Hearn, Ottawa; Mrs. Grant and Mrs. McFayden, Gravenhurst;

Mrs. W. A. McKay, Woodstock; Miss Gunn, London; Mrs. Currie, Belmont; Miss Gillespie, Hamilton; Miss Baxter and Mrs. E. R. Hutt, Ingersoll; Mrs. J. Murray, Streetsville; Mrs. D. McColl, Ayr; Mrs. T. Smith, Bradford; Mrs. Potter, Kingston; Mrs. Allan, Arthur; Miss M. Charlton, Lyndale; Mrs. Dr. McGillivray, Whitby; Mrs. McMechan, Port Perry; Mrs. Galley, Barrie; Miss Laidlaw, Esqueping; Miss Young, Hamilton; Mrs. Carswell, Miss Carswell, and Mrs. H. Doyle, Bond Head; Miss Cation, Mount Pleasant; Mrs. Campbell, Ottawa; Mrs. P. Mitchell and Mrs. Kemp, Lindsay; Miss J. McAlpine, Argyle; Miss E. S. Moore, Picton; Miss Dodds, Centreville; Mrs. Carmichael, King; Miss A. L. Best, Peterborough; Miss C. Henderson, Georgetown; Miss Hood, Woodstock; Mrs. Tannahill, Belleville; Miss Braud, Forest; Miss Martin and Mrs. Mitchell, Beaton; Miss Gilchrist, Baltimore; Miss A. M. Harmon, Ottawa; Mrs. Ratcliffe, St. Catharines; Miss Jessie Kerr, Pickering; Mrs. Grills, Shannonville; Miss B. Sutherland, Bradford; Miss Currie, Port Perry; Mrs. Hart, Guelph; Miss J. Bloomfield, Vernonville; Mrs. W. Robertson, Morriston; Mrs. Jas. Steole and Mrs. T. W. Day, Aberfoyle; Mrs. Ross, Glencoe; Mrs. A. C. Reeves, Lakefield; Mrs. A. McLean, Guelph; Mrs. J. M. Forbes and Miss Munro, Caledonia; Mrs. Hogg, Oakwood; Mrs. E. McRobbie and Miss McRobbie, Shelburne; Mrs. R. J. Robertson, Ingersoll; Miss Isa Black, Hamilton; Mrs. McLennan, Owen Sound; Miss Smith, Manswood; Miss J. Smith, Collingwood; Mrs. Ghent, Burlington; Miss James, Midland; Miss Ross, Orillia; Mrs. Jno. Anderson, Ayr; Miss Johnaton, Primrose; Miss Rowan, Kilsyth; Mrs. Ormond, London; Mrs. Towers, Sarnia; Mrs. McLaughlin, Gorrie; Miss M. Mann, Baltimore; Mrs. Jno. Carruthers, Cobourg; Miss Geggio, Ottawa; Mrs. Jas. McQueen, Galt; Mrs. Pettigrew, Glenmorris; Miss Gregg, Claremont; Mrs. Hubbard, Millbrook; Miss Dow, Fergus; Miss Cant, Galt; Mrs. Black, Fergus; Misses Leslie and McTaggart, Clinton; Mrs. J. R. Lyon, Seaforth; Mrs. Hauley, St. Mary's; Mrs. George Laing, Peterborough; Mrs. Penman, Hamilton; Miss Macpherson, Winnipeg; Miss Lyon, Harriston; Mrs. J. A. Macdonald, St. Thomas; Mrs. J. W. Irwin, Clinton; Mrs. D. M. Tate, St. Thomas; Miss Mil'er, Paisley; Mrs. Ross, Kingston; Miss Forsyth, Newmarket; Mrs. Gray, Brampton. Mrs. Rae, Acton. Mrs. Stewart, Palleville. Mrs. Scott, Arthur. Mrs. McKay, Woodville. Mrs. Robt. Ross, Lindsay. Mrs. C. H. Cooke, Smith's Falls. Mrs. Dr. Campbell, Renfrew. Mrs. Graham, Brussels. Mrs. McCrac, Guelph. Mrs. Aull, Palmerston. Mrs. Foote, Palmerston. Mrs. Heron, East Toronto. Miss Henry, Agincourt. Mrs. Watt, and Miss Kate McCallum, Laskay. Mrs. Geo. Hay, Ottawa. Miss M. C. Bruce, Gormley. Mrs. Lawson, Chesley. Mrs. A. Greenville, Prescott. Mrs. McLaren, and Miss McMeekin, Mount Pleasant. Mrs. Pearsall, Oro. Mrs. Laurie, Hespeler. Mrs. Mosscrip, St. Mary's. Mrs. Graves, Churchill. Mrs. White, Stratford. Mrs. Meiklejohn, Belgrave. Mrs. Rennie, Severn Bridge. Miss Westcot, Beaverton. Mrs. Cameron, Strathbane. Miss Ferrin, Caledonia. Mrs. McKay, Sunderland. Mrs. Keeling, Walkerton. Mrs. McQueaten, Hamilton. Miss Fraser, Kilride. Miss Lealie, Parkdale. Mrs. John Paton, Toronto. Mrs. Smith, Toronto. Miss Parsé, Toronto. Miss Chamberlain, Nobleton. Mrs. Shearer, Drumbo. Mrs. J. D. McLennan, Cornwall. Mrs. Neeley, Hornings Mills. Mrs. Stevens, Barrie. Mrs. Bremner, Keady.

Pointe-Aux-Trembles-Schools.

The following circular has been issued to the church:

TO THE SUPPORTERS OF THE SCHOOLS. DEAR FRIENDS.—On Sabbath April 7th, in company with the Rev. Professor Coussirat, I visited the Pointe-aux-Trembles Mission Schools to assist in administering the ordinance of the Lord's Supper. We found the chapel well filled by a deeply attentive and devout congregation, chiefly composed of the teachers and pupils of the schools. After an appropriate sermon by Dr. Coussirat, four of the pupils were baptised and twenty-two of them were received into fellowship with the Church upon a public confession of their faith in Christ. The ordinance of the Supper was then administered, some seventy of the pupils and teachers together commemorating the Saviour's death.

The service was a most solemn and impressive one and fraught with spiritual profit, it is believed, to very many of those who took part. The absence of Rev. J. Bourgoin, the Principal, was felt by all. Mr. Bourgoin caught a severe cold in the discharge of his duties a fortnight ago, which developed into a bronchial affection, causing his family and friends very considerable anxiety.

At the time of writing, though alightly better, he is still very low, and it will be many weeks, should God spare his life, before he will be able for work. We ask the prayers of all of our friends on his behalf. Mr. Bourgoin has been connected with the Pointe-aux-Trembles Schools for upwards of twenty-four years. We know not how so valuable life a could be spared from this work at the present time, and we earnestly pray that God may be pleased to raise him up and strengthen him for many years of further service at Pointe-aux-Trembles.

The session now closing has been one of the most successful—if not the most successful—in the history of the schools. The attendance has been one hundred and seventy three (108 boys and 65 girls), of whom ninety four came from Roman Catholic homes. About eighty of the pupils are members of the Church. Twenty-eight of them have been brought to Christ during this school session. The pupils' prayer meetings and the meetings of the Christian Endeavor Society have been seasons of great spiritual blessing to many.

Three young women of the advanced class and ten former pupils of these schools, some of whom have Normal School diplomas, and also fifteen young men, three of whom are in the fifth class at Pointe-aux-Trembles, and the others pursuing their theological studies or teaching, are being employed by the Board as teachers, missionaries and colporteurs during the coming summer. Some of the fields to which they go have not seen the face of a missionary for six months, the Board being unable to provide winter supply. They are rejoicing in the prospect of having, if only for a few months again, some one to lead and guide them in the way of truth.

The financial year closes on the thirtieth of April. Nearly \$4,000 are still required to pay salaries of teachers and other expenditure in connection with the schools. Thus far, through the liberality of friends, we have been enabled to end every year free from debt, and we have confidence that it will be the same this year, and that the Sabbath-Schools and friends who are supporting pupils will forward their contributions, and that the friends of the work generally will provide us with the funds necessary, PRIOR TO THE THIRTIETH OF APRIL. With the fullest confidence we commend these Mission Schools as worthy of the hearty sympathy and support of our Christian people.

Yours faithfully,

ROBT. H. WARDEN.

Contributions should be addressed to the Box 1169 Post Office, MONTREAL.

The India Mission Field.

At the Synod of Hamilton and London, Rev. Mr. Fraser Campbell addressed the members on the Indian field. The work was going on steadily but there were still millions of people there who had not yet heard the gospel preached. Seven ministers from Canada were working among the people, one doctor not a minister, and 14 unmarried ladies, besides the missionaries wives. This was the whole force of Canada, a force so inadequate that it was resolved to cut off all of Central India east of the 77° thus leaving this part open to other missions. There still remained a country nearly as large as Scotland and densely populated, as the field of labor for this very small body. Different methods of work are followed. Time did not allow to speak of more than one. That which has resulted most largely in conversions is the evangelistic in the Central stations, the surrounding villages and, during the cool season, the more distant places. During the hot and wet seasons it involves unwise exposure and is almost impracticable to tour. There are three great seasons in India, the hot season, the wet and cold. For about nine months, therefore, the work was confined to central points where, however, the work was greater than one man could do. During three months so far as other work permitted, the missionaries went out through the country. But there are still many places where the gospel of God was never preached. As to results the statistics unexplained, did not correctly make known the facts. On the one hand there are included among the communicants, helpers and their families who have come from other missions, and some who have been baptised may probably not be truly converted. On the other hand some of the converts of this mission have gone elsewhere, and some profess faith in Christ and change of heart who have never been baptised. Further there are persons who confess various degrees of convictions of the truth of Christianity and whose lives are affected thereby. There are also many who acknowledge its excellence and say that it will become the prevailing religion of India. And besides all this, higher ideas

of God and of human life and duty are permeating and uplifting the minds of many who do not acknowledge Christianity as their source, though we know it to be so. Time did not permit speaking of the greatness of the need, the opportunities lost for want of men to open new stations, men offering to go and no money to send them, while multitudes are passing away who cannot be happy without God and have no chance of obtaining that knowledge of Him in Christ which is necessary for eternal life.

The Canadian West.

At the recent meeting of the Synod of Hamilton and London Rev. Dr. Robertson delivered an address from which the following striking statements have been reproduced: "A deficit of \$10,000 was probable this year. It was proposed to pay 75 per cent. of the amount due the western missionaries. This was not a satisfactory state of things. When the missionaries start on their work they are promised a certain sum. This they would not get. With nothing to depend on the work of the men could not be done successfully. Paying 75 cents on the dollar was like the habits of shady organizations. It was not right. The deficit was caused by the great falling off in donations and legacies. Neither the living nor the dying seemed to have much to give this year when compared with last year. The work had to be extended. Ten thousand dollars a year were promised from the Old Country for a forward movement, so the work had to go on. The church should be a Canadian church and not Scotch as some people thought it. Icelanders, Germans and other nationalities sent petitions for missionaries to the Synod at Winnipeg last year. Granting as many of their requests as possible led to the extension of the work, which accounted for the increased expenditure last year. There were still thousands of born Presbyterians who have no missionaries within hundreds of miles from them. No falling off had taken place in the work on account of the deficit. The gospel was preached in 675 places in the Northwest. In the last thirteen years the membership had increased from 1153 to 10,050. Thirteen years ago the contributions to the fund amounted to \$15,000 and now reach \$234,000. Dr. Robertson gave several incidents showing how the good work had progressed. Proceeding, he showed how the lack of religious teaching in the Western States had led to such evil consequences, and hoped that Canada would not neglect her west. In the States there were only 20,000,000 people going to church regularly. We do not want such a state of affairs here. Do the good work in the country and there would be nothing to fear for the church in the towns and cities.

You whose peace of mind is often torn and destroyed by unsatisfied ambition, did you read those touching remarks of Prince Bismarck's the other day about happiness? He said that the really happy moments of his life had been very few. He was happy when he shot his first hare, and he was happy in the peace of his home and the quiet of his own garden. And the other things the world wide fame, the adoration of his countrymen, the brave fights and brilliant victories, the unique honors, the unlimited power—these brought no real joy or lasting happiness. Bismarck is by no means the first to discover the fact that simple pleasures and homely delights are the purest, most lasting, most satisfying. Simple tastes are better than long purses, a contented mind is better than a lofty position. Successful journalists, earning their £2,000 a year, would tell you that their greatest happiness was in the publication of their first article, for which they received five shillings paid with infinite reluctance by an obscure editor.

Rev. J. W. Mitchell of Thorold Ont. writes.— 'Many of your readers will be interested to learn that instructions have been received in Britain to proceed at once with the building of the New Day Spring. She is to be built on the Clyde and by this time is on the stocks. She is to be of steel, 3 masted, schooner rig—130 ft. long by 23 ft. in breadth and 11 ft. in depth. She is to be finished by September. Dr. Paton has completed a laborious tour of the congregations of Tasmania and was to have sailed from Australia for the New Hebrides about March 7th with the young missionaries. He will spend some time on his own island Aniwa. Dr. Paton's third son Frank has been appointed a missionary to the New Hebrides and expects to be located on Tanna. His brother Fred. is already at work on Malakula. I have a set of beautifully colored slides, 75 in number, illustrative of Dr. Paton's work which I will loan to any congregation on very easy terms. They have been sent out to me from England for that purpose.

Church News.

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

In Canada.

REV. W. M. FRASER has been inducted into the Cobourg Road church, Halifax.

IN the report of the list of graduates from Knox College, the name S. McLellan ought to have been M. C. McLennan.

REV. A. L. McQUEEN, formerly of Ripley, is now in charge of the Hampton congregation in the Presbytery of Quebec.

THE reception given to Rev. R. Johnston, by St. Andrew's congregation, and to Rev. J. G. Stuart by Knox church, both in London, were of a most gratifying character.

AFTER the induction of Rev. I. McDonald as pastor of the Glamis Presbyterian church, Rev. Geo. MacLennan, the retiring moderator of the session, was presented with a complimentary address and easy chair.

AT the preparatory services, 37 new members were received into St. Andrew's congregation. Almost as many were admitted three months ago—16 on certificate and 21 on profession of faith. St. Andrew's is fast becoming, under Mr. MacWilliams, one of the large congregations of the Church.—Exchange.

AT a recent meeting of the Presbytery of Montreal, it was, *inter alia*, "moved by Mr. Currie, seconded by Mr. Clark, that the Presbytery, having heard all the parties present in connection with the *fama* affecting the character of the Rev. A. E. Vert, and after having fully considered all the evidence offered by said parties, finds no occasion for departing from the decision arrived at when the matter of his resignation was before the court."

A PAINFUL accident occurred in the township of Vaughan by which Mr. Wm. Watson, sen., was instantly killed. The deceased was engaged in preparing his horse for church when it struck him a terrible blow on the left breast, breaking several of his ribs and causing instant death. The deceased was a native of Lanarkshire. He was widely known and most highly respected. He leaves a widow and seven children, two daughters and five sons, three of whom are engaged in farming; one is a civil engineer in British Columbia and another is Rev. T. H. Watson, B.A., minister of Alma. In politics the deceased was a life-long Reformer, and in religion a Presbyterian, being a member and senior elder of Woodbridge congregation.

CALVIN Presbyterian church, Montreal lately honoured their pastor, Rev. Dr. Smyth, and his estimable wife, by presenting them with a costly cabinet of silver, on the event of their reaching the twenty-fifth anniversary, over nine years of which were spent with the congregation. Mr. A. D. Lanskill, clerk of session, read a congratulatory address, to which the Dr. gave suitable reply. Rev. Prof. Scrimger, D.D. occupied the chair, and called upon several ministers to speak. The Ladies' Aid did honour by serving at the tables, and Mr. John Osborne, financial secretary, introduced the guests. A select choir enlivened the proceedings. The students attending the church also made a handsome presentation. The whole proceedings were held in the lecture room of the church.

REV. JAMES GORDON died on the 17th inst., at his residence, 730 Waterloo street, London, Ont. He was born on February 22, 1827, in Aberdeenshire, Scotland. Previous to attending college he taught school four years. He matriculated into Queen's College in 1848, received the degree of B.A. in 1851, and the degree of M.A. in 1853, and completed his theological course in 1854. He was then stationed at Markham eleven years, Crumlin eleven years, and Niagara Falls ten years. In 1886 he was compelled to retire on account of ill-health, and has since resided in London. He filled various positions in the gift of the Church, and was superintendent of schools in Dorchester and inspector at Niagara Falls a number of years.

Mr. Gordon had been confined to his home for nearly a year, and his death was not unexpected. His wife and one daughter survive him.

Presbytery of Owen Sound.

THE Presbytery of Owen Sound met in Knox church, Owen Sound, April 16th, at 10 a.m., and was constituted. Mr. Little presented the report on Temperance, which was adopted, and it was agreed that Temperance be made a subject for conference at the meeting in September. The subject of Systematic Beneficence was next taken up, and Presbytery resolved to instruct all congregations within the bounds to present a detailed report at the December meeting, setting forth the methods adopted by them in raising funds for congregational expenses, including stipend, for Mission Schemes, for Sabbath school support, for benevolent work, and for the payment of debt on church buildings, etc. Dr. Waits, Dr. Somerville and Mr. Crichton were appointed to report on Statistics for 1894, at the meeting in June. Dr. Waits submitted the report on Sabbath Observance, which was adopted. The Presbytery heartily endorsed the action of the Ministerial Association of Owen Sound in seeking to put a stop to the unnecessary loading and unloading of cars and boats on the Lord's Day. All ministers of the Presbytery were enjoined to draw the attention of their congregations, publicly from the pulpit, to the violation of the Lord's Day in social visiting for mere pleasure, and whatever other forms of Sabbath violation may prevail in their neighbourhood. Mr. P. McNabb presented the report on Sabbath Schools, which was adopted. Mr. S. Acheson, presented the report on the State of Religion, which was adopted. Mr. McLaren reported that, owing to deficiency in the Home Mission Fund, only 75 per cent. of the grants would be paid at present. He handed in the treasurer's book and the balance of \$125.27, which were handed over to Mr. P. McNabb, the new treasurer. Dr. Waits gave notice that he would move at next meeting for a reconsideration of the appointment of treasurer. The Presbytery then adjourned to meet in the same place, on Monday, June 24th, at 2 p.m., for conference; on Tuesday, June 25th, at 10 a.m., for business; and the sederunt was closed with the benediction.—JOHN SOMERVILLE, Clerk.

Presbytery of Whitby.

THE regular quarterly meeting of Whitby Presbytery was held in Oshawa, on Tuesday, the 16th inst., Mr. D. Armistead, B.A., moderator, in the chair. Reports on Sabbath Schools, Sabbath Observance, State of Religion, Statistics and Systematic Beneficence and Temperance, were presented by the several conveners—Messrs. McKeen, Chisholm, Eastman, McLaren and Whalen. The Presbytery considered and adopted the reports and recommendations, and directed that they should be endorsed by the clerk and forwarded to the conveners of the Synod of Toronto and Kingston. The following brethren were appointed commissioners to General Assembly—Messrs. R. D. Fraser, M.A., Bowmanville, J. B. McLaren, Columbus, and R. Whiteman, B.A., Port Perry, ministers, and the Moderator D. Armistead, Esq., B.A., Whitby; Mr. James Smith, of Columbus, and Mr. Donald Smith, Orono, elders. The Presbytery adopted the resolution following, on the translation of the Rev. Alex. Leslie, M.A., from Newtonville, to East Oxford:—"Presbytery records regret at parting with Mr. Leslie, who has for seventeen years been a member of this Court. Mr. Leslie has proved himself an earnest, able preacher, and a faithful, diligent pastor. He leaves a deeply attached people. He was seldom absent from his place in Presbytery, and always proved himself a wise and willing helper in the general work of the Church. He won the respect of his brethren by his scholarly attainments, his high character and Christian bearing. The Presbytery would follow Mr. Leslie with the fervent prayer that the blessing of God may attend his labours in his new field." Considerable routine business was transacted and the Presbytery ad-

joined to meet in Pickering, on the third Tuesday of July, at 10 o'clock a.m.—JOHN MOMECHAN, Clerk.

Presbytery of Maitland.

THIS Presbytery met *pro re nata* at Brussels, Knox church, on Monday, 15th April. Rev. D. B. MacRae, moderator *pro tem*, Rev. J. Ross, B.A., clerk *pro tem*. The resignation by Rev. David Millar of the pastorate of the congregation of Knox church, Brussels, was taken up for consideration. In answer to citation the session and congregation were represented by commissioners for their interests. Mr. Millar signified his adherence to his resignation. On motion it was carried that, in view of the financial situation of the congregation, the Presbytery regret that they feel compelled to accept the resignation of the pastorate of Knox church by Rev. D. Millar, the resignation to take effect on this 15th day of April, 1895. In parting with Mr. Millar, the Presbytery would express their appreciation of the services which Mr. Millar has rendered among them, his readiness to help when called upon and the brotherly and cordial relations which have ever existed between them. They would express in parting, their prayer that God would bless him in the new sphere of labor to which he goes and assure him of their continued interest in his welfare and work. The clerk was instructed to give a certificate of transference to Lindsay Presbytery to Mr. Millar. Rev. D. B. MacRae was appointed interim moderator of the session and was instructed to declare the congregation vacant on the 21st inst. Mr. Alex. Gardiner and Rev. G. Ballantyne were appointed commissioners to the General Assembly, the latter in the room of Rev. D. Millar.—JOHN MACNABB, Clerk.

Presbytery of Lindsay.

THIS Presbytery met in Knox church, Beaverton, on Tuesday, the 16th April. Rev. M. McKinnon, B.A., occupied the chair as moderator *pro tempore*. The attendance of members was small. Rev. Dr. Watson, of St. Andrew's church, Beaverton, being present, was invited to sit and deliberate as a corresponding member of the court. The following draft minute was adopted, and ordered to be engrossed in the Presbytery records, and a copy transmitted to the family of the deceased:—"The Presbytery desires to put on record its deep consciousness of the great loss it has sustained in the removal to his reward, after a very brief illness, of one of its members, the late Alexander Leask, of Wick. Known in the neighbourhood for nearly half a century, his integrity, probity, and his excellent judgment placed him high in public estimation as a man, and great deference was always shown to his opinion in all matters of general interest in the community. As an office-bearer, holding the position of elder, treasurer, and superintendent of the Sabbath school, and also representative elder in the courts of the Church, he was faithful, devoted, exemplary, and withal so modest and retiring, that it took time and intimate acquaintanceship to understand his worth. As a Christian, his piety was deep, Scriptural, experimental. Having a wonderful familiarity with the Word of God, it is no wonder that he as a prince had power with God in prayer—that he commanded his family and his household after him that they should keep the way of the Lord and to do justice and judgment, and that the savor of his godly life told upon the whole section of country in which he was so well known. His excellent partner in life, in every way 'a true yoke-fellow,' passed away also a few hours after her husband; and, amidst the tears and sorrows of a great gathering of friends, they were laid side by side in the same grave, to await the resurrection of the just. From this severe double lesson comes to us all the solemn warning, 'Be ye, therefore, also ready, for in such an hour as ye think not the Son of Man cometh.'" Rev. D. D. McDonald presented the report on Sabbath schools. There has been a deplorable falling off in the number of pupils attending, and in the study of the Catechism, as well as in the memorizing of Scripture passages. Among the recommenda-

tions passed were the following. — A more general observance of Children's Day; holding teachers' meetings for prayer and the study of the lesson; and that congregations be urged to make provision for the running expenses of the schools, that the contributions of the children may be set free for missionary work. A Presbyterian Sabbath school was appointed to be held at Cambray on Tuesday, 25th June. The report on Systematic Beneficence was presented by Rev. M. N. Bothuno, and adopted. Rev. M. McKinnon gave an extended report on Home Mission work, urging congregations to give special collections in view of the present deficit in the fund. Kirkfield and Fenelon Falls received permission to build the new churches in contemplation upon more convenient sites. Messrs. Bothuno and D. Cameron were appointed representatives of the Presbytery on the Synod's Committee on Bills and Overtures. — P. A. MACLEOD, Clerk.

Presbytery of Sydney.

THE Presbytery of Sydney met at North Sydney, on the 9th inst. Rev. John Fraser reported that the congregation of South Gut and Englishtown cheerfully responded to the wish of the Presbytery by raising Mr. McDonald's salary \$50. Rev. M. A. McKenzie's labor on the statistical table was highly commended and a cordial vote of thanks given him for the skill and proficiency with which his work was performed. Mr. McOdrum, catechist, was appointed to labor again in Leitch's Creek. Mr. McIntosh in Louisburg, Mr. A. J. McDill in Pleasant Bay and Mr. Melville Grant in Little Bras D'Or during summer months. Commissioners to General Assembly are: Revs. J. A. Forbes, J. F. Forbes, J. A. McGlashen and Wm. Grant. Elders: Dr. McGillivray, Dr. McLean, A. Matheson and Norman McDonald. Professor Gordon was nominated moderator of General Assembly to meet at London in June, and Rev. R. A. Falconer as a fit and proper person to fill the chair of New Testament Exegetics. The remit ament, students and foreign ministers was postponed for consideration until next meeting of Presbytery. Remit in reference to amalgamation of committees on State of Religion, Sabbath Observance, Systematic Beneficence and Temperance, — as disposed of by unanimous motion to allow these committees to remain *in statu quo*. The remit in reference to the Aged and Infirm Ministers' Fund was approved. It was agreed to hold at next meeting of Presbytery, a conference on Sabbath Schools and Sabbath Observance. Mr. Rankin read a supplementary report on the State of Religion. He had still to complain of the lack of reports of sessions, only two sessions having complied with direction of Presbytery to attend to this duty since last meeting of Presbytery. Mr. Rankin was thanked for his faithful work, and sessions urged to render all aid in a work so worthy the attention of their office and sphere. Steps were initiated with a view of separating Pleasant Bay from Cape North congregation and erecting the former into a mission station. Next meeting was appointed to be held in St. Andrew's church, Sydney, on Wednesday, the 22nd day of May, at 11 o'clock a.m.

Presbytery of Melita.

THE Presbytery of Melita met in Oxbow, Assa., on the 6th March, 1895. A very full attendance, the moderator Rev. Jos. White, of Melita, occupying the chair. The meeting was held in our new church, which was completed and dedicated in the early part of this winter. Creditable to the young and comparatively weak congregation at that place, and also our worthy missionary in charge, Rev. T. R. Scott. The sederunt, in the afternoon, was taken up principally with the receiving of reports from different committees, the same to be considered later on. In the evening the reports on the State of Religion and Sabbath Observance were discussed. A goodly number of the congregation at Oxbow being present. A few of them took part in the discussion. A pleasant, and doubtless a profitable evening was thus spent. A very full report on the above subjects had been sent in from all the congregations, and in

many respects very encouraging. During a following sederunt the Sabbath School report brought out a vigorous discussion, all taking part in it. Fifteen schools reported. The Presbytery being small, and this the first report, it was considered very favourable, some of these, however, are union schools. It is found that good work is being done in this department of the Church. In dealing with the Home Mission report, it was found to be difficult to maintain ordinances at some points because of the present depression in financial matters, and in all the congregations and mission stations this condition is felt more or less at the present time. Mission fields are continued as before, except Carlyle, which was divided into two parts. Dr. Robertson, Supt. of Missions in Man. and the North West, was nominated as Moderator of the next General Assembly. Mr. Robt. Douglass, Deloraine, convener of the Presbytery's Committee on Finance, submitted a very full and concise report, showing the value of the Church's property in the Presbytery, and how it is protected. Together with the valuable information gathered together, useful suggestions were given for congregations re the securing of property and its proper protection. After a session of four well filled sederunts and one forenoon spent in Committee work, the Presbytery adjourned to meet next time in Deloraine. — SAMUEL POLSON, Clerk.

Guelph W. F. M. S.

The eleventh annual meeting of this society was held in Knox church, Acton. The beautiful new church is admirably adapted for such meetings, and the thoughtful arrangements and delightful hospitality of the ladies of Acton were much appreciated by the visitors.

Mrs. Graham, of Galt, conducted a short devotional meeting in the morning, and at 11 a.m. the society met for business, Mrs. McCrae, of Guelph, presiding. The number of delegates was over 100, only three auxiliaries not being represented.

Much regret was felt and expressed at the absence of Mrs. Mullan, of Fergus, president of the society, on account of ill health, and of Miss Kerr, of Galt, the secretary, by serious accident. Her duties were shared by Miss Cant, of Galt, and Miss McCrae, of Guelph.

The president was assisted in the devotional exercises of the day by Mrs. Rae, Acton; Mrs. Nelson, Fergus; Mrs. Graham, Galt, and Mrs. J. C. Smith, Mrs. Watt, and Miss Jarvis McLean, of Guelph.

The report of the Presbyterial secretary speaks of interest being general, even though some auxiliaries report decreased membership by removal and death. One auxiliary and four mission bands have disbanded, reasons chiefly "homes so scattered that it is difficult to keep up meetings" or "removal of officers on whom they depend." Others report both membership and giving larger. Taken as a whole there is a little advance on last year. Joy in the work and pleasure in the meetings and willingness to assist is noted. Missionary visits have special mention, and thank offering meetings.

The treasurer's report shows a total contribution as follows:—

| | |
|--------------------------------|------------|
| From auxiliaries..... | \$1,935 38 |
| Mission bands | 285 05 |
| Collections at Acton..... | 15 51 |
| | <hr/> |
| | \$2,236 24 |
| Less expenses of society | 17 97 |
| | <hr/> |
| Total..... | \$2,218 27 |

An advance of \$43 on last year. The secretary of supplies reports 12,000 lbs of goods and clothing sent to Rev. A. W. Lewis, Mistawassiss Reserve, valued at \$470 and prepaid freight charges of \$39. Galt will be the shipping place for next year as before. Mr. Wm. Murray's kind assistance was thankfully mentioned.

The Leaflet secretary reported that 951 copies of the Leaflet had been taken and paid for. Only three auxiliaries reported as not taking this useful and cheap missionary paper. \$114.12 had been sent to Mrs. Telfer.

Owing to the shortness of time only the reports of mission bands were heard in detail, and read by the youthful secretaries with great clearness.

The officers elected were:—President, Mrs. K. MacLean, Guelph; vice-presidents, Mrs. D. McCrae, Guelph, Mrs. Rae, Acton, Mrs. Horne, Elora, Mrs. Watt, Guelph; secretary, Miss Kerr, Galt; Leaflet secretary, Miss McCrae, Guelph; treasurer, Miss Helen Cant, Galt.

The speaker of the day was Mrs. Harvie, of Toronto, foreign secretary of the W. F. M. S.

The evening meeting was addressed by Rev. J. Fraser Campbell, and was largely attended. Mr. Rao was in the chair and Rev. Mr. Briers and others took part. Mr. Campbell spoke most forcibly and earnestly for an hour and a half on his chosen field.

Synod of Hamilton and London

The meeting of the Synod of Hamilton and London, held last week, was eventful and interesting. It convened in Knox church, Woodstock. Rev. Dr. Battisby, the retiring moderator's sermon was an exceedingly able effort, and was quite impressive. The subject of the discourse was "The True Method of Church Extension," and ably and excellently was it treated.

Following the sermon came the election of Moderator, resulting in the unanimous choice of Rev. J. L. Murray, M. A., Kincardine. When routine business was reached on the morning of the second day, reports were presented showing that the commission to Wingham had been successful, and that the affairs of the Buckatone mission would be wound up.

The report of the Brantford Ladies' College was presented. The college is in a flourishing state and doing good work among the young people in the church. Many graduates have won high honors in other fields of learning. Besides the regular studies, painting, music, elocution, drawing, type-writing and stenography also received attention. An appeal was made to the church members to send their daughters to this college as there was no more desirable place to put them than under the care of the efficient matron.

Dr. Fletcher of Hamilton reported verbally upon the college. He had visited it a short time ago, and was agreeably surprised to find such a high state of efficiency. He reported upon every department, after which he moved that the report be adopted, which was carried.

Drs. McMullen and Fletcher were appointed a committee to draft a suitable motion regarding the death of the late Dr. King.

The famous Munro case was re-opened, debated and dismissed. An appeal was intimated.

Able addresses were delivered by Rev. Mr. Fraser Campbell and Rev. Dr. Robertson with respect to the mission in India and the North West.

An augmentation committee, to consist of one member from each Presbytery, was appointed.

The requirement of one year's work in the mission field from all graduates from the colleges of the church, and ministers from other churches, was endorsed, and a remit will go to General Assembly.

The evening open meeting was devoted to the consideration of the reports by Dr. McIntyre of Beamsville, on the State of Religion; and by Rev. W. M. McKibbin of Millbank, on Sabbath Schools. Both statements were extremely interesting.

A discussion arose on the Manitoba school question, from the following resolution proposed by Rev. Dr. Hamilton:— "This Synod views with deep concern the present opposition between the legislation of the Dominion Government and the legislature of Manitoba, regarding the Educational Act of 1890, and hereby expresses its sympathy with the position taken by the representatives in the Manitoba legislature against any interference by the central government with the educational matters of the province."

In speaking to the motion Dr Hamilton said that there had been an encroachment upon the liberties of the people. If it were successful we would be ruled by Quebec, which practically meant the Roman church. On account of the agitation of past years no bibles were now used in the schools. The speaker proceeded to give the history of the controversy, which has been repeated so often in the papers that it is not necessary to give it here. The important thing for the Synod to do was to express its sympathy with the legislature of Manitoba. If the resolution of the Dominion were passed, trouble would surely ensue: what the end of it would be no one knew. An important election was to be held in Haldimand, and if the Synod declared itself with no uncertain sound the action might be a guide to the electors in voting. They had a great evil to fight and it was necessary to do it manfully. He moved the resolution.

Rev. J. L. Turnbull: "Moderator, as a member of the court of Haldimand I second the resolution with all my heart."

Dr. Laing expressed himself in thorough accord with the principles of the motion, but the form of it was not entirely satisfactory to him. It was certainly called out by a political juncture. While the political barometer went up and down the Presbyterian Church should stand fast to its principles. The motion should embody the Synod's principles of education, and set forth how these had been violated. It was not a question of party. This matter required a great deal of consideration; so a resolution that they would look back to in the future could be framed. In 1846 the impossibility of establishing an educational system which contained no Christian teachings, into which the Presbyterians could enter heartily, was demonstrated. It may be possible that a majority in Manitoba are in favor of purely secular schools. This was a great evil. He would have sectarian education. The other was tried in the balance in Australia and found wanting. It was the desire in mixed communities to have a system that would in no way offend the conscientious scruples of the school supporters. We can have a system that Roman Catholics cannot honestly object to. The separate school cry was raised in 1860 and separate schools were thrust upon us by Quebec. Now that they have our hands tied, they wish to tie Manitoba's, the North West's and ultimately British Columbia's hands. Are we going to stand idly by and see this go on? Nevertheless the motion should be stripped of its political significance.

Dr. Mackay approved of the aim of the resolution, but also thought that the form might be changed slightly. Religion seemed, however, to be getting more and more mixed up in politics. "It makes my blood tingle in my veins to read of what Manitoba is getting thrust upon her while we are sleeping. What do they intend to give Manitoba? Separate schools, certainly, but what kind? Not Ontario's separate schools, but a system that is not a system, an educator that does not educate. By that system that was in vogue before 1890 the priests were paid large sums of money, for which no accounts were ever given. They were used to educate the children as was evidenced by the large number of men who, when they grew up, were not able to sign their own names. This money was not used to educate the children for proper citizenship. It was not a separate school system, but a system that was a disgrace to civilization. Draw the resolution up carefully, so it will be a proper expression of our opinion." (Applause.)

Dr. McMulica was in sympathy with the line of thought of Dr. Laing. If Home Rule was sound for Ireland it was sound for Manitoba. He hoped Ireland would never get it, but wished to show the inconsistency of those who were endeavoring to get Home Rule for Ireland and were robbing Manitoba of her rights. He did not wish to mix politics with religion, and hoped the Synod would avoid that also. He protested against the Roman Catholic Church having done for

her what no other Church had. This was a good matter for judicious consideration, and he hoped that the deliverance would be worthy of the Synod. But after all the objections were removed, and all care exercised, there would be political use made of it.

Dr. Lyle, of Hamilton, took a different stand from that of the previous speakers. The Catholics, he said, had rights, and should get them. He claimed nothing himself that he was not ready to give them. However, he saw the impossibility of an educational system with which the Catholics would agree. If they were left to make one of their own, they would quarrel with it in a short time. The State was not able to teach religion to the children.

It was moved by Rev. E. Cockburn, and seconded by Rev. W. J. Day that the resolution be remitted to a committee to prepare a deliverance. Both these gentlemen made short speeches on the motion.

DR. ROBERTSON.

Dr. Robertson made an excellent speech on the all-important question, and as his home is in the West, additional interest was manifested. The doctor said he asked for the moral support of a large and influential Synod in this matter. It was not a question affecting Manitoba, but every province in the Dominion. If the Prairie Province is crushed, the conquest would soon spread to other places. The Privy Council said that the Act of 1890 was *ultra vires* that the Manitoba Government had power to pass it. The Privy Council again said that the Act did not affect the rights of the Catholics. After 1890 the Catholics, when called upon to pay taxes for the public schools complained that they had not enough left to support their schools. The Privy Council then said that if they had grievances they could air them at Ottawa. This was done and the Cabinet sat, not as judges, but as statesmen. The government at Ottawa said to the west, restore the law you had prior to 1890. That is what they said, that is the remedial order. What was the state of affairs then? There was one educational board divided into two sections, the Protestant and the Catholic, and each looked after the training of their own children. The Catholics appointed their own teachers, books and inspectors. Evidence showed that many of their schools were opened but one, two or three days a week. The inefficiency of their system was shown when a petition from an old Catholic parish was presented with nine-tenths of the signatures signed by a cross as the men were unable to write their own names. These two sections divided Manitoba into two districts. Each district contained so many children. No matter how big the district, or if it was impossible for some to attend owing to the great distances, the name of every Catholic child of school age, and some under it, was entered on the lists. The Protestants entered up only those who attended. The Government divided up its money for schools upon the basis of attendance, so for \$197 received by the Protestants the Catholics got \$347 for their poorer schools with poorer attendance. The Roman Catholics did not tax themselves to pay teachers but only to erect school buildings. The Government paid them \$13,000 more than they paid for teachers. When a demand was made to have this money refunded it was met with a refusal but was finally paid. This is the system the Catholics want restored. It is undoubtedly preferable for them but no good citizen should support it. For years past the people saw that we could not get along with the law as it then existed. There was no educational guarantee to the rising generation. Manitoba was too poor a country to support two large systems. The speaker had seen two schools not half a mile apart, two buildings, two teachers and only 20 children in both. The great number of schools makes it necessary that the grants should be lessened, and the result is that each school receives hardly enough to keep it going for the year. Out west there are people of every nationality. The only way to unite them into one people was by one school system, have every child taught the English language, the chil-

dren grow up together. With the other system one people would not have grown from the many classes now in the west. The speaker simply asked that the matter be left to Manitoba to deal with. It was a matter for the province and involved provincial rights. The Western people do not want others to legislate for them. They will resent such action and it is difficult to guess what the end of the trouble would be. The west asked to be allowed to quietly and calmly settle the matter itself, but any outside pressure brought to bear would be resented. No interference with the peace is important to the settlement of the country. Manitoba asked for provincial rights. Let her settle the difficulty herself. "It will strengthen us and stiffen the backbone of the east," said the doctor, concluding his very able and intensely interesting speech.

The following committee reported the finding here subjoined which was adopted: Dr. Hamilton, convener; Dr. Laing, Dr. Mc-Mullon, Dr. Mackay, Dr. Lyle, Mr. Rutherford, Mr. D. H. Hunter and Mr. D. Turnbull. Your committee having considered the matter report as follows: The religious element in education we deem to be of vital importance. We hold strongly that a non-Christian and purely secular system is unsafe for the State and cannot produce or foster the spirit of good citizenship.

The truths and moral duties of Christ, held in common by all, are amply sufficient to supply what we desiderate in a public system of education, and teaching of the distinctive tenets of any one branch of the Christian church should not be undertaken by the State.

On these grounds we are opposed to the granting of public moneys for the support of the denominational schools.

The system of education established in Manitoba being, according to our understanding of it, Christian, but not sectarian or denominational, and admirably adapted to her mixed and sparse population, has the approval of this Synod.

Therefore we deprecate any outside interference with the view of forcing on Manitoba a system of separate schools.

Dr. Lyle presented an excellent report on Sabbath Observance. Its recommendations as follows were adopted: (1) Your Synod would urge the ministers under its care to preach on "The Sabbath" at least once during the coming year. (2) That the heads of families be enjoined to see that the young are taught to keep the Sabbath day as God commands it to be kept. A motion of confidence in the Lord's Day Alliance of this province was carried.

The committee reported concerning the communication received from the diocese of Niagara re parochial schools. A great many delegates did not think the reply was strong enough and considerable discussion ensued. It was finally adopted as follows:

"The Synod respectfully acknowledges receipt of the communication from the chairman of the committee on education of the Synod of the diocese of Niagara, and thanks the committee for their courtesy in informing this Synod of their purpose in regard to religious education in the public schools of Ontario.

"The Synod recalls the satisfactory results of the former united action of the churches in the matter and would hail with pleasure any opportunity of further improvement in this direction. At the same time the Synod believes that it would not be justified in taking any step calculated to interfere with the non-denominational system now established for the introduction of doctrinal teaching to which many of our fellow-citizens would be conscientiously opposed, and therefore respectfully decline to co-operate with the Synod as requested in anything looking in the direction of the establishment of parochial schools."

The report of the committee in reference to the late Dr. King was read and adopted.

Delegates were appointed to attend the meeting of the Dominion Alliance, and votes of thanks were tendered the local church authorities and the press for the kindness extended the delegates.

The Synod then adjourned to meet in St. Andrew's church, Chatham, next year.

Cling to the Rock.

A long train of cars, fourteen or fifteen, was a short time ago, passing over the Alleghany Mountains on their way westward. They were crowded with passengers. As the iron horse snorted and rushed on the cars began to descend, and needed no power but the invisible power of gravitation to bring them down with terrible swiftness. Just as the passengers began to realize their situation they came to a short curve out of the solid rock, a wall of rock lying on each side. Suddenly the steam whistle screamed as if in agony, 'Put on the brakes! put on the brakes!' but with no apparent slackening of the cars. Every window flew open, and every head that could be thrust out to see what the danger was, and all rose up fearing sudden destruction. What was the trouble?

Just as the engine began to turn in the curve the engineer saw a little girl and her baby brother playing on the track. In a moment the cars would be upon them. The shriek of the whistle startled the little girl, and every one looking over could see them. Close to the track in an upright rock, was a little recess out of which a piece of rock had been blasted. In an instant the baby

was thrust into this niche, and as the cars came thundering by, the passengers, holding their breath heard the clear voice of the little sister, on the other side of the track ring out. 'Cling close to the rock, Johnny, cling close to the rock!' And the little fellow snuggled in and put his head as close to the rock as possible, while the heavy cars whirled past him. Many were the moist eyes that gazed and a silent thanksgiving went up to heaven.

In a few hours the train stopped at a station, where an old man and his son stepped out of the cars. He had travelled thus far with his son, who had come to an eastern city to live, while the aged father was to turn back to his home. All dangers which would harass the son seemed to crowd into the heart of the father as he stood holding the hand of his boy—just now to part with him. He choked, the tears filled his eyes, and all he could say was, 'Cling close to the Rock, my son.' He wrung the hand of the boy, and the passengers saw him standing alone, doubtless praying that his inexperienced son, might 'cling close to the Rock, Christ Jesus.'

Pride of Wealth.

Roy's father was rich, and Roy had never wanted for anything

He was a generous little fellow but his mother saw a growing disposition to care for things that money gives and to snub his play-mates who had little.

One morning in spring, they were by the sea. The sun was pleasant as it fell on rags and furs that kept all chill away.

Roy was standing, the salt breeze tossing his curls, when a newsboy, turning the corner quickly, stumbled against him.

The newsboy had on his lips an "Excuse me!" but seeing Roy's scornful look, he teased his head and went on calling, "Morning papers!"

"Roy," said his mother, "call that boy, I want a paper."

"Mother," exclaimed Roy, "he just ran into me!"

"I know, and I want you to call him."

Roy's ill temper had almost gone, so he ran calling, "A paper!"

When the newsboy saw Roy, the ugly look left his face.

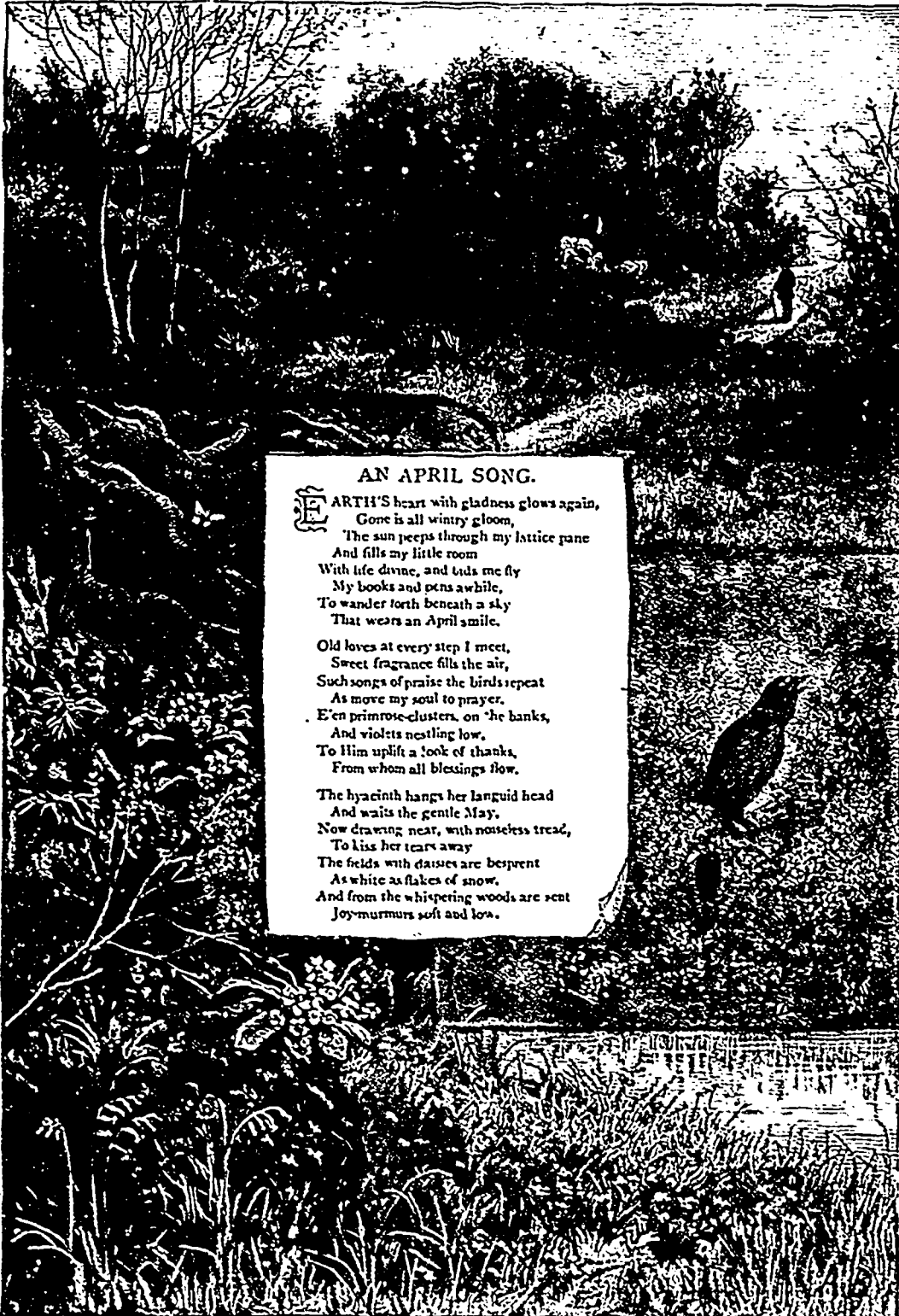
"Sorry I knocked you," he said.

"Oh, that's nothing," said Roy, loftily. But they were friendly.

"My dear," said his mother, afterward, "is it your goodness that gives you nice clothes while another has patches?"

"No-o," said Roy, slowly.

"You mustn't act so. The boy who earns his own living may be a true gentleman. You must look at the real boy, not the furs or patches."



AN APRIL SONG.

ARTH'S heart with gladness glows again,
Gone is all wintry gloom,
The sun peeps through my lattice pane
And fills my little room
With life divine, and bids me fly
My books and pens awhile,
To wander forth beneath a sky
That wears an April smile.

Old loves at every step I meet,
Sweet fragrance fills the air,
Such songs of praise the birds repeat
As move my soul to prayer,
E'en primrose-clusters, on the banks,
And violets nestling low,
To Him uplift a look of thanks,
From whom all blessings flow.

The hyacinth hangs her languid head
And waits the gentle May,
Now drawing near, with noiseless tread,
To kiss her tears away
The fields with daisies are besprent
As white as flakes of snow,
And from the whispering woods are sent
Joy-murmurs soft and low.



THE CHURCH ABROAD.

Prof. Story goes to the assembly as representative of Glasgow university.

Rev. Dr. J. Cameron Lees is a trustee under the will of the late Prof. Blackie.

Rev. Archibald A. Campbell, of Orathie is about to receive the degree of D.D. from Glasgow university.

A Decrease of £369 is reported in Edinburgh presbytery's contributions to the Sustentation fund.

Rev. J. W. Taylor, D.D., of Flisk and Croich, has bequeathed £700 to the schemes of the Free Church.

Prof. George Adam Smith, M.A. D.D., Edinburgh, has received the degree of LL.D., from Aberdeen university.

Rev. Dr. Thompson of Hamilton has been granted by his presbytery six months' leave of absence to recruit his health.

Rev. George Ferries, B.D., Cluny, and Rev. Jas. Fraser M.A., Colvend, have received the degree of D.D. from Aberdeen.

The Chalmers congregation in Glasgow propose to build a new church. Since Rev. John Urquhart became their minister two and a half years ago the membership has increased from 190 to 615.

Rev. William Gibson of Lochgoilhead was married in Edinburgh to Miss Mary Laird Reid, younger daughter of the late Rev. William Reid, M.A., Carlisle.

Glasgow Presbytery's annual statistics show an increase of 1,624 in the number of communicants, 76 per cent. partaking at least once during the year. The Christian liberality amounted to £74,876, a decrease of £3,060, but due to the fluctuation in church and hall building. In the Sabbath schools the roll had increased 813 and the attendance 183.

At a committee meeting to make arrangements for the conference of the Women's guild in Aberdeen, Rev. Dr. Cooper objected to the offering up of prayer by Miss Maxwell on the ground that it would be unbecoming and contrary to the Word of God. A motion, however, by Rev. Dr. M'Ulymont that the programme stand was carried by 30 votes to 17 whereupon Dr. Cooper walked out, followed by several ladies.

Prof. Story, speaking at the dinner of the Glasgow Society of the Sons of Ministers deplored the tendency of some of the younger ministers to carry mere points of ritual to an extreme. He trusts that as far as this movement is connected with doctrinal opinions tending to mediocrity sacerdotalism and superstition, the church will express itself plainly and firmly, drawing a distinct line between legitimate improvement of ritual and extravagant folly.

Mr. David M'Gowan, chairman of Home Mission board, laid the memorial stone of Avonstreet church, Hamilton, built to replace the Burgher church erected in 1779. It is expected that the new church will be opened free of debt.

Rev. Neil MacLeod, M.A., D.D., Newport, has been presented with new pulpit robes and a purse of sovereigns by way of congratulation on his receipt of the D.D. degree. A silver salver was given to Mrs. MacLeod.

Prof. Marcus Dods, speaking in Edinburgh in support of disestablishment, said the ideal method would be for the Established churchmen themselves to come forward with a frank confession that the time for that measure had come. The only loss to the church he could conceive of was one of prestige—a loss of a kind of respect paid to it as an establishment. But every wordly influence admitted into church shut out a spiritual influence. A first result of disestablishment might be a decrease in the number of adherents, but union of the three churches would certainly be followed by great spiritual enthusiasm.

The Presbyterian General Assembly, at Auckland, has passed a resolution sympathizing with Rev. Dr. Paton's efforts in connection with the new Dayspring fund, but restricting its annual contribution to £150.

THE ALL-IMPORTANT QUESTION.**HOW SHALL I REGAIN LOST STRENGTH?**

Thousands of Rejuvenated and Happy Men and Women Emphatically Say :

“Use Paine's Celery Compound, the Best of All Spring Medicines.”

The only Medicine in the World that Honestly Cures Sick and Diseased People.

The all-important question at this season of the year with the sick and ailing, is “how to throw off disease and get rid of suffering.” Past experiences and happy results have amply demonstrated the fact that Paine's Celery Compound always cures; it even rescues victims of disease after other medicines have failed, and when doctors have given up all hope.

The following testimony from Mrs. C. Lumley, a lady well known in Cobourg, Ont., leaves no doubt as to the marvellous efficacy of the wonderful medicine about which the whole civilized world is now talking:—

“I have much pleasure in recom-

mending Paine's Celery Compound for nervousness and weakness, with which I was afflicted for a number of years, and for which my doctor could give no relief. I became very weak and had a stroke of paralysis. I was confined to my bed, and my doctor requested me to try a course of your medicine as the last thing that could be done. I did as recommended and before I had finished the first bottle I experienced a change. I am glad to say that I am cured through the use of Paine's Celery Compound. I have recommended it to others and they have been benefited by it; I would urge all who need a medicine to give it a trial, as it has worked miracles for me.”

Correspondence.

Editor PRESBYTERIAN REVIEW :

Sir,—In answer to inquiries, let me say that the deficit in the Home Mission Fund is due to a falling off in revenue (chiefly in the contributions of congregations, and in donations) and to extension of work. From 1890 to 1894 the number of missions increased 23 per cent. while the revenue from congregations, in the same time, increased only 10 per cent; and the revenue for 1895 is considerably behind that of 1894 at this date. In a new country, church extension seems to be a matter of necessity. With immigrants continually arriving and settlements extending with the exploration of districts settled for years and without service of any kind, it would seem wrong to the people, to the Church, and to the country to call a halt in extending; besides, when foreigners of different nationalities are applying to us for help and offering to become identified with us in Christian work, to refuse to listen to them would surely be most unwise. The Church confined herself too closely to her own children in the East, and to-day she is weaker because of it.

But, I am asked "Did you go on extending knowing that you would have a deficit?" I answer, No. The special contributions expected from Britain through the efforts of the Rev. C. W. Gordon, (about \$10,000 a year for three years and a somewhat smaller amount for the two following years), were supposed to cover fully the work of extension. These contributions in the Mother-land were solicited for a "forward movement" and to refuse to initiate and carry out that programme would look like getting money under false pretences. Our embarrassment has arisen through shrinkage where it was not expected. Another asks, "What about the future? are you going to abandon fields occupied in the past?" "No." Every field previously occupied, is manned this spring, and will remain manned, if possible; no churches have been built that are now closed nor have missions been abandoned or congregations disbanded. A halt had to be called, but our lines are yet as far extended as ever. Let there be no mistake, however; the H. M. C. is determined to limit its expenditure to its income, and if we are to move on and take positions, as settlement is effected, our revenue must increase. Since our congregations are giving, on an average, only 30 cents per communicant for Home Missions proper it would seem that with no great effort the revenue might be materially increased. The fullest information should be given to people about the work, and some organization should be effected in every congregation to procure funds. It is pleasing to report that wherever an appeal for help to remove the deficit has been made, the people promptly and kindly have taken the matter up.

J. ROBERTSON.

62 Admiral Road, Toronto.

Canadians and Life Insurance.

The Shareholder, Montreal.

"We are surprised that Canadian people should pay their premium money into foreign companies when equal, if not better, security is furnished by Canadian and British Life Companies, for in the discussion of questions of this description we do not hesitate to place Canadian and British companies on a common footing, both being equally entitled to the confidence of the people, and both being in fact British. We say that we are surprised at the large amount carried by American companies. It cannot possibly be ascribed to any want of confidence in the other companies, and must be attributable to a want of thought, a want of consideration, which should accompany such an important matter as the taking out of a life insurance policy, which is not a matter for a year or two, but one of a lifetime. Circumstances which exist to-day may undergo extraordinary changes in the course of ten or fifteen years, and the possibilities which may accompany these changes should be seriously weighed. The depreciation in the value of the currency of that country

should also be considered, for American policies are payable in United States currency, whatever that may be, unless by the terms of the policy they are specially payable in gold, and even in that case an Act of the Legislature might relieve the companies from gold payments, and authorize silver or something else under extraordinary circumstances. In the present financial depression in the United States difficulty might be experienced in making a large number of payments aggregating a large sum at one time, and delays would ensue, when the value of the policies to the bereaved would be greatly reduced by their failure to afford immediate relief.

"Under these circumstances we think that Canadians would do well to give their preference to Canadian and British life offices, and thereby avoid the possibilities with which the womb of the future may be charged. Life assurance is a provision not for the present but for the future and for the loved ones. Every possibility of mischance or depreciation in value should be avoided, and this can be done by assuring with Canadian and British offices."

One of the most desirable Canadian Life Companies for intending insurers is the North American Life Assurance Company. Its financial position is unexcelled by that of any other Company, while in the matter of surplus it stands ahead. Its plans of insurance are attractive, and its investment policies which have matured this year are giving the utmost satisfaction to the holders, handsome results having been realized. Persons contemplating insuring would do well to write the Company at its Head Office, 22 to 28 King street west, Toronto, Ontario, and obtain information as to its plans and secure a copy of the last annual report, showing its strong financial position.

A Change in Government.

It is deemed to be, by some, the great need of the country, while others, equally positive, assert that the present government, and the present policy, is the only one under which Canada can prosper. However this may be as to politics, there can be no doubt that the change from the old rubber waterproof, which held the figure in a clammy embrace, to the new scientific idea as expressed in the Rigby Porous Waterproofs was greatly needed, as many can testify whose health has been benefited therefrom. Rigby is now acknowledged to be the only waterproof worth serious consideration. The process is scientific; the result is:—A waterproof garment which cannot be distinguished from an ordinary tweed overcoat. The process leaves no marks; makes no impairment of the porosity of the material. Everybody asks for Rigby now. Others may experiment. Rigby is the last word of science. Wear only Rigby Waterproofs.

Nordica, the Great Soprano.

THAT Nordica, the singer, is one of the four or five great sopranos of the world, the following from The Philadelphia Ledger of March 23, amply testifies: "Such singing as Mme. Nordica did last night has been growing more and more rare on the concert stage, until she has this season stood almost alone. To hear a voice of purity and sweetness is always a pleasure; but when with this are the fullest technical facility and an artistic nature, the combination is an artist who can rouse an audience to enthusiasm and bring 'bravos' from hundreds of throats, as she did last night." She sings in Toronto on the 10th of next month, in conjunction with Aus Der Ohe, the pianist, who is another world-wide-known artist. The subscribers' list for the event opens this morning at Nordheimers'.

We Take Hood's

Sarsaparilla and Hood's Pills, and we cannot



praise them too highly. First, Hood's Sarsaparilla cured a swelling or bunch on my right breast, which was called a cancerous tumor. This winter we all had The Grip, but resorted to Hood's Sarsaparilla and Hood's Pills and were soon well again. We all take Hood's Sarsaparilla when we feel bad or our blood is poor and it always makes us well. Mrs. J. FALLOWFIELD, Brampton, Ontario.

Hood's Sarsaparilla Cures

Take Hood's Pills for Sick Headache.

MASSEY MUSIC HALL

Friday, May 10th.

TWO FAMOUS ARTISTS

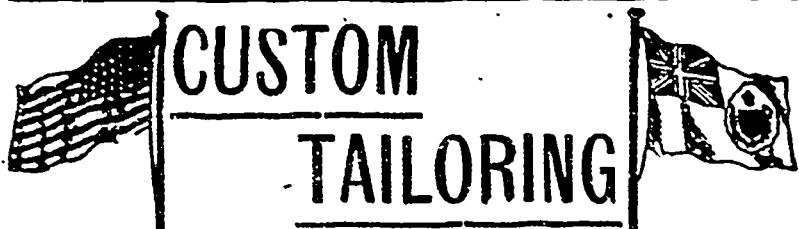
NORDICA, Soprano. and . . .

AUS DER OHE, Pianist

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FLAGS of all NATIONS.



OUR STOCK OF SPRING WOOLENS IS MOST COMPLETE IN EVERY DEPARTMENT..... GENTLEMEN SUITS AND SPRING OVERCOATS

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