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UNDUE EXPECTANCY.

MUCH of the fault found with ministers, editors and public men generally, is the result of undue expectancy. A judicious, well-informed editor is apt to think that he knows how to conduct his paper. He has his idea of what ought to be printed, and what ought to be thrown into his waste basket. He uses his discretion as to what he shall put in, and what he shall leave out. His pen is a broad one, and if he has good common sense he will use his judgment regardless of the thousand and one suggestions which come to him from very kind friends, who think they can run his paper better than he can.

Now the editorial "we" often has a goodhearted subscriber who is especially interested in one particular cause. No paper is perfect to him unless his pet cause has advocacy every week. He opens the sheet when it comes, and turns the pages with the single idea of finding something that meets his view on a particular question. But he finds nothing on that subject; other topics of interest are discussed, the paper is rich with good thoughts, but his one pet is not trotted out. The man is quite disappointed. He forgets that the paper which he truly loves is not edited, printed and circulated entirely for him. He loses sight of the fact that there are several thousand subscribers and readers as well as himself to be consulted and pleased. He is not pleased and therefore is indignant, and writes and tells the editor what he thinks of him and his paper. Sometimes his language is not choice, or refined, or sensible. But he feels a righteous pride in telling the editor that he has dared to use his own judgment in managing his paper, and thereby offended him. Now the undue expectancy of this subscriber is the whole cause of the trouble. He wants his pet subjects in every paper. He cannot have them. The journal would be spoiled for half its readers. He must use his own judgment, and be a free man in the editorial chair. Else, his paper will be one-sided, partial and unsatisfactory to all.

The pastor is sometimes the victim of the same expectancy. He is a good man, well educated, sensible and understands his business. He preaches on such topics as he thinks will best meet the spiritual wants of his congregation. He avoids personalities, and yet is rigid in the application of truth. He preaches to Christians now, and to the unconverted then. He aims to give variety to his pulpit instruction. Ninety-nine persons out of every hundred in his congregation are satisfied with the way in which he divides the gospel, to give to each a portion in due season. But he has in his congregation a man whom he highly esteems, who has a pet doctrine—say the doctrine of the Second Advent. This man believes just as his minister does

about this great event, but he wants it emphasized every Sunday and in every sermon. The great doctrines of the gospel may be presented in purity and power, and the duties of men to each other and to God set forth with great clearness, but it all goes for nothing with him unless the second coming of Christ winds up the appeal. Now a man who boarded with a hundred other men, but whose appetite was so marked that he could eat but one single article of food, would be foolish if he forced his landlord to have that one article only at every meal. The other hundred men would soon rebel and demand variety. In the gospel there is a divine variety, gospel truth runs not along one single line but along many lines. It is adapted to a vast variety of characters. The minister cannot do his duty if he harps on one thing constantly. The organist does not use his sub-base all the time. There is more variety in truth than there is in music. The gospel has more strings than the organ, and the preacher touches more keys than the organist. A hearer ought to be too sensible to ask his pastor to touch all the time one key, which however it might be when the sound first struck the ear would soon become dreadfully monotonous. Let the occupant of the pulpit decide what themes he shall present and what division of gospel truth he shall make. Do not ask him to preach every Sunday on one doctrine of the gospel, nor confine him to one single ethical idea in every sermon. He knows better than any member of his congregation what is wanted by the great mass of the people.—*Christian Enquirer.*

Which?

Reader, there are two ways of beginning the day—with prayer and without it. You begin the day in one of these two ways. Which?

There are two ways of spending the Sabbath—idly and devotionally. You spend the Sabbath in one of these ways. Which?

There are two classes of people in the world—the righteous and the wicked. You belong to one of these two classes. Which?

There are two great rulers in the universe—God and Satan. You are serving under one of these two great rulers. Which?

There are two roads which lead through time to eternity—the broad and the narrow road. You are walking in one of these two roads. Which?

There are two deaths which people die—some "die in the Lord," others "die in their sins." You will die one of these deaths. Which?

There are two places to which people go—heaven and hell. You will go to one of these two places. Which?

Ponder these questions; pray over them; and may the issue be your salvation from "the wrath to come."
—*Parish Visitor*

The Presbyterian Review.

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Toronto, January 31, 1895.

Man and Minister.

"IS a man less a man because he is a minister?" asks *The Evangelist*. The question is suggested to our contemporary by the proceedings of the recent meeting of the Presbytery of New York with respect to Rev. Dr. Parkhurst. At the meeting referred to a resolution was moved that the Presbytery should express its appreciation of the efforts of Dr. Parkhurst "to improve the morals of our city by arousing the public conscience," etc. In the resolution was also an expression of satisfaction that Dr. Parkhurst's action was free from any element of a political character. One of the members of Presbytery, Rev. Dr. Mullaly, objected to the resolution on the ground that Dr. Parkhurst did not use the weapons put into his hands by Jesus Christ. Christ gave him only the sword of the Spirit which is the Word of God. There is no denying that the question raised is very important according to the conscientious view of many fathers and brethren. There are those who would make "a man less a man because he is a minister," and there are plausible enough reasons why they do so. On the whole we think they are mistaken. We agree that the great duty of the minister is to preach the Gospel, but that fact should not be held as depriving him of the right to use every lawful weapon against the prevailing sins of the age,—such as intemperance, gambling, immorality, Sabbath desecration, and the corruption of the public morals. When a minister finds himself called upon to enter the arena against these and other such evils, he needs all the wisdom and divine guidance requisite for the sacred duties lying more immediately in his beaten path. It is easy to make a mistake in tactics which may result in disaster, but as between right methods and the right to act, there is a fundamental difference, and the difficulties surrounding duty do not relieve a minister of the responsibilities of duty. Indeed it were well were there more outspokenness in the pulpit and on the platform against venality and corruption in public life. The ministers ought to lead the attack on every form of

wickedness and they ought to be loyally followed by professing Christians of the rank and file.

God's Ancient People.

A most interesting memorial volume, has been recently published in London, to commemorate the Jubilee of "The British Society for the Propagation of the Gospel among the Jews."* This Society was formed in 1842, by Robert Murray McCheyne and Andrew Bonar, among others, as a result of their visit to the Holy Land. It celebrated its Jubilee service on 7th of November 1892, in Exeter Hall, London, in presence of a large number of its sympathising friends, and helpers. During those fifty years, a great work has been earnestly and patiently carried on, with corresponding results. But one agent was employed at first by the Society, whereas now there are at home and abroad 26 missionaries, besides a great number of voluntary assistants. It is said that there are 2,000 Hebrew Christians in Berlin, and 3,000 in Great Britain and Ireland. It is further stated that some 1,500 Jews unite with the Church of Christ, every year. The late Prof Tholuck affirmed that more Jews have been converted to the faith of the Gospel during the present century, than during the whole previous Christian era, the number being reckoned at 100,000. It is certainly very cheering to learn that so large a number of the ancient people of God have believed in Christ, and confessed Him before men. And we may well believe that they will constitute an important factor in the evangelization of their fellow countrymen, until all Israel shall be saved. Many interesting accounts are given of conversions of Jews, and of the Society's agents and workers. Nor must it be forgotten that one of the most eminent Presbyterian Ministers of London, England, the late Rev. Dr. Saphir, was a converted Jew. And he is only one of many such distinguished theologians and scholars. Here and there are incidents of great interest especially intended to attract the young. The book is handsomely gotten up, containing 250 portraits and illustrations, of exceedingly good quality. It is well adapted for the Christian family library, as well as to instruct its members, and lead them to take a deep concern in the conversion of God's ancient people. It is edited by the Rev. John Dunlop, the Secretary of the Society, and editor of the *Jewish Herald*. It forms the most reliable history of Jewish Evangelization, and is hereby cordially commended to the families of our Church.

History of Knox College.

It is no small task that has been assumed by the Board of Management of Knox College in undertaking a history of the College since its inception fifty years ago. At first glance neither the difficulties nor the importance of such a work might be apparent to the average layman; but when one considers the kind of institution a theological seminary is,—its varied duties, its associations, etc., and the influence it bears on the thought of the Church, the magnitude of the work can be understood. The purpose to publish such a book is most laudable. It is due to two causes, 1st, the natural period in its history, sealed by fifty years service, celebrated so worthily by the Jubilee ceremonies last fall, and 2nd, the fact that there is an important story

*Memories of Gospel triumphs among the Jews during the Victorian Era.

which ought to be told. That the scope of the work is comprehensive will be seen from this extract from the prospectus: "The plan provides for a careful survey of the history of the College, a study of the men and movements of each period and of the college life of the students, and an estimate of the influence of the College in the educational, religious, and ecclesiastical life of Canada, together with complete and valuable academical and biographical data. The carrying out of this plan will be an important contribution to Canadian Church History."

The Board of Management will be represented by a Committee who with one or two others have assumed the financial responsibility. They are Revs. Principal Caven, John Neil, Alex. Gilray and Louis H. Jordan. It is not without good reason they congratulate themselves on the fact that the literary work will be performed by Rev. J. A. MacDonald, of St. Thomas. All who know his exceptional fitness for the task will readily concur in the testimony borne by the Committee in a happily expressed paragraph thus: "No choice could be more satisfactory. Mr. MacDonald is a graduate of the College, and was for years College librarian. As editor of the Knox College Monthly, he became known to the Church as a writer of force and distinction. His knowledge of the subject and his sympathy with it, his literary taste and training, amply qualify him for the discharge of the task now committed to him. All available materials have been placed at his disposal, and his plan of work suggests a book of real historical value and high artistic merit."

The book will contain chapters on the following topics:

- "Theological Education in Canada prior to 1844."
- "The College in Toronto—Founding and Early Stages, 1844-1854."
- "At 'Elmsley Villa'—1854-1875."
- "Theological Education in U.P. Church prior to 1861."
- "Recent Work, Changes and Development—1875-1894."
- "The Semi-Centennial."
- "Student Life at Knox College."
- "Service of the College to the Church in Canada."
- "Service of the College to the Church Abroad."
- "Service of the College to Public Education."
- "Service of the College to Theological Training."
- "Bibliography of Professors and Alumni."
- "Roll of Alumni, with Biographical Data."

This arrangement falls into its natural order and will allow an approach at completeness without overburdening of detail. The illustrations promise to be of the very highest artistic quality and handsomely gotten up as it will be, the book will prove a most-welcome volume to all interested. The Secretary's address is No. 278 Jarvis Street, Toronto, where orders will be received, and as the price is unusually low there ought to be a prompt and liberal demand.

The Author of *The death* has just occurred of Professor John Robert Seeley, of Cambridge University, famous as the writer of "*Ecce Homo*," a survey of the life and work of Jesus Christ. The excitement its appearance in 1865 created is still fresh in the memory, and the discussion and controversy it aroused was probably as remarkable as the book itself.

Sabbath School Rev. T. F. Fotheringham, the indefatigable Convener of the Sabbath School Committee, draws attention to the importance of the Home Study Leaflet. Its aim is to promote the study of the lesson in the home. Mr. Fotheringham's circular contains valuable suggestions which ought to assist teachers, and a plan of study which has been found successful, as follows:—"A committee of two was appointed (changed quarterly) to read and value the answers from the whole school. Each teacher was furnished with a large and strong envelope, marked with his name and the number of his class, into which he put all the *Leaflets* handed in by his scholars. These class envelopes were handed to the examining committee who reported next Sabbath and the results were read out from the desk. At first only the brightest scholars and the most active teachers will take part but gradually the whole school will be drawn into the plan if a few are wise and persistent in their efforts."

A Kind Word A subscriber residing in Toronto whose from an Unknown name is, at his own request, withheld, writes: "I always send the PRESBYTERIAN REVIEW to a relative in the North of Scotland, who in turn sends it to a friend, and the attached slip is what he says about it." The "slip" is in the following terms:—"The PRESBYTERIAN REVIEW is an excellent (church) periodical, far ahead of any of the Church of Scotland's weekly or monthly publications."

A Barbarous Practice. It is highly desirable that charges of crime against the person should be heard with closed doors in the courts. The public of Toronto have been shocked recently by the open, and reported examination of young girls who were in the witness box to testify against their own father. In the interest of public morals and of truthful evidence, these and such cases ought to be heard in camera, and steps ought to be taken to effect the necessary changes in the law.

"If the Cap Fits." The *Outlook* says: "The influence of the denominational press on the Methodist Church is perhaps stronger than any other denomination with the possible exception of the Baptists." On this the *Christian Inquirer* (Baptist) remarks:—"If our pastors worked for Baptist papers as do Methodist pastors there would be no 'possible' or probable in this matter. But there are many pastors who never dream of commending a denominational paper, or the issues of the Publication Society to their people." There are some Presbyterian papers who sympathize with the *Inquirer* in its protest.

Concerning Our Premium Bible.

In answer to the many enquiries that have reached us within the last few days, we wish to state that we will continue the special offer of the teacher's Bible premium, as described in the advertising pages of each issue of the REVIEW, for some time yet. Having made arrangements with the publishers for 750 more copies, we can guarantee to fill orders to that extent, at least; consequently, subscribers when remitting for the current year may increase the amount to \$2.25 and take advantage of this offer. As, however, we cannot guarantee beyond the 750, limit it would be well to remit at the earliest possible date. Money should be sent by P.O. Order or Registered Letter, addressed to PRESBYTERIAN REVIEW, Toronto, Ont.

CONGREGATIONAL SINGING.

The visitor to St. Andrew's Church cannot fail to be impressed with the air of solidity which characterises its every feature. The massive structure of solid stone, free from every trace of affected ornamentation, the quiet refinement of the interior decorations, the aspect of the worshippers, and the dignified strains which swell from the magnificent organ, all seem to unite in producing the impression that, here, at least the worship of God will be conducted "decently and in order". On the occasion of my visit Mr. Edward Fisher the efficient organist and choirmaster of the church occupied the organist's bench, which he has so ably filled during the past sixteen years. The opening voluntary was that quiet "Agnante" by Sir Henry Smart, which seems to breathe the very spirit of peacefulness and rest, so conducive to feelings of devotion and worship. St. Andrew's is unique among Presbyterian Churches in the position occupied by the organ and choir, which are placed in the gallery at the north end of the building while the pulpit occupies the south. By many authorities this arrangement is not favored. The objection usually urged against it is that, the congregation lack the stimulus afforded by the sight of a body of trained singers engaging heartily in leading the praise. It has been somewhat bluntly observed that "people cannot be led from behind." Still, there are many advocates of the rear position, among them Dr. Stainer, who stoutly maintain that this position is best adapted for congregational singing, and the hearty manner in which the worshippers at St. Andrew's enter into the singing of familiar hymns proves that they have reasonable grounds for their contention. Ps. xlv second version was first announced and read, after which the tune "Cambridge" was played. It was not very heartily sung by the congregation, although, as I afterwards learned, introduced for the first time. In many churches the tune is played immediately after the announcement of the psalm or hymn, the words being read between the interval of the preliminary playing and the commencement of the singing. I have a decided preference for the manner adopted at St. Andrew's. When the congregation rise to sing, the tonality and tempo of the tune are fresh in their ears and they are prepared to commence with the first note of the organ. The opening prayer was followed by Hymn 73 sung to Handel's grand old tune "Gopsal." This also seemed to be somewhat unfamiliar to the congregation, but towards the end the firm and definite lead of the choir and organ seemed to produce a fairly hearty response. Another commendable feature of the order of service which I noticed is that the announcements and anthem precede the sermon. It is somewhat distracting after hearing an impressive sermon to be compelled to listen to announcements of meetings to be held, or appeals for special collections, even when directly connected with church work, which is not always the case. Far better to leave the church with the impressive truths contained in an earnest discourse still fresh in the mind, and uninterrupted by any intruding elements of any nature whatever. The Rev. D. J. Macdonnell seems to take an active interest in all that pertains to the service of praise. I could wish that those who still protest against the use of anthems in the Presbyterian service could have heard him announce that "for the anthem will be sung the words of the two-hundredth hymn, 'Lead Kindly Light'." No one could fail to be impressed with the conviction that here was a minister of the church of Christ who was convinced that his hearers might profitably follow the earnest longings and pleadings of the soul in distress and doubt, without feeling that they were "worshiping by proxy," as some would fain have us believe. To listen to the choir as they sang Stainer's sympathetic setting of this noble hymn was truly an inspiration for good. The various changes of sentiment expressive of the varied emotions of loneliness and trust, regret for the

past and hope for the future were clearly portrayed in the admirable singing of the choir supported by the exceedingly sympathetic accompaniment of the organ. The offertory selection was the "Chorus of Angels" which was skillfully rendered, the effect of the softer stops of the organ being very sweet and pleasing. I was anxious to hear how the congregation would join in singing some old familiar tune and was expectant of good things when hymn 96 was announced, and grand old "Fallis" played. I was not disappointed. The congregation entered into the spirit of the hymn in an inspiring manner; and with such a tune who could refrain? I was strongly reminded by Rev. W. H. Havergal's remark on "Fallis" when he said "a child may sing it, while manly genius will always admire it."

The sermon was a masterly exposition of Matt. v. 17, "I am not come to destroy, but to fulfil." Mr. Macdonnell said, "Jesus is the great fulfiller of all laws, hopes and expectations written on the hearts of men. He was no mere agitator or reformer, as he was expected to be. He did not come to reform all the abuses under which the people labored, but to establish the Kingdom of God. The conservatives and formalists of the age were opposed to the spirit of Christ. They said we have the perfect form, and who shall dare to touch it. We have such men in the church still; men who still try to put the new wine into old bottles, and make the man's clothes fit the child. In our life we are to catch and manifest the spirit of Christ. That is true Christianity. If a man has, and manifests the true spirit of Christ which is the spirit of love, that man is truly a member of the invisible church." In his concluding prayer he prayed that we might be helped to understand more and more of the great foreshadowing of the Old Testament which was fulfilled in the life and spirit of Christ and that none might be content without that life and spirit.

The concluding hymn was the ever popular "All hail the power of Jesus' name" to the old tune "Miles Fane." This is the tune which was originally composed for this hymn by Wm. Shrubsole organist of a dissenting church at Spa Fields, Canterbury. The author of the hymn was the Rev. Edward Perronet pastor of the same church who bequeathed all his property to Mr. Shrubsole in consideration of the respect and devotion which he had shown him during a time of deep trial and affliction. I enjoyed the hearty singing of this splendid old tune, so popular in the Old Land but frequently set aside with us by the more dashing, but much less dignified "Coronation" of American birth.

In reviewing the service which I have described I cannot but admire the spirit of harmony which seemed to connect its every detail with the entire service. The psalm, hymns, anthem and organ selections all seemed to harmonize with the spirit of the sermon and prayers in a manner indicative of much careful consideration on the part of the minister and organist. Co-operation and mutual confidence seem to be the foundation on which the service is conducted by them, and without which it would be impossible to produce such admirable results. Mr. Macdonnell shows his appreciation of the organ as an instrument of worship by remaining in the pulpit until the last note of the selection has died away. This is seemly. Surely the concluding voluntary is intended for a higher purpose than merely to drown the sound of a receding congregation. The choir of St. Andrew's is an excellent one, led by a quartette of salaried vocalists. When a solo part occurs in the anthem it is sung by a member of the quartette, and not by all the voices of a section in unison as is still the case in some of our city churches. The line which is drawn between one and half-a-dozen voices in some churches seems, to me purely artificial and lacking in principle, although objectors usually affirm that their position is maintained in defence of a principle. The authorities at St. Andrew's seem to consider, that the main principle which should guide them in regulating the service of praise is that they should render unto God of the best gifts with which he has endowed them.—TEMPO.

TAYLOR CHURCH, MONTREAL.

SKETCH OF THE CONGREGATION AND DESCRIPTION OF THE NEW CHURCH BUILDING.

The completion and opening of Taylor Church, Montreal, were events of much importance to Presbyterianism in that city, and a brief account of congregation and church will be found interesting to the general reader:

The congregation which has now on its Sunday School roll 375 scholars and on its communion roll 313 members began as a Mission School of twenty-eight scholars in 1862. It was organized as a congregation with thirty-one members July 27th, 1876, by the late Rev. Dr. Taylor and was named after him.

In 1880 the congregation, after having worshipped in nine different places, entered their new house of worship, on Champlain Street.

The Rev. J. J. Casey, B.D., became the first pastor, March 16th, 1882, and continued till June 10th, 1885, when he was removed by death. He was succeeded by the Rev. T. Bennett, December, 1885. The church was enlarged in 1887; but soon seats were not to be had, except as families left for other parts.

In 1889, and none too soon, the congregation took steps toward a new church. Fortunately it secured on its Building Committee, Messrs. Colin McArthur, Chairman; the late J. Murray Smith, Associate-treasurer with Major W. H. Laurie, Messrs. Warden King, Wm. Yuile, David Morrice, W. D. McLaren, Dr. F. W. Kelly and G. H. Archibald.

The site was bought at a cost of \$7,000. At first a stone church with basement Sunday school room to cost about \$15,000 was financed for; but Mr. Wm. Yuile urged a building twice the size, of stone foundation, Scotch fire-brick walls, said to be more durable than stone, with Sunday school rooms above ground on a level with the church and sliding doors between, so that the two rooms could be thrown into one for any large gathering. Mr. David Brown was chosen architect. Tenders were received for the stone church with basement Sunday school, and also for the brick church twice the size, and the latter, which all considered preferable by far, was found to cost less. But \$5,000 more, or \$20,000 in all, was needed before work could be begun. Mr. Wm. Yuile then offered

to share this additional burden with the congregation, and the work was begun.

It was a glad day for the congregation when Mrs. David Morrice, Sept. 23rd, 1893, laid the corner-stone.

Work was discontinued on the building during last winter, and hindered by the carpenters' strike during the summer. But soon after each hindrance the work again went on. Early in the history of the work Dr. Kelly of the High School, in some Normal Bible lessons on Nehemiah helped to rouse the young people to greater exertions.

Messrs. Warden King, Colin McArthur and Wm. Yuile, after having contributed largely themselves, secured with the pastor contributions from others. So it is hoped that there will rest on the new church building, which is finally found to cost \$26,000 and lot worth \$6,000, a debt of only \$13,000. The interest of this for five years is provided for by St. Paul's, Erskine and Crescent street churches, giving each \$150 a year and Mr. Colin McArthur \$200 a year for five years. It is hoped that the congregation will meantime do something to remove the debt, and through growth in more favorable conditions, will at the end of that time be much stronger than at present.

The building is 131 feet by 57. Foundation of limestone, walls of Scotch fire-brick of variegated gray and russet color, and roof of steel frame covered with slate. The tower rises ninety feet, so built as to show how brick can be used to give a handsome appearance. The tower is covered with slate surmounted by an iron wrought finial. The breaks in the wall and graceful arching over the windows take away the monotony common to brick walls.

There are two entrances into the church—one by the tower and the other by the side. Entering into the church, one sees a finely proportioned room sixty-five feet square lit from three sides by twenty-six stained glass windows, and from the school room side by a borrowed light of eight windows. The pulpit is in the corner diagonally opposite to the main entrance through the tower and close to the sliding partition between church and school-room.

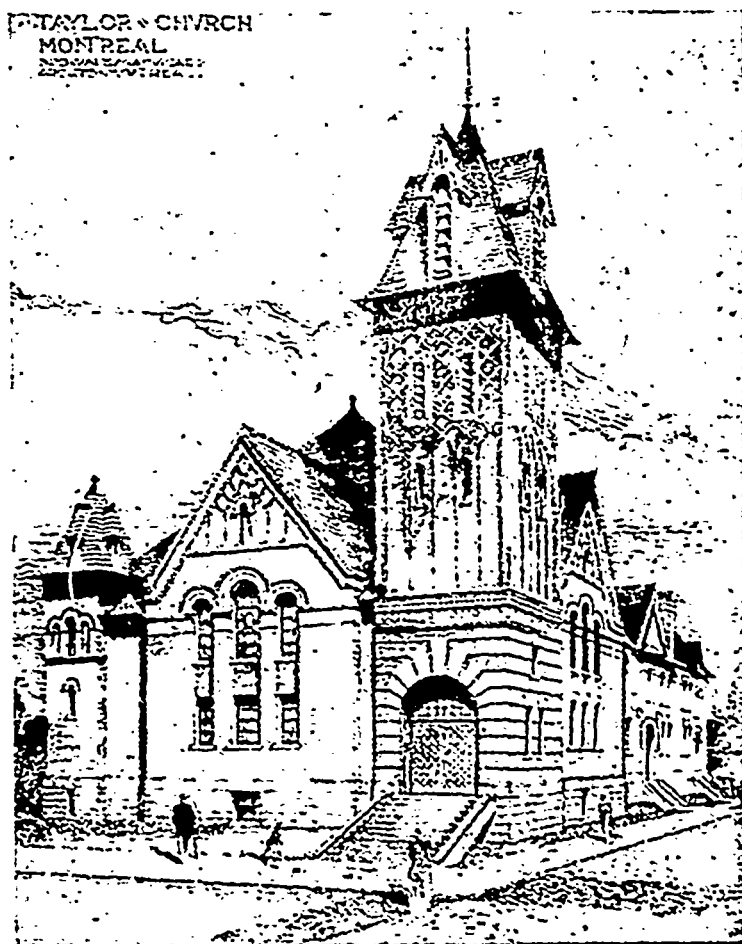
Its platform is a semi-circle raised three feet above the floor with a small desk. Behind, and one step higher, is an arched and rounded recess, or alcove, for the choir, separated from the pulpit by panel work, surmounted by a brass fixture and curtains. The pews are all somewhat circular of a curve with the pulpit and the first only about five feet from it, and is with the next four pews on a level, then the pews slope upward all around. A gallery of horseshoe form and only three pews in width and in length projecting very little beyond the two sides furthest from the corner in which the pulpit is serves, as an ornament as well as furnishing more pew accommodation.

The pews are of hardwood, and made by a firm in Ontario. They furnish 800 sittings. The whole building is lighted by electricity. The acoustic properties of the church are all that could be desired for speakers or singers. The new pedal organ was furnished by the choir of which Mrs. Casey is organist and Major W. H. Laurie leader.

The unique design of the building is the school-room which, in addition to the side windows, has a large skylight in its centre. There are rooms along the side of the ground floor and many more all around the wide gallery, for classes, which for opening and closing exercises are out of and in front of their rooms around the gallery. The Bible Class and infant class rooms have rolling partitions by which at pleasure they are completely shut off from the hall.

The whole building is most economic of space, for should the congregation outgrow its present pew accommodation which can be increased, and meantime, in case of any large gathering the Auditorium of the church and school-room can be thrown into one by raising the two large sliding doors which separate them. The view, which can be had of the two rooms together, and especially of the galleries is very fine. Great credit is due to Mr. Wm. Yuile for his harmonious choice of the colors on the walls and furniture of building rising from a terra cotta on the lowest part of the wall to a light cream color on the ceiling, and indeed for the whole plan of the building which manifests beauty without extravagance and will furnish accommodation and we trust free pews for the Presbyterians of the neighborhood for many years to come.

"The Lord has done great things for us whereof we are glad."



TAYLOR CHURCH, MONTREAL.

HIGHER RELIGIOUS INSTRUCTION.

History Text Book.

ACCOUNT GIVEN OF THE DISRUPTION.

The popular party, thwarted in their attempts to carry their measures, had begun to talk of separation. They instructed the Lord High Commissioner to the Assembly of 1842, to lay before the Queen a series of resolutions, which, it was confidently expected, would be granted. In November of the same year a private meeting of the party was held. Those who attended this 'Convocation were expressly assured beforehand that it was not meant to commit them to any "ulterior step." As a matter of fact: carried away by the enthusiasm of the moment, the members of the Convocation ere they parted were mostly pledged to form a distinct communion, if their demands were not conceded by the Legislature. That the Legislature could resist scarcely came within the range of contemplation.

"On the 7th of May, 1843, the Lord High Commissioner, the Marquis of Bute, held the usual *lever* at Holyrood: the retiring Moderator, Dr. Welsh, preached in the Cathedral of St. Giles: and the Assembly met in St. Andrew's Church. Then as the eagerly expected message complying with the demands of the popular party was not forthcoming, the Moderator read a long and elaborate document."

Extracts from the document follow. The account then goes on:—

The Moderator, having read the Protest, bowed to the Lord High Commissioner, and, followed by a large number of ministers and elders, walked out of the church. They marched in procession down Hanover St. to Tanfield Hall, Canonmills, which they had hired and, appointing Dr. Chalmers Moderator, declared themselves to be the 'Free Church of Scotland.'

It was an impressive and dramatic episode. That it should elicit general amazement and admiration was only natural. From all quarters of the globe sympathy and help were extended to those who seemed to be following principle at so great a cost. The foreign missionaries of the church cast in their lot with the Seceders: the Presbyterians of England and Ireland ceased to have fellowship with the Church of Scotland; the Irish Presbyterians, in the flush of their generous enthusiasm, voted £10,000 for the relief of the Scottish sufferers for conscience sake. Probably no religious movement ever evoked wider or heartier support from its adherents. Whatever might be the sacrifices of the rank and file of the seceding clergy, the leaders, backed by wealthy and generous laymen, were no losers by the change. In an incredibly short space of time, churches, manses, and schools belonging to the new communion were built in nearly two-thirds of the parishes of Scotland, and in three out of the four University cities, Theological Colleges were founded.

"It is difficult to understand why the Secession should ever have taken place. A little patience, a little forbearance would to all appearance have easily prevented it. 'We go out on the Establishment principle; we are no voluntaries,' was the emphatic declaration of these new Seceders. They were the very men who had most vehemently denounced the error of dissenting from the Church on account of evils that could be borne. The 'evils' which led to the formation of the Free Church were, in all essential respects, the same 'evils' which had led to the formation of the Associate Presbytery and the Relief Synod. The Church which Chalmers, and Candlish and Cunningham so fiercely defended, was the Church in which these 'evil' were conspicuous. Such evils were only spots on the sun, were as nothing compared to the benefits which a Church established and endowed ensured. The Church of England, in the eyes of Non-Intrusionists, contained anomalies and greivances greater than the anomalies and greivances which the Church of Scotland contained. In the Church of England patronage was more unbridled; the people had no choice

in the election of their ministers, the interlacing of civil and ecclesiastical jurisdiction was more evident and notorious. Yet, in defence of that institution, Chalmers had gone up to London, and exhausted the resources of his intellect and the splendor of his eloquence. That he should have regarded it as a sin to separate from the Church established in England, and a duty to separate from the Church established in Scotland, was a glaring inconsistency. The only explanation is that he and his party in the visitation of defeat took up positions from which, when too late they found it impossible to withdraw. They had no wish to leave the Church; had they not pledged themselves to leave it if their demands were not conceded they might have remained—remained in greater consistency with their past contentions, with equal honor to themselves, and with more usefulness to the country. Irrevocably pledged to a step which they could not retrace, they went out; but as they went, greeted by thunders of popular applause there must have been some who heard with misgiving the still small voice of the remonstrance which Sir. William Hamilton addressed to them; 'Be not Schismatics, be not martyrs by mistake.'"

Will those to whom Dr. Chalmers's memory is dear, and to whom the truth for which he stood is precious, look and see if the above is an *honest* account of the transactions recorded? Is it such an account as you would be willing to have wrought into your child's deepest and earliest thinkings? Yet that is the account that for the past two years has been stamped into the young mind of the Church with the seal of the whole Church appended.

If space is given, another extract or two may appear, conveying the origin of the Secession as seen through Mr. Muir's spectacles.—ANNA ROSS.

The Presbyterian Church.

It is one of the honors of the Presbyterian Church that it has not been under the necessity of seceding from the great Apostacy. It stood, by a desperate and forlorn struggle, successfully against the usurpation. If there is any Church that can claim a succession through all time, through the chasm of fifteen hundred years from Luther to Paul, and over the other chasm, from John the Baptist, our great sprinkler, to Moses, fifteen hundred years more, it is the Presbyterian Church. It has fought all the great battles of time, and is still holding its way. It has occupied, we may proudly and thankfully say, the forefront of the war of time, for the great fundamental doctrines of the faith. It has held them against statesmen and kings, against philosophers and fanatics, and against the sword that persecuted unto death. Its record, its sublimer succession, is on high. And yet it has never been a Church of dogmatic bigotry. It has never given its sympathy to absolutism. It shakes hands with all Christians, and counts their institution valid, if not Scriptural. It has always accounted substantive doctrine and principle more valuable than ritual. It has none of the *esprit de corps* of the zealot, because it has an evangelical sympathy too wide to be confined within the limits of a denomination. It is generous to a fault. It gives without stint its material to make other communions. It blocks out the truth from the quarry and throws with generous hand the pabulum of thought to every people. Popular manipulators appropriate and adapt it to their uses. Still it abides by its quarry work, its grand missions to feed the world with truth, rejoice and continuing to rejoice that "nevertheless every way Christ is preached."

This is noble. But has not the time come when we must train our children and ourselves to a more cohesive loyalty to the Presbyterian Church? Has not the time come when we should more perfectly popularize the two great fundamentals of Presbyterianism the elder and the family, and take the field as well as abide by the boundry? Nay, the Presbyterian Church of this country owes it to Christ and to herself more perfectly to unfurl her banners, and instead of a popular literature, to uphold to the world the sturdy religion of Knox and of Murray, of Coligny, of Augustine, and Paul. Let us honor the faith which it is our honor to possess.—*London Weekly Review.*

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON VI.—CHRIST AND THE CHILDREN.—FEB. 10.

Matt. xviii : 1-14.

GOLDEN TEXT.—“It is not the will of your Father which is in Heaven that one of these little ones should perish.”—Matt. xviii. 14.

CENTRAL TRUTH.—The Children of Christ.

Becoming as a CHILD. v. 1-5.

ANALYSIS.—Helping and Hindering a CHILD. v. 6-10.

God's Love for the CHILD. v. 11-14.

HARMONY.—Mark ix. 33-50, Luke ix 46-50.

TIME AND PLACE.—In the early autumn of A. D. 29, in Capernaum.

INTRODUCTORY.—After the transfiguration on the mount, Christ with the three, descended to the plain and rejoined the other disciples. Here His first act was to heal a demoniac, after which He journeyed south to Capernaum talking again on the way of His approaching death and resurrection. At Capernaum He paid the tribute money, and probable while in the house of Peter (Mk. ix. 33) gave the reply to the disciples' questioning, which is contained in the passage before us.

BECOMING AS A CHILD, v. 1-5.—On the way down to Capernaum the disciples had been disputing this question of relative greatness in the Kingdom of Heaven. Perhaps the privileged position of Peter, James and John on the mountain had awakened their pride and emulation, or perhaps it was the giving of the keys into the hands of Peter on the occasion of his confession, that first gave rise to this somewhat unprofitable discussion. When they reached the house of Peter in Capernaum, the Master asked them, “What was it that ye disputed among yourselves by the way?” but at first they held their peace, and made no reply; then Peter at Christ's command went out and caught a fish, from the mouth of which he took the money to pay the tribute. While Peter was away, or immediately after his return, the disciples thinking better of their silence, came to Jesus with the problem that perplexed them, “who is the greatest in the Kingdom of Heaven?” In reply the Master summoned the twelve about Him, and beckoning to one of the children in the house, probably one of Peter's little boys, set him in the midst, and drew from his childlike innocence and simplicity the lesson these materially blinded men so much required. “Verily I say unto you except ye turn and become as little children ye shall not enter the Kingdom of Heaven,” these are the Master's words of rebuke and instruction. “Except ye turn,” so reads the R. V. “Converted” here means to turn about and face in the other direction; to the disciples it meant, “unless you cease your self-seeking, and turn away from it altogether, you cannot even enter the kingdom, apart from attaining a high position in it. So become as little children, means to assume that position of humility, trust and dependence, toward your Heavenly Father which you so delight to see in your children towards yourselves. No lesson perhaps is so much needed, and so hard to learn, by Christians as this. “Whosoever therefore shall humble himself like this little child, the same is the greatest in the Kingdom of Heaven,” such is the measure of God aristocracy. O, world, how far hast thou wandered from the ways of God!

HELPING AND HINDERING A CHILD, v. 6-10.—The Master proceeds to emphasize the beauty of the child character in comparing it with His own. “Whosoever, recognizing the simplicity and weakness of one of these little ones, receives him in kindly help and loving care for my sake, receiveth Me.” Parents, teachers, elder brothers and sisters, hear these words of the Saviour. Would you show your love for Christ? You need not do great things, or await great opportunities. Begin with the little one in your class or your home. For His sake be patient, be tender, be sympathetic, be full of love; lead gently, wisely, softly the little heart and mind to the feet of Jesus. What a reward is yours; all done to one of the least of these His little ones, is accounted as done to Him. But listen yet again. There is another side to this question. “Whosoever shall cause one of these little ones who believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea;” what awful words of warning are these! Take heed teachers in day school or Sabbath school how you hinder the progress of the little ones, by inconsistent lives, mistaken teaching, or hasty and unjust action. Take heed parents how your lives mould the futures of your children. You with the decanter on your tables, beware lest the serpent steal from its raby depths and bury its fangs in their budding lives. You who vent your little quarrels in the presence of your boys and girls, wonder not if the dissension thus shown enters their lives and wrecks the home. You, who in thoughtless mood make promises that are never kept, blame not upon your children their lack of truthfulness and integrity in future years. The responsibility lies on you. Legislators and rulers, God will not hold you guiltless. There are sources of stumbling and offence on many of our street corners that should be swept from the land. In the name of God's love for the children, in fear of His just displeasure away with the saloon! There are but a few of the many obstacles over which our children stumble.

GOD'S LOVE FOR THE CHILD, v. 11-14.—How beautiful is this description of God's love for the children. “Be careful,” says the Saviour, “How ye think lightly of these little ones, for in Heaven their angels are ever in the Father's presence.” It is then

no fanciful thought, that our loved ones have a guardian angel, messenger of the Father's love, to guide their their steps and keep them when in danger. I would that we might dwell upon the beautiful picture that closes our lesson. It is not only one wee lamb that has wandered from the fold; there are many, many, many, whose absence causes the loving Shepherd weary journeys into the bleak mountains and wildernesses of sin. Brother, sister what are you doing to help reclaim them? What are you doing to prevent their straying?

Application and Illustration.

WHAT CAN I DO?

BE HUMBLE, v. 4.—“The higher a spire rises toward heaven the smaller it becomes, and thus the more elevated are our spirits the less shall we be in our esteem. Great thoughts of self and great grace never go together. He who overvalues himself undervalues his Saviour. He who abounds in piety is sure to be filled with humility. When we begin to talk of our perfection, our imperfection is getting the upper hand.”—Spurgeon.

RECEIVE THE CHILDREN, v. 5.—An interesting incident is recorded of Francis Xavier, the Jesuit missionary. Once, on some field of labor where hundreds came with their needs, their questions, and their heart hungers, he was worn almost to utter exhaustion by days and nights of serving. At last he said to his attendant, “I must sleep! I must sleep! If I do not I shall die. If any one comes— whoever comes—awaken me not. I must sleep.” He then retired into his tent, and his faithful servant began his watch. It was not long, however, till a pallid face appeared at the door. Xavier beckoned eagerly to the watcher and said in a solemn tone, “I made a mistake. If a little child comes, waken me.” There is something in this weirdly like the Master, who was never so weary but the coming of a little child awoke all his love.—Westminster Teacher.

CHRISTIAN ENDEAVOR.

Like Little Children.

First Day—In innocenc—Ps. li. 1-7.

Second Day—In faith—1 Tim. iv. 12-16.

Third Day—In hope—Ps. xlii. 5-11.

Fourth Day—In obedience—1 Sam. iii. 1-10.

Fifth Day—In trust—2 Sam. xxii. 1-7.

Sixth Day—In cheerfulness—Matt. xxv. 19-23.

PRAYER MEETING TOPIC, Feb. 10.—“Becoming as Little Children,” Luke xviii. 15-17; Matt. xi. 25, 26. (Union meeting with the Juniors suggested, to be led by the Junior superintendent.) Greatly do we wish that every Society in the land could carry out the above suggestion in connection with this meeting; but many can't because they have no Junior Society. There are in Canada, according to the latest statistics, 2,054 Young Peoples' Societies of C. E., and only 266 Junior societies, or about one in every ten. This is not as it should be. Any Y. P. S. C. E. is missing much that is not working among the children. You who are lacking in this respect, take this opportunity to supply the defect. If you cannot hold a union meeting, hold an inception meeting. Make it the birthday of a junior society. It is Christ's work, and work that will surprise you in the blessing it will bring to yourselves, and to the boys and girls. If you are interested in the future of your society, you should be moulding material for it to-day. Beside all this, you are responsible for your little brothers and sisters. It is the duty and privilege of you who have grown up, and on whose lives no doubt are left the scars of many a temptation, many a sin, to use your experience in Christian Endeavor to save the little ones from these same things. The child heart needs Christ, as much as does yours, and to you it looks for a revelation of His love and character. What are you doing to give it a true conception of the beauty of its Saviour? Come now, why is not there a junior society in your church? You who read this are the one to begin it. Will you do so? Write and tell us all about it, and if you need any help we will be only too glad to give it if we can.

Juniors' Rally!

To-morrow evening at 7:30 in Bond street Congregational Church, the Junior Endeavor societies east of Yonge street, will hold a grand rally. A programme of a kind most interesting has been prepared, and with the hearty singing always characteristic of juniors, the meeting should be very successful. Master Blight, of Agnes street Methodist Church, will be in the chair, and the Rev. O. C. S. Wallace of Bloor street Baptist Church, will deliver an address. The rally song of the Church of the Covenant Junior Society, written by Mr. S. J. Duncan-Clark will be sung in the opening exercises.

CLOSE THE SALOONS EARLY.—Cooke's church Y. P. S. C. E., have decided to circulate a petition in favor of the early closing of the saloons, as proposed in Ald. Lamb's notice of motion in the council. Let every other city society take this up. There is no doubt a widely signed petition of rate payers could be secured with a little effort, and might have a most salutary effect in bringing some of the most recalcitrant aldermen to time. Take action at once. Get the signatures of your churchmembers, the people in your neighborhood, your companions in business, then forward the lists of names to the society at Cooke's church, or direct to the City Council. But whatever you do, do it at once.

MISSION FIELD.

Missionary Review of the World.

The February number begins with a short account of the Pentecost at Hilo, taken by Dr. Pierson from "Eschol," by Dr. S. G. Humphrey. Titus Coan, the human instrument in this awakening, was a relative of Nettleton and a co-laborer with Finney. That is an important item of information as it discloses the secret of power. He was a man of great spiritual energy, and as a result in his tours amongst the people, multitudes flocked to hear him, and yielded not to him but to the power of the Holy Ghost that dwelt within him. He could not himself understand it—could not speak about it—could only say. "It is wonderful." It was in 1835, just sixty years ago that Coan went to the Sandwich Island. In the first year he got enough of the language to begin touring, and the interest soon became so great that he often preached three times before breakfast. In 1837 the fires broke out and the whole population became an audience. The people began to carry those that could not come, and the 1,000 population of Hilo, became 10,000, pitching their tents, a colossal camp, meeting for two years, waiting upon the ministry of the Word, fishing, mat-braiding, gardening, bonnet-making for a living. The preacher did not spare the law. The great volcanoes near by served as illustrations of the hell-fire announced as the punishment for sin. When the preacher did that work thoroughly and their consciences were aroused as to the guilt of sin, and the consequences of spiritual death—when the vast audiences were weeping and crying out for mercy, then the atonement for sin was presented, souls that felt themselves sinking into an eternal hell eagerly seized the hand held out to help, and on one Sabbath 1705 were baptized, and in one year 5244. When Titus Coan left the mission in 1870, he had himself baptized 11,960 persons. He not only preached three or four times a day but did pastoral work and kept track of each of these and by personal dealing applied the truth to each man's conscience. Imagine the scene when 25,000 at one time sat down at the Lord's Table! The blind, the lame, the paralytic, those whose eyes and noses and lips were consumed with the fires of their own or their parents' lusts, all sitting at the feet of Jesus, and looking for a New Heaven and a New Earth wherein dwelleth righteousness. Of all these converts not over one in sixty were subjects of discipline. It was a deep and thorough work of the Holy Ghost.

The Rev. Arthur Smith gives a chapter on Sociology in China. It might be regarded as another chapter added to his exceedingly interesting volume entitled "Chinese Characteristics." The extreme conservatism of the Chinese is seen in the difficulty with which they can be induced to adopt any of the western labor-saving implements of industry. They are too expensive for one, and jealousy and selfishness made it impossible to adopt the co-operative system. It is well known the older the worse roads are—they are never repaired and the chief reason is that it takes earth to repair them and earth is valuable—no individual will make a sacrifice for the good of the whole. Hence in wet weather, roads are like canals or ditches. Mr. Smith gives an interesting illustration of the manner in which a proposal to bestow the gift of a village pump, which would save much labor, was defeated by the same conservatism. The difficulty, or impossibility of introducing any system of charity or famine relief is shown to be owing chiefly to the "personal equation." European governments which are relatively unselfish make such helps to the distressed possible to a degree entirely out of the question in Oriental lands. Only Christianity will make such possible.

Dr. A. J. Gordon gives an article on the three *ambitions* of the Bible. The Greek word meaning "to love honor" is found three times in the New Testament, the first (Rom xv. 20) refers to the *field*. The Apostle was ambitious not to build on another man's foundation. If that Spirit prevailed in the Church there would be less disposition to expend labor so profusely in the building up of certain sections. Dr. Gordon thinks that if the funds now expended in the support of certain theological chairs, were used to send forth evangelical preachers—however simple—into all the world—the Church at home would be safer and the world would be blessed. The second ambition (1 Thess. iv. 11) refers to *work*. "Be ambitious to be quiet and to do their own business." The nature of that business is defined by the words of Jesus "Wist ye not that I must be about my Father's business." The business of Jesus is

the business of His Church, but instead of that, the Church is only playing with missions. There are about 9,000 missionaries abroad, but about 130,000 ordained ministers at home representing the same constituency. There are, according to the census of 1890, about *thirteen billions* of dollars in the hands of Christians in the United States and of that they contributed *one thirty second part of one cent* for Foreign Missions. What a speck of dust out of the great gold heap! The British Gov't took the Census of India with its 280,000,000 in twenty four hours. The Standard Oil cans are found in regions of that country not yet reached by the missionary although one hundred years have passed since Carey took up the work. The heathen themselves put us to shame. One of the oldest missionaries in the Empire estimates that the worshippers of demons spend annually *one-hundred and thirty millions* in sacrifices to their gods. Surely there is room for serious enquiry as to whether the true Spirit has yet taken a hold of us. The third ambition (2 Cor. v. 9) has reference to our *reward*. "Wherefore we are ambitious that whether present or absent we may be pleasing to Him." "I do always the things that please Him" said John (viii. 29). "I have one passion, it is He, He alone," wrote Zinzendorf. "Here am I send me," said David Brainard. "Send me to the rough and savage pagans of the wilderness; send me from all that is called comfort on earth; send me to death itself, if it be but in Thy Service and to promote Thy Kingdom."

There is an interesting article on the theology, ethics and politics of Tao-tso, the Chinese philosopher. He lived about 500 B. C., before the time of Confucius, the Chinese sage and moralist whose system of ancestral worship dominates Chinese thought to-day. The article is a translation from the German and has that German haze about it that makes it difficult to condense or popularize. Yet to such as delight in abstract thought it is well worth reading. It is perhaps the ablest article in this number of the *Review*.

Rev. Edgerton R. Young contributes a sketch of the life and work of Rev. Jas. Evans, the indomitable missionary to the Indians—a man who was so busy making history that he had no time to write it. He began work amongst the Indians in Rice Lake, Ontario, and was afterwards appointed leader of a missionary band to invade the regions north of Lake Superior, and away beyond the Athabaska and Slave Lakes—throughout the whole domain of the Hudson Bay Company. The thousands of miles of canoeing with its dangers and exposures can never be told. He was fearless in denunciation of evil and in the advocacy of God's law. This brought him into conflict with the Hudson Bay Company, as to the observance of the Sabbath and the liquor traffic. The Company afterwards had to confess that the Indians who rested on the first day of the week could accomplish more than they who labored all the seven. Mr. Evans invented a phonetic system of printing that greatly simplified the system of teaching the Indians, and the Scriptures were afterwards published by the British and Foreign Bible Society according to his method.

Rev. Gilbert Reid, Presbyterian Missionary at Chi nan-fu, writes intelligently on the Scriptural references to the higher classes. Attention needs but to be drawn to this to at once recognize how prominent a place is given to the educated, the Kings and rulers, by God in Old Testament times. The names of Melchizedec, Abraham, Joseph, Moses, Isaiah, Daniel, Ezra, Esther, Mordecai, etc., at once occur. Jesus Christ Himself received such as came to Him, and many did come from the higher classes. All this is discussed not simply to answer the vulgar belief that Jesus is specially the friend of the poor man. He is the Friend of all men—poor and rich, and teaches both rich and poor to live above their circumstances. Their life consists not in the things they possess but in the possession of Him. Mr. Reid especially wishes to meet the objection raised to missionaries who give attention to the rich or higher classes in foreign fields, and on account of which, only three out of the fifteen hundred missionaries in China are devoted to these classes. Dr. Nevins has said "Whilst most missionaries give their chief attention to the middle or more illiterate class a few feel a special call to attempt to influence the *litterati* and officials; not only because they exercise a dominating influence upon the masses but also because they have been in general too much neglected."

Mr. Reid became the director of a new mission to the Higher Classes in China, which consist of (1) Mandarins, military and civil, (2) Local gentry (3) Literati, (4) Nobility, (5) Leaders of charitable reformatory and religious movements.

There is a very sweet article on the saintly W. C. Burns by the Rev. J. G. Fagg, of Amoy. Burns was born at Dun, a village in Angus, Scotland, April 1st, 1815. He was thrilled in the Students' Missionary Society, in the University of Glasgow, by the lives of Brainard and Martyn, and the reports from Duff and Marshman. In 1838 he offered as a missionary for Hindustan, but could not be sent. He was called to minister in St. Peter's, Dundee, during McChyne's visit to Palestine and under his ministry there was a gracious work of grace. He afterwards with wonderful results labored in Killyth, St. Andrew's, Perth, Edinburgh. His visit to Canada was distinguished for blessing. He went back to Scotland and was called by the English Presbyterian Church to go as a missionary to China. From 1847 to 1851 he tarried in Hong Kong and Canton, studying the language and preaching in the villages on the mainland. He laid the foundations of mission work in Amoy and Swatow and Newchwang. During the rebellion in 1853, against the reigning dynasty, when no other European could venture out amongst the rebels he was free to go wherever he liked. "That is the man of the book" they would say, "he must not be touched." What a glorious record and what an inspiration for the young men who are in a position to follow his footsteps.

Interesting Fruits of Missions.

There are many indications that the strife between China and Japan is to be used by God for the furtherance of the gospel. It seems that three members of the last Korean cabinet, Soh Quang Pom, Pak Yong Hio, and Soh Jai Phil, were Christians, who had been educated and made a profession of faith in the United States. When the war broke out, they escaped to Japan. They are now sent back by the Japanese government to carry out reconstruction and reformation in Corea. A letter from Rev. Henry Loomis, agent of the American Bible Society at Yokohama, gives these interesting details:

You will be interested to know that Soh Quang Pom has left for Corea. He goes back with the support of the Japanese government, and is, therefore, to be the means of carrying out the reforms which they have proposed. He has called upon me twice, and I believe he has been raised up of God for this special work.

Soh Quang Pom and Soh Jai Phil have been so long in the United States that they have become like ourselves in their views of life. He expects that Pak Yong Hio will be first, and perhaps the head of a new cabinet, and that he and another Korean, who graduated at Vanderbilt University, and who is a most earnest Christian, together with Soh Jai Phil, will be members of the cabinet; and with the sympathy and support of the Japanese, they hope to introduce a new and better state of affairs. I was pleased to hear him avow his Christian principles, and he expressed a very warm interest in the missionaries and their work. He regards Americans as brothers, and so our country is sure to have an important place in the future history of that nation. Let us pray that God may make him a great power for good.

One thing has especially impressed me, and that is, that one of the best statesmen in Japan, Count Inouye, has been sent to Corea to assist in the inauguration of a new order of things; and he has taken as his associates two Christian men—Count Hiroswawa and Saito Shinchiro. This means that henceforth the religion of Jesus Christ is not only to be tolerated, but held in esteem by those in power.

By permission of the war department I have been permitted to visit the sick and wounded Chinese prisoners who are at the Red Cross Hospital in Tokio. I took with me Chinese Scriptures for distribution among them, and they accepted them with the greatest pleasure. They have the same care as the Japanese. I have permission to give Scriptures to all the prisoners in Japan. This is naught else than the work of God.

Is There a Republic of God?

We do not mean to ask whether God administers his government by show of hands, or by the rule of His own sole, infinite wisdom, says the *Independent*. We ask whether the Church in the world is a republic or an absolute monarchy.

This question is raised by a statement lately put forth by a China Inland Mission, and signed by its presiding officer and dictator, the Rev. J. Hudson Taylor. We had heard it reported that a sort of oath of allegiance was required of its missionaries,

and that a number had resigned because unable to accept the submission required; but we could hardly give credence to the statement until we saw a copy of Mr. Taylor's statement of the principles which he promulgates in an address to his missionaries, embraced in a pamphlet entitled "Proof of Tentative Revision of the Book of Arrangements." He says:

"It will be well to remind ourselves here what those principles are [on which the China Inland Mission was founded] so far as they bear on the government of the Mission. They are, briefly stated, that elective rule and government by majorities find no place in the Word of God."

"No place in the Word of God"! What, then, is to become of us all? By one stroke of the pen Mr. Hudson Taylor has condemned as unbiblical the principles of nearly all our Christian bodies. Of course the Roman Catholic Church cannot be a true Church, for the Pope is elected by the College of Cardinals, which gives that Church elective rule. Neither can it be that any of the American Episcopal Churches would meet this demand, because the bishops of those Churches are also elected. Perhaps the English Episcopal Church comes the nearest to this new standard inasmuch as the bishops of that Church are appointed by the State. It would follow that Congregationalists, Baptists, Presbyterians, and others, who have the elective system in full force, are all in error. They do not stand on a scriptural foundation. What is true of the Churches is also true of their various missionary organizations—they have all had a wrong start. And, strangely enough, even the China Inland Mission cannot claim to be a truly scriptural mission; for later on in the same pamphlet we find it admitted that the China Inland Mission has not lived up to this ideal. So Mr. Taylor's teaching would force us to the conclusion that there is no such thing as a scriptural Church or a scriptural mission in the world,

Mr. Taylor follows up this charge after a most vigorous fashion:

"Those who have rule are spoken of in Scripture as representatives of God, not as the representatives of the people."

Can it be that we have here not only the divine right of kings, but also, and perhaps also more especially, the divine right of the General Director of the China Inland Mission? Does the Pope of Rome use stronger language in expressing his claims? But listen again:

"No Christian man can or does govern himself; those only whom God governs and guides are rightly governed and guided; and, as no chain is stronger than its individual links, if individual self-rule is a failure, collective self-rule cannot be a success; so there is no instance of elective self-rule with the approval of God given in His Word."

Of course, Mr. Hudson Taylor would be an exception in the case of individual self-rule, and the Councils of the China Inland Mission would be exceptions in the case of collective self-rule. They are God's vicegerents. They cannot fail. The failures are in other Christian individuals and in other Christian bodies; all of whom, while claiming to work along scriptural lines, are, according to this teaching, plainly not approved by God.

Mr. Taylor goes on to say:

"I have studied the Bible carefully on this question for over a quarter of a century, and there is no uncertainty in my mind as to what it teaches."

So there is still another infallible guide! Mr. Hudson Taylor and the Pope of Rome both make the same pretensions to know what the mind of God is on certain points. Those portions of Scripture that are not perfectly clear to others are as clear as day to them. They are indeed favored mortals. Happy Catholics! Happy members of the China Inland Mission! Both are infallibly guided.

It is certainly strange that the leader of a Protestant Mission should formulate such teaching as that disclosed in the letter quoted from above. It is equally strange that large numbers of consecrated, able Christian workers from various countries are willing, on the eve of the twentieth century of our era, to accept this teaching as the interpretation of God's will to them.

Mission Notes.

The British consul at Newchwang is having the missionaries removed from that town in view of probable attack.

The annual report of the Italian Evangelization society shows an income of £357 and an expenditure of £8 more. The work has been similar to that of former years, and the need of funds is urgent.

Church News.

In Canada.

MELVILLE Presbyterian church, Dunnville, was opened on the 27th.

REV. ROBERT KNOWLES intends preaching the anniversary sermons of his old charge at Clayton, on Sabbath, February 3rd.

THE united choirs of the Ailsa Craig and Carlisle Presbyterian churches spent a very enjoyable time at the manse recently.

THE Rev J. A. Mustard, B.A., has been called by the congregation of Botany and Kent Bridge, Presbytery of Chatham.

THE Presbytery of Lindsay meets in regular session, at Sunderland, on Tuesday, Feb. 19th, at 10.30 a.m. The W. F. M. S. also meets same place and date.

THE annual meeting of Knox church, Kincardine, was held on the 17th. The reports of the session and committees showed that \$1,155 was raised last year for all purposes.

THE annual meeting of the Presbyterian church, Princeton, was held on Thursday, January 17th, and passed off very satisfactorily. Mr. James Oliver was elected manager.

THE Sacrament of the Lord's Supper was dispensed in Chalmers' church, Embro, Sabbath morning, 13th. The annual congregational meeting was held on Monday evening.

DR. COCHRANE has received \$150 from St. Andrew's and St. Andrew's Brookside Mission Band, Perth, being their annual grant in aid of the support of a missionary in the North-West.

MR. A. CAMPBELL, for eight years superintendent of Knox church Sabbath school, Kincardine, was presented with a revolving bookcase reading desk, and a complimentary address.

THE hospital section of the Young Women's Guild of St. Andrew's church, Kingston, accompanied by the pastor, visited the General Hospital on Friday, January 15th, for the circulation of sixty three Bibles through out the building.

THE congregation of St. James Presbyterian church, London, of which Rev. M. P. Talling, B.A., is pastor, unanimously desired him to withdraw his resignation. The rev. gentleman on account of this and the strong feeling expressed at Presbytery permitted it to be tabled until the next meeting of Presbytery.

BRZA Auxiliary of the W. F. M. in Dr. Carmichael's congregation, King, held their annual meeting on the evening of Wednesday the 23rd inst. Rev. Mr. McKay the secretary of the Foreign Mission, and Mr. West from Knox College were present, and both gave excellent addresses. The Auxiliary has been only a year and a half organized. Last year they raised over forty dollars for the general society besides sending a box of clothing valued at thirty three dollars to the North West in September.

THE anniversary services of North Luther congregation were conducted this year by Rev. G. Munro, M.A., pastor of Gothic church, Harriston. The services were largely attended and greatly appreciated. The annual tea meeting, on Monday evening following, was enjoyed by all. Excellent addresses were given by the Revs. Messrs. Munro, of Harriston, Morrison, of Cedarville; Honey, of Goun (Methodist), and Mr. McLeish (evangelist), and by Messrs. Jas. McMullen, M.P., Halsted, and Hampton, Mount Forest. The home choir, under the able leadership of Mr. Stanly, entertained the audience with soul-inspiring music. The pastor, Rev. H. McKellar, presided. The children's social, on Tuesday evening, was also largely attended, and a very enjoyable evening spent. The choir again was present, and sang beautiful pieces for the children. The pastor was assisted by several laymen, who gave real good pointed addresses, with which all were delighted. Collections on Sabbath,

with proceeds of tea meeting and social, amounted to about \$100. The new church is entirely free of debt now.

Annual Meetings.

ST. ANDREW'S, TORONTO

The annual reports show a membership of 594 and during the past year 80 new members were added to the roll. The ordinary revenue at the disposal of the managers during the year was \$8,080.19, made up as follows: Sabbath collections, open, \$1,634.39; envelopes, \$2,028.18; pew rents, \$3,500; auspense account, \$27.71. Total \$8,090.19. The ordinary expenditure was \$10,492.61, the items being salaries and stipend, \$6,037; interest on church and institute, \$1,658; interest on St. Mark's, \$1,327, less refund by session of \$423.30; choir service prior to April, \$157.50; insurance, \$62; Sabbath school, \$200; general expenses, \$1,410.18. The principal changes in the church's revenues during the year were that the pew rents fell off \$16.31 and the open collections \$134, while the envelope collection increased \$344. The deficit on the year's ordinary operations was \$2,402.

The capital expenditures were in repayment of debt on organ, \$2,500, and for placing a new storey and mansard roof on manse, \$2,651. From this falls to be deducted subscriptions of \$2,341 toward the reduction of the debt. The liabilities of the church at the present time are:—

Mortgage on St. Andrew's	\$19,000
Mortgage on St. Mark's	15,400
Mortgage on Institute	7,500
Orderdraft at bank	4,308
Total	\$46,208

This is an increase of \$1,808 over last year. Of course the assets of the congregation are vastly in excess of this. The property controlled by the church is worth all the way from \$120,000 to \$150,000.

Regret was expressed at the death during the year of Mr. W. A. Shepard, one of the managers. Mr. L. M. Jones was elected his successor.

The reports of the Institute and of the Women's Association were submitted, the latter being read by Mr. Cassels, and made a very sympathetic reference to the death of the President, Mrs. McDiarmid. The reports of the Home and Foreign Missions auxiliaries showed a slight decrease in subscriptions. The Silverwater Mission in Manitoba is sustained by the Home Mission Auxiliary.

The Institute Sabbath school has an attendance of 158 as against 143 last year. A significant statement was that "our scholars do not go out of town in the hot weather." The scholars are the children of poor folk, and among the week-day classes the studies are music, English composition and literature. The classes visit the Sick Children's Hospital week by week. Capt. McGillivray reports an average attendance of 70 at the night school and gymnasium, where 22 teachers, who labor for love, help to make good citizens of them. The contributions to the various missions and to the Augmentation fund were slightly increased, the general missionary offering being \$2,635, or \$200 more than last year and the Augmentation collection \$1,093. The various church societies also contributed to the mission funds.

ST. JAMES' SQUARE, TORONTO.

There was a large attendance at the annual meeting of the St. James' Square Presbyterian church. Mr. A. A. Allan, chairman of the board of managers, presided. The managers in their report for 1894, commented upon the unity and harmony which prevailed in the congregation. They believed this to be due to the filling of the vacancy in the pastorate by the induction of Rev. Mr. Jordan. The ordinary revenue of the congregation for 1894 was over that of 1893, but the expenditure in the past year was so much more than in 1893 that the treasurer, despite the fact that he had a balance on hand of \$323 at the beginning of the year, reported that the congregation was indebted to him to the extent of \$162.91. The weekly offerings, open collections, quarterly and other contributions for 1894 amounted to \$7,267.54,

and in 1893 to \$6,577.05. In order that the year 1895 may close without a deficit it will be necessary that the revenue amount to \$7,800, or \$150 per week. During the past year over \$400 was spent in repairs and improvements to the choir gallery, pulpit and infant class room. It was announced that St. John's congregation, which had been supported by the congregation of St. James' Square for some time, is now in a position that no further financial aid is required, and that that congregation had appointed trustees to receive a transfer of the church property. St. John's church has not only attained to the position of being self-sustaining, but has been in a position to liberally contribute to the schemes of the church. A letter was read from St. John's congregation, assuring St. James' Square of their gratitude for the past assistance rendered to that church. A resolution was then passed authorizing the trustees to transfer the deed of trust to St. John's congregation. Mr. Joseph Henderson reported that the amount contributed for mission and other purposes during the year was \$7,159.82. The total amount collected for St. James' Square church during the year for church, mission and charitable purposes was \$14,427.26. The superintendent of the Sabbath school urged upon the congregation that they take more interest in the school. Many of the members did not send their children to the school, and he thought they should do so. He also pointed out that it would be wise for members of the congregation to visit the Sabbath school occasionally. At present, he said, the library of the school was not in a good condition, and he suggested that instead of having their annual outing this year, the money be expended in fitting it up. The following compose the board of management for 1895:—John Paton, James Burke, H. W. Nelson, Alex. Nairn, W. D. McIntosh, R. Darling, R. C. Steele, A. A. Allan, T. R. Bain, R. Currie, R. A. Grant, R. M. Gray, John Watson and Thomas Woodbridge. R. R. Cathron and James Watt were reappointed auditors.

WEST CHURCH, TORONTO.

The annual meeting of West Presbyterian church was largely attended, and the proceedings of such a character as to show the harmony and enthusiasm of the members and managers in carrying on the work of a large congregation. The reports submitted were extremely satisfactory, proving the efficacy of persistent and hopeful effort even in hard times. The report on membership showed that 103 joined the church during the past year; 7 were removed by death, 32 by certificate, and 19 for places beyond the bounds of the congregation, leaving a net gain of 45 for the year. The total membership is 820. The finances are in a satisfactory condition, although, owing to extraordinary causes, such as repairs, etc., the revenue was about \$200 less than the expenditure. The amount reported is a substantial sum, and represents the giving power of the congregation very fairly, being by direct contribution. The total income thus derived amounted to \$6,612.41, and of this sum \$1,565.54 has been allocated to missionary purposes. Good reports were received from the various church agencies. The Sabbath school is in a flourishing condition; the Hackney street Band of Hope is prosperous; the mission work, aggressively carried on in a building owned by the congregation on Claremont street, and conducted by college students and members of the session, has been fruitful of good results. The managers elected were Messrs. John Smith, A. McCall, F. Leppard, G. K. McKee, Geo. Everist, A. E. Whintan, W. R. Pearce, and J. Moody. Trustees, Messrs. A. R. Williamson and G. R. McKee.

SOUTHSIDE CHURCH, TORONTO.

The most important subject discussed at the annual meeting of Southside Presbyterian church was the call which has been extended to Rev. James G. Potter, the energetic and hard-working pastor of the congregation, by a church in Pictou, Nova Scotia. Mr. Potter has been in charge of the church for about

two years, and his hard and favorable work has been rewarded by substantial gains to the church, and the members now feel reluctant in the extreme to part with him. Mr. J. J. Kennerley brought the matter to the attention of the congregation, the meeting being a very full representation, and the matter was discussed with great interest. By a unanimous vote the meeting resolved to oppose the translation of their pastor to the Nova Scotia Presbytery, and it was resolved that two representatives of the session, two of the board of managers and four of the congregation be appointed to attend the Presbytery meeting and state the position of the congregation, while as many others as would attend were requested to put in an appearance at the Presbytery. The report showed that 50 members have been added during the year, 34 by certificate and 16 by profession, while there have been 12 removals, 10 by certificate and two by death, leaving a net gain of 38. There are 170 members, with a retired list of 14. There were in the past year 31 baptisms, 4 adults and 27 infants. The Sabbath school has 258 members, and the Y. P. S. C. E. 71 members, 37 active and 34 associate. The Ladies' Aid and W. F. M. societies also showed good work done. The total sum raised by the various organizations was \$574.51, while the managers' report showed weekly offerings amounting to \$1,122.58, and a total general revenue of \$1,354.22, the expenditure being the same. On the building fund there is a deficit of \$124. The election of managers closed the meeting, the new managers being Messrs. George Murray, Alex. Park, W. E. Kirkpatrick, and Charles Reid.

CHALMERS' CHURCH, TORONTO.

At the annual meeting of Chalmers' church Rev. John Mutch presided. The eleventh annual report showed that the receipts for the year had been \$4,201, the actual disbursements being less than that by the sum of \$41.37, which was the amount of cash on hand. The liabilities amount to \$475, interest due to November 1st, 1894, and \$300 accrued interest to January 1st, 1895, or \$775 in all. From this, the cash on hand, \$41.37, being deducted the net deficit amounts to \$733.63. This was divided, the financial report stated, into \$546.82 deficit carried over from 1893, and \$186.81 deficit on 1894. The report stated that the revenue had fallen below that of the previous two years, and was short \$186.81 of the current expenditure which was \$15.80 less than it was last year. This falling off they attributed to the depression in business and scarcity of work. The congregation was still increasing and the average attendance was 550. The weekly offerings had totalled \$3,622.30, a decrease of \$262.02. An important feature of the report was the recommendation of the Board of Managers that a new loan be obtained sufficient to pay off the two mortgages held against the church, and so consolidate the debt. It was announced that a sum sufficient to pay off the mortgages and deficit could be secured at a lower rate of interest. It was also recommended that an increased number of trustees be elected. This was discussed fully and agreed to. The session report showed that there have been 29 baptisms of infants and five of adults; there has been 114 additions to the church, 37 by profession, 77 by certificate, while there have been seven deaths and 72 removals, the net gain being 35. The membership is now 505. The Sabbath School has an average attendance of 447, as against 473 last year. Encouraging reports were given by the Young People's Association, the Women's Aid, the Band of Hope and the Women's Auxiliary. The election of managers was then taken up and after some delay a ballot was taken, the members selected being Messrs. Robert Young, J. H. Thompson, John Good and George Webster.

ZION CHURCH, CARLETON PLACE.

The annual business meeting of this congregation was held last Wednesday evening, and was one of the best attended and most successful meetings in the history of the church. The chair was occupied by the

pastor, Mr. Scott, and the reports read show the congregation to be in a healthy condition both spiritually and temporally. There were added to the membership during the year 39 names, and 26 were removed. The total on the roll is now 363. During the year the sum of \$3,605 was contributed for the various schemes of the church, although no special effort was made. The debt on the manse was reduced by \$500, and \$957 was given towards missions. Messrs. Colin Sinclair, Geo. Fife and Dr. McIntosh were elected to the Managing Committee, Mr. F. McEwen was re-elected treasurer, Mr. A. R. G. Peelen, precursor, Miss Lizzie Cram, organist, and Messrs. Fwing and Donald as auditors. One of the pleasing incidents of the meeting was the presenting of the Juvenile Mission Band report by Master Alex. Scott. The wording of the report and the manner of its reading brought forth loud applause from the audience. Refreshments were served by the W. F. M. S. and Mission Band, and after various votes of thanks the meeting was closed with the doxology and benediction.

KNOX CHURCH, MONTREAL.

The fifty-first annual meeting of the congregation of Knox church, Montreal, the second largest Presbyterian body in Canada, was held in the school-room and was well attended, and the business disposed of with unusual celerity. Mr. James Dixon presided and Mr. J. A. Mowat acted as secretary. Rev. Dr. Fraser, the pastor, was present and took an active part in the discussion of the various reports. The meeting was most harmonious and all reports were accepted. The session report showed the adding of 73 members to the church by profession of faith, and 52 by certificate. The baptisms numbered 63. There were 10 deaths in the congregation, 47 were dismissed by certificate and 24 left. The total membership is now 1,011.

The Board of Managers' report contained the following: We have again to draw your attention to the fact that there are a large number of the congregation who contribute little or nothing towards the support of the church. There has been quite an addition to the membership of late, but very few new subscribers. You will see by the treasurer's statement that the ordinary revenue for 1894 was \$5,959.40, as against \$6,376.83 for 1893, or a decrease of \$417.43. The number of subscribers for 1894 was 475, against 460 the previous year. The average per Sunday for 1894 was \$98.44, as against \$103.20 for 1893. The retiring managers are Messrs. W. J. McFadden, John Wright and Alex. Wilson.

The report of the treasurer, Mr. Hugh Wallace, showed receipts of \$6,322.92, of which \$5,119.24 was received through envelopes. The disbursements were \$6,830.69, leaving a balance of \$192.32. The disbursements included Rev. Dr. Fraser's salary, \$3,000; pulpit supply, \$110; maintenance of choir, \$616.44; and James Street Mission, \$636.07. The assets are: church and school, \$32,000; mission school, \$2,000; lot in cemetery, \$50.00, and cash on hand, \$192.32. total, \$34,542.32, as against liabilities of \$6,071.69, consisting of Sabbath school overdraft at bank.

The secretary of the Building Fund, Mr. A. McPherson, presented an exhaustive report of the new Sabbath school building. The treasurer's statement, read by Mr. J. A. McNichol, showed the cost of the building to have been \$7,701.57, and of the furnishings \$1,218.85, a total of \$8,920.42. Of this amount \$6,071.69 remains unpaid.

Mr. A. McPherson presented the seventh annual report of the Mission Sabbath school which showed 220 scholars and 29 officers and teachers on the roll. The average attendance was 168. The treasurer's report, presented by Miss Maria Stewart, showed receipts of \$309.46 and disbursements amounting to \$296.12. The Junior Endeavor was established a year ago, according to Wm. McQueen's report, with a membership of 37 which has increased to 63. The receipts were \$32.32.

The fifth annual report of the Women's Foreign Mission Society expressed regret at decreases in both membership and contributions, the latter amounting to \$189.14. The

officers are president, Mrs. Given; 1st vice-president, Mrs. Fraser; 2nd vice-president, Mrs. Murray; secretary, Miss Jennie Allan; assistant, Mrs. Parkhill; treasurer, Miss Fraser.

The Foreign Mission Committee reported that out of 1,000 persons in the congregation but 128 persons contribute systematically to missions. The committee for 1895 consists of Messrs. John Madill, J. A. Moffatt, James Johnston, W. J. Cunningham, D. A. Rowland, John McKenna, R. McLae and W. Given and Misses McMenemy, R. Haine and K. McKenzie. For missions during the year, a total of \$2,205.14 was raised in the congregation.

The Y. P. S. C. E. report, as presented by the secretary, Miss Annie Christie, showed that 30 members had left during the year and 14 active and 5 associate members added. The total receipts reported by the treasurer, Miss Mary E. Gilchrist, \$133.16.

Miss Emily Fotheringham, secretary of the Mission Band, reported the raising of \$72 during the year.

The report of the Sabbath school showed 571 scholars on the roll and 58 officers and teachers. The average attendance of scholars was 390. The receipts of the school were \$268.41; for missions \$226.41 and for building fund \$1,646.85.

Messrs. John Wright and W. J. McFadden were re-elected managers and Mr. John Gillespie elected to fill the vacancy caused by Mr. Wilson's retirement. The other managers are Messrs. H. S. Wallace, James Kilgour, W. H. McLaren, R. A. Campbell, A. Richardson and J. A. McNichol. Messrs. J. Melville and R. Irwin were elected auditors and Messrs. J. W. Stevenson, D. A. Rowland, G. S. McConnell, W. Robertson, W. Mitchell, Chas. Truskett, James McQuarrie, James C. Pecover, H. Campbell and D. J. McLeod were appointed ushers. Mr. R. McLae is superintendent of the Sabbath School.

It was decided to continue the mission on James street north, under the management of Mr. James Cheyne, at least for this year.

Votes of thanks were tendered the workers in the mission, the choir and in fact all the members of the various organizations of the church, particularly the Building Committee of the Sabbath school.

CHALMERS' CHURCH, MONTREAL.

The twenty-fourth annual meeting of the congregation of Chalmers' church was held on Wednesday, 16th January, at 8 p.m., and was well attended. The reports showed that substantial progress was made during 1894. Fifty-five members were added to the communion roll, of whom twenty-eight were upon profession of faith. The removals and deaths were twenty-five, leaving a net addition of thirty. The roll now numbers about three hundred and forty. The revenue for the year was \$1,320, the expenditure less by \$42. Besides this \$1,600 were paid on account of building fund, leaving but \$2,060 of encumbrance. The Sabbath school numbers 517 scholars, which, together with officers and teachers, makes a total of 573. The Ladies' Aid Society raised and expended some \$200 on behalf of the church. The Juvenile Missionary Society collected \$275, which was voted to the scheme of the church. The Christian Work Association had called upon the newer members of the congregation, and had a very successful social meeting of the people in November, on the occasion of the thirteenth anniversary of the present pastorate. The Y. P. S. C. Endeavor supported a pupil at Pointe-aux-Trembles, at \$20, and gave \$15 for hospital work in Central India. Besides, they sent flowers to the sick, visited the hospitals, and conducted a house to house canvass in the interests of temperance. The choir, in addition to conducting the praise of the congregation, had given an evening's musical entertainment to the sailors, in their institute, in the month of October. Lastly, a Junior Endeavor Society was formed in the autumn, which gave an evening's pleasure, of music and recitation, to the old people of the House of Refuge, at Long Point some four miles below Montreal. In addition to all this, a Chinese Sabbath school was begun, in the summer, which is now regularly conducted in the church every Sabbath at 10 a.m. The

prospects of the church are bright, and its future, by the divine blessing, assured.

WINCHESTER CONGREGATION.

The annual meeting of the Winchester congregation was held Thursday evening, Jan. 10th. The pastor, Rev. D. C. S. Connery, M.A., in the chair. The reports from all the societies connected with the congregation were most satisfactory. During the year there was a large addition to the membership. The attendance at all the services was very large. The Sabbath school is in a flourishing condition. The trustees reported the sale of the old church building to the Hornerites, a new sect of Methodists. The proceeds of this sale, eight hundred dollars, will be devoted to the erection of sheds in connection with the new church. The building committee reported progress. The new building will be completed about the second week in February. The cash resources of the congregation for the year was \$7,021, exclusive of the price of old church.

ST. ANDREW'S CHURCH, LANARK.

The annual meeting of the Presbyterian church, Lanark, was held on Wednesday evening, January 16th. The pastor, Rev. D. M. Buchanan, in the chair. The large attendance indicated a deep interest in the church's work. All the reports showed that the congregation, under Mr. Buchanan's pastorate, is in a most flourishing condition, and some of them indicate very marked progress over previous years. The session reported 85 families and 151 communicants. There were twenty-eight new members added to the roll during the year, whilst seven were removed. The treasurer, Mr. John McLean, read the financial report, which showed that the congregation was never in such a thriving condition financially. The total receipts from all sources were \$2,990, which exceeded the expenditure, and leaves a balance of \$94 in the treasurer's hands. During the past year and a half since the induction of Mr. Buchanan, a manse, costing about \$1,900, and sheds, costing over \$350, have been erected. The Sabbath school has increased one-third in attendance during the past year, and a fine new library, costing nearly \$100, has been added to the school. The W. F. M. S. raised \$25, and the contributions of the congregation to missions were \$178.43, making a total of \$244.29 for missions, being an increase of more than \$100 over last year.

KNOX CHURCH, DENNAS.

The annual congregational meeting, on January 23rd, was well attended, and everything past off pleasantly. Tea was served in the school room, and at eight o'clock the meeting was organized for business, J. J. Steele occupying the chair. The managers presented their annual report, showing a revenue of \$252.26 and an expenditure of \$266.09. The amount for missions was \$1,100; for aged and infirm ministers' fund, \$129. The report of the session was read by the pastor. It intimated that the membership had decreased since the previous year owing to removals from town, the number on the roll now being 273. Of baptisms there had been 17, and of deaths 10; marriages, 2. The Sabbath school report showed the receipts to be \$219.18, and the expenditure \$186.05. Reports were also received from the various societies connected with the congregation, all giving evidence of good work done and satisfactory results achieved, and this may be said of the congregation's affairs in general, the falling off in numbers being unavoidable, owing to depressed condition of trade in the town. Officers bearers for 1892 were duly elected, and matters affecting the congregation's interests were discussed, and the customary votes of thanks passed before adjournment took place. The Sabbath school social followed on the next evening. Dr. Laing expects to be able to conduct the services next Sabbath, January 27th, his health being now much better. A class for deaf mutes is conducted on Sabbath afternoons, in the church. The W. F. M. Society has a membership of 31; contributions, \$169.75.

Correspondence.

The Hymnal Question.

EDITOR PRESBYTERIAN REVIEW:

SIR,—I see that the bulk of your correspondents on the hymn and tune question are crying out for a return to the old Scotch psalm tunes.

Now I would like to contribute a word on this whole question, and I would like it to be helpful in solving for our Church this great question of praise, and not to be unduly critical of that class of minds of a conservative cast who think the old is always the best, and apparently don't recognize that there must be progress on this line as on all other subinary things. Why, my dear friends of the old Scotch Church, don't you recognize that there was a time when French and Martyrdom, etc., were new tunes, and on that account must have been distasteful to the conservatives (as I might call them) of that day, and if they had been listened to they would not have been sung; but the progressions of that day took them up, and the progressions of this day are appropriating the grand new tunes. No one wishes to discard the good and solid of the old of any age. There are many such, and—protestors to the contrary notwithstanding—are still frequently sung:—Old Hundred, French, Martyrdom, St. Michael's, etc., and it is wonderful the imperishability of a good tune.

"Psalmody," in your last issue, if I understand him aright, prefers a free choice of tunes to a hymn, and not set tunes.

Now, the hymn book of the Church of England ("Hymns Ancient and Modern"), the Church of Scotland hymn book, the Free Church of Scotland hymn book, and the Bristol tune book of England (best of all, in my opinion), all have set tune, or tunes, for each hymn.

The chant, as a form of praise, is not to be sneered at. I agree, however, with "Psalmody," that it should be confined to the prose psalms.

Our present hymn book (with tunes) is a good one, and has been a distinct step forward in praise. It has improved congregational singing all over the land. I am glad to say this word of praise for those who compiled it.

A little nonsense "now and then" is all right, but when "Psalmody" says that, under present circumstances, congregational singing is "doomed," why, he is going a step too far. This presupposes that all Presbyterians will suddenly lose their voices or desire to sing. While the world lasts people will sing and Christians will always voice the praises of God.

I don't think much of "Antioch" myself as a tune, but, taken as it is from Handel, it is not to be despised.

GEORGE BARTLET.

Windsor, Jan. 21, 1895.

EDITOR PRESBYTERIAN REVIEW:

SIR,—I have read a large number of the criticisms that have lately appeared in our Church papers regarding the proposed new Hymnal that is being prepared for the public services of our Church. Some of them, weighty, some of them trifling. I do not wish to discuss the intrinsic merits of the book for the simple reason that I do not feel competent for the task. It would be futile to attempt to please every one with even the best selection that man can put together, but let us hope that there will be both quantity and quality sufficient to meet all the cravings of a sanctified spirit.

There is one thing that to my mind has not received the attention that it merits and as it is only a matter of form or arrangement their should be the less difficulty in applying a remedy. It is not so very long since our psalmody was given to us in three subdivisions, namely, Psalms, Paraphrases and Hymns, (five in number). In our present Hymnal we have five subdivisions the three already mentioned and then Hymns and Doxologies.

I have often felt very uncomfortable in church in seeing the trouble our visiting friends have, to join with us in the praises of the sanctuary. The following will illustrate

what I mean: The minister announces and commences to read the fourth hymn say from the five coming after the paraphrases. While he is reading the congregation are busy looking it up. The visitor, perhaps unnoticed by the regular worshippers, picks up a book in which are bound together the whole five subdivisions and naturally looks near the beginning of the book for No. 1. He finds that he is astray. He turns over the leaves till he comes to 4th paraphrase and finds himself wrong again, continues on in the search and in all probability overlooks the five hymns after the paraphrases and reaches No. 4 again in the general collection of hymns and finds himself still wrong. He lastly tries 4th Doxology and failing a fourth time and having reached the end of the book gives up the search and is obliged to stand mute while the regular congregation is enjoying the singing of the hymn.

I do not see any necessity for all this confusion, I think a simple remedy could be found that would not do violence to the feelings of any, even the most scrupulous. I suppose, as heretofore, the psalms will be all included and placed in the front part of the book. Let the numeration begin with them and when the 150 is reached, continue on with 151 and so on consecutively to the end of the book, in this way the number would be a sure guide to every one who has the Hymnal in his hand.

It has always been the pride of our Church that the service is so simple that there is very little difficulty in following it, but the changes that have been and are now proposed to be made in so delightful a part as "Hymning the great Creator's praise" are (though not necessarily I submit) leading to confusion. I sincerely trust the committee who have the matter in charge will see the propriety of adopting some such plan as I suggest, in order that visitors who come to worship with us may feel themselves quite at home.

SIXFLICITT.

From the Coast.

EDITOR PRESBYTERIAN REVIEW:

DEAR SIR,—In reference to the letter of Rev. P. Mc F. Macleod in a recent issue of your paper, it is only fair to the rev. gentleman to point out that the Rev. Mr. Macleod of Nanaimo, made it a condition, that this ANCIEST reflection upon him should be withdrawn before the call from James Bay congregation to Rev. Mr. Macleod should be seconded and issued by the Presbytery, yet there had been several previous meetings of Presbytery at which he could have brought the matter forward.

At the meeting of Presbytery when the James Bay congregation asked for organization, the same rev. gentleman, then moderator, after organization had been granted, made it a condition that a vote of censure should be passed upon the church or he would enter his protest, and for the sake of peace this was solemnly passed upon over one hundred good people and true Presbyterians.

Yours truly, etc.,

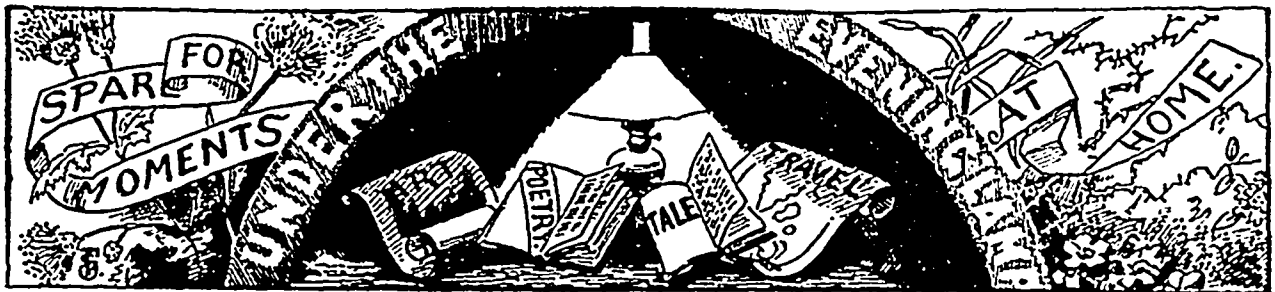
JOSEPH SHAW.

Victoria, B.C., Jan. 4th, 1895.

EDITOR PRESBYTERIAN REVIEW:

SIR,—On 20th January, I preached at Richmond Hill and Thornhill, and declared the churches vacant. There is a fine opening for an earnest, faithful minister, who will visit the families regularly and look after and draw forth the young people, and thus greatly increase the interest and the membership. They have a very fine new manse, and several acres of land to keep horse and cow, and \$900 a year, the whole worth \$1,100 a year, and some speak of increasing the salary. The Rev. C. A. Campbell, of Maple, their moderator, and Rev. Jas. Grant, of Toronto Junction, have charge of supplies. Probationers going to Richmond Hill station on G. T. R. should remember that the station is four miles from the village, and should ask for the sleigh or bus to take them, and also get tickets through to the village of Richmond Hill. There they will stay with Mr. Sheppard at the old manse where they will have a very comfortable home.

ROBERT WALLACE

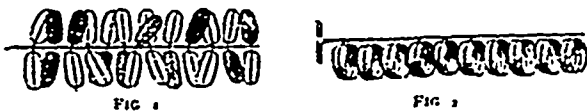


SCIENCE.

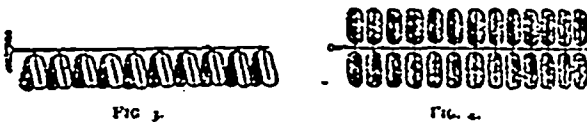
THE WEATHER-PLANT.

J. F. NOWACK

THE theory that the Sun is an electric body whose influence upon the other bodies of the Solar System varies with the intensity of its action, is constantly receiving fresh confirmation. The unvarying regularity with which terrestrial phenomena

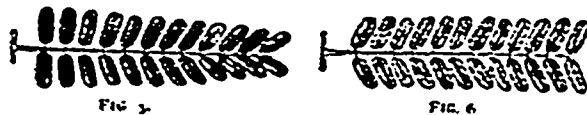


respond to the Sun's activity proves the harmony of the universe. Far as the Earth is removed from the Sun, and insignificant as it is in comparison, there is abundant observation to confirm the view that very little occurs in the great center of our system which is not communicated to every member. It is, especially, the enormous electric force of the Sun which makes itself felt in the Earth's atmosphere and even to the center of the Earth, and there is



no doubt that the rotation of the Sun on its axis affects, with periodic regularity, these electric and magnetic conditions.

It is only natural that some of the many forms of organic life should be so sensitive that they would feel the approach of electric changes, and indicate them by some perceptible manifestation. There are many plants which exhibit an exceptional sensitiveness to such electric changes, and one of the most sensi-

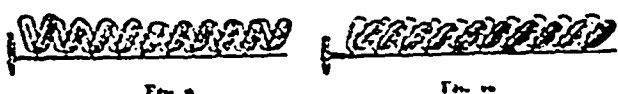


tive of these is the *Abrus precatorius* L., known in Germany as "Paternosterblüthe." Its sensitiveness has long been known, but the fact of its being a valuable aid in forecasting weather-conditions, because of its abnormal sensitiveness to electric and magnetic changes, was not verified prior to my experiments in England, extending over a period of seven years.

Many plants, as is well known, respond to changes in the

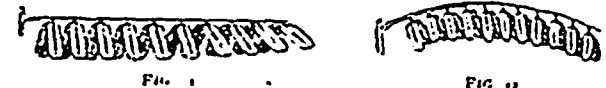


weather, and some of them indicate approaching changes, but since their sensitiveness exhibits itself, for the most part, as a reaction to the direct influence of light, warmth, moisture, or other conditions, they cannot possibly afford reliable prognostications for more than twelve hours in advance; there is, hence, a general indisposition to rely on sensitive plants as weather prophets. This mistrust naturally extended to two insignificant

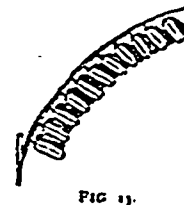


specimens of so-called "weather plants" exhibited in Vienna, in 1855, by the Imperial Horticultural Society, and of which it was said that they indicated weather-changes forty-eight to seventy-two hours in advance. The mistrust was further confirmed by the

general sickliness of these plants, resulting from the unfavorable conditions and neglect to which they were exposed. Nevertheless, it was the expressed opinion of more than one scientist, that a plant so sensitive to electric changes as the *Abrus precatorius*



was not only of great scientific interest, but, under careful treatment, might prove of great value as an indicator of coming changes, because the plant responds to electric conditions much more promptly than barometers or aneroids. I selected the British Isles as the place for the prosecution of my investigations, because these Isles are in the line of the great barometric changes which pass over the continent of Europe from the Northwest and are subject to the most sudden and violent of such alternations.



This plant came under my observation first in my travels in Holland. I obtained some specimens kept them under glass, and soon observed a very characteristic change in the arrangement of the leaflets (see Fig. 1), which appeared to indicate sickness; some of the leaflets began to roll up on themselves (Fig. 2). About three hours later, to my astonishment, the plants had recovered their normal condition. The day was cloudless, but three days later at the same hour, there occurred a violent thunder storm covering a large area, and lasting three hours.

Involuntarily the idea suggested itself that the changes I had observed in my plants had been caused by the electrical atmospheric conditions which heralded the approaching storm, and, after long-continued observation, I was confirmed in the view that the changes in the arrangement of the leaflets were due to their sensitiveness to such variant electrical conditions.

Whenever I saw the leaflets roll back upon themselves (see Fig. 2) I regarded it as a sure indication that a storm would follow in from forty-eight to seventy-two hours, the extent and violence of which might be measured, in anticipation, by the proportion of leaflets which assumed the folded shape. These indications were found so invariably reliable that, during the second year of my experiments, a farmer, guided by them, employed all his available force in harvesting his clover in glorious weather, with the barometer standing high and scarcely was the last load hauled when

punctually, at the forty-eight hours after the prediction, the storm broke, with almost unprecedented fury. The accompanying cuts show the characteristic changes exhibited by the leaflets under all the varying electrical conditions of the atmosphere. Close observation only is necessary to determine the weather-changes which the special electrical conditions present.

Fig. 1 indicates calm weather or thunder clouds; Fig. 2 portends a heavy thunder-storm; Fig. 3, clearing; Fig. 4, changeable calm; Fig. 5, changeable, with rising wind; Fig. 6, windy; Fig. 7, strong wind; Fig. 8, hurricane; Fig. 9, calmless; Fig. 10, cloudless with wind; Fig. 11, rain; Fig. 12, normal position; Fig. 13, barometer minimum; Fig. 14, decreasing pressure; Fig. 15, increasing pressure; Fig. 16, barometer maximum. *Die Natur der Wesen, Uebersetzt und bearbeitet von THE LITZSKY (1861)*

A New Thermometer. - Messrs. Paley and Chonley, says Nature, April 1, have devised a high temperature thermometer in which mercury is replaced by an alloy of potassium and sodium. This alloy, two equal metals is itself liquid between - 5 and + 200°. The graduations begin at 200°, and the space above the alloy is filled with pure nitrogen at such a pressure that when the glass begins to soften from heat, the interior pressure shall be equal to the atmospheric



Cancer Its Cause and Treatment.

The following letter is taken from the "Scientific American" and will doubtless be read with much interest.

I notice in your issue of February 10th an article on cancer. Allow me to say that I have made a special study of the cause and treatment of that disease for twenty-five years. The theory that inoculation by erysipelas would prevent or cure cancer has been exploded years ago.

The treatment of cancer by the knife is purely mechanical, and has been described by our best authorities on surgery as only palliative, and never a cure for the disease.

I can say that in my own experience I have never known a single case of cancer cured by a surgical operation. About one-sixth of the cases that come under my treatment are hereditary. We may lay it down as a general law in regard to the cause of cancer that anything that has a tendency to weaken the vitality of a person may predispose to the development of the cancer germs in the system. We then only need a local irritation to cause its appearance upon the surface. The successful treatment of the disease must then, of necessity, be constitutional and local. Nothing but a complete renovation of the blood and the annihilation of every cancer germ within its current can be counted as a cure.

It has been claimed that certain kinds of food will cause cancer, viz., tomatoes, pork, etc. The first is, in itself, a very good blood purifier; the latter I do not think ever caused cancer, but there is a very common cause of cancer, and that is the adulteration of the food and drink that is used by the masses at the present day. I claim that this is one of the chief causes that account for the rapid increase of cancer. Good food and healthy drinks well digested make good blood. Herein is a good preventive of cancer. Be regular in your habits, be temperate in all things; don't worry. Remember that worry weakens the nervous system and predisposes to the development of cancer or consumption. In England we find that in 1838 cancer caused one death in 140 of the total mortality; in 1890 one in 28 of the total mortality. In the United States 36 out of 1,000 deaths are due to cancer.

The most successful physician in the treatment of cancer is one who treats each case according to the diseased condition that exists. In no other way can this fearful disease be intelligently and successfully treated. The time for experiments and theories is past. What the people want now is a cure for this malady.

ELI G. JONES, M.D.,

(Dartmouth Medical College, N. H., 1871.)

Paterson, N. J.

Cancer, owing to its terrible nature, its fatality and frightful increase, is demanding the attention of those skilled in healing the ills of mankind; still, but few have been willing to give it their undivided attention, as the disease certainly demands. Those giving it their attention have only given it a surface study and surface treatment, failing to distinguish between cause and effect.

Surface treatment has proven, in most cases to give only temporary relief. Nineteen cases out of twenty, *knife and plaster* have failed to cure. These applications are productive of the most extreme suffering, debilitating and destructive to the whole physical organization, forcing the cancer virus to every part of the human body, almost certain to return again. Connected with these operations is an enormous expense, to say nothing of the bodily suffering the patient must endure under treatment of either knife or plaster.

Our Cancer Cure is a constitutional treatment for Cancers, Tumors and Ulcers, the only known remedy that cures these, the greatest of all human maladies, unaided by the knife or plaster. A purely Vegetable Compound of roots, herbs and barks, containing no minerals or poisons.

Therefore read the following from the *Western Trade Journal* Nov. 14th.

Editorial Correspondence.

WONDERFUL SKILL.—Cures achieved where others fail, by a physician whose success borders upon the marvellous. C. H. Mason, M.D., the great cancer specialist, Chatham, New York.

Some months since we alluded to the remarkable record of this eminent practitioner and as a result many readers were led to seek a cure when all other hope was vain. As the publication of the former report has been the means of blessing so many, we publish this that a larger number may be reached and greater good be thereby accomplished.

We have never investigated a physician whose ability was more marked—whose skill more forcibly demonstrated itself, or who could show a prouder record of permanent cures. To ignore such power for good would be criminal in any unbiased newspaper. Neither in this case, nor the former, has the *JOURNAL* received one dollar from this physician, and solely and alone in the interest of suffering humanity we again call attention to skill and ability which borders upon the miraculous—a power which baffles disease when lesser powers utterly fail.

The strongest words of commendation and praise which come to our pen are justified by the marvellous results achieved by this master physician. While we will willingly answer all letters of enquiry we would suggest that correspondence be sent directly to his office as thereby much valuable time may be saved and the writer placed in touch with the most wonderful curative power of the day. We bestow our endorsement fully, freely and without reserve upon this healing power which is as rare as it is benign. This physician stands head and shoulders above the profession—a veritable giant among pigmies.

Referring also to Dr. Mason's treatment, the following is quoted

from an *American Analyst*, will give Canadians a reliable idea of Dr. Mason's palatial home for the treatment of persons afflicted with cancer:—

Cancer is a generic name for a disease which very few physicians have had opportunity to study carefully. One reason for this lies in the curious fact that out of many thousands of cases coming under the specific appellation there are hardly two exactly alike. Another equally patent reason is that empirics and charlatans have for years preyed upon those who were afflicted with this disease, so much so that regular physicians have hesitated to make the disease a special study fearing thereby to incur the risk of being considered quacks. At last, however, Drs. A. M. and C. H. Mason, two brothers, regular graduates of the Vermont Medical College at Burlington, have had the courage of their conviction and have boldly undertaken the treatment of those afflicted with cancer. Many years experience have taught them that it is a fact that no two cases of cancer are exactly alike, that therefore the treatment must vary to suit the peculiarities of each case which must be separately and carefully studied. One thing they do agree on and will tell in advance, this is that they do not believe in any mechanical interference with a cancer, either with the knife, caustic, paste or plaster. They are convinced that cancer in its manifold forms is a constitutional disease and therefore must be treated constitutionally. *Local applications will assist but must not be the main reliance.* This being the case, they have found it necessary in order to treat cases intelligently and under their personal care and supervision to establish a sanitarium in a locality having natural advantages of pure air and water, besides being easy of access by rail. They have chosen Chatham, Columbia County, N.Y., at the intersection of the Boston & Albany railroad, Harlem division of the N.Y. Central & Hudson River railroad, Hudson & Berkshire, and Lebanon Valley railroads, a few miles from Albany and located in the Berkshire hills. Here they have erected a fine brick three story Sanitarium at the Junction of three streets so that every room in the house is a front room. It is furnished newly throughout, and is lighted by electricity, having every modern improvement of a most comfortable hotel. On the first floor are the offices, parlors, and an elegant dining-room—besides private consultation rooms. The upper floors are divided off in fifty bed chambers, while the basement is used for a kitchen, store rooms and laboratory. The first and second stories have broad rooms and shady piazzas. One peculiarity about the house is that there is no appearance of hospital or illness about it, which can best be appreciated by any one who has ever had the misfortune to be an inmate of one of those regular hospitals which are scented throughout and whose cranny speaks and smells of the many ills humanity is heir to. Dr. Mason have been very successful in their specialty and consequently are over-run with business. They make it a conscience point not to promise anything and to refuse to take a patient they cannot help. Many physicians all over the country consult them about cases they suspect to be cancerous, and this together with enquiries by letters from thousands of sufferers all over, entails a large amount of correspondence; to do which a competent staff of stenographers and typewriters are constantly kept busy. A telegraph station is in the house. Now in conclusion it is but fair to add that from a personal visit to this sanitarium, careful investigations of the methods employed and a candid interview with Dr. Mason, the editor of the *American Analyst* believes that many cases of this disease have been cured here, that many more have been relieved of pain and lives prolonged, and that the rule of the institution is to deal fairly, conscientiously and honestly with all, at modern prices.

The objection raised by many is that the disease was other than cancer, notwithstanding that many of the patients had consulted the best medical advice to be found in this country and in Europe, who, after the most scientific and microscopical examination have pronounced the disease malignant cancer and had been treated by them as such, and the disease had returned again (showing that a surface treatment is insufficient to establish a permanent recovery) after which they came under our treatment and found a radical and perfect cure. Are we to assume that the eminent physicians who made the diagnosis of these cases were always in error?

In reference to Drs. A. M. and C. H. Mason personally, *American Health Journal*, "The *American Analyst*," says:—Dr. Mason have been very successful in their specialty and are consequently over-run with business. Many physicians all over the country consult them about cases they suspect to be cancerous. The rule of the institution is to deal fairly, conscientiously and honestly with all.

Dr. Mason are glad to give advice at all times to those using their remedy; and as their experience in treating Cancers and Tumors is probably greater than that of any other physicians on this continent, and as they give their *personal* attention to each case, the value of this advantage cannot be over-estimated.

The Vegetable Cancer Cure is put up in large forty-ounce bottles and will last the patient for between 6 to 7 weeks, costing for same ten dollars which, considering the advice that the patient receives, is not very expensive. We sell to one who orders three bottles at one time, the three for \$25, and with the saving in express charges this is by far the better mode of purchasing.

The remedy is packed securely in boxes containing one, two, three, four and six bottles, and is guaranteed by us against breakage.

We ship by express to any part of the world and all orders are filled at once. Send money by Registered Letter, Post Office Order, Express Order or Draft.

STOTT & JURY,
Chemists & Druggists,
BURLINGTON, ONT.

THE CHURCH ABROAD.

Ronfield church, Glasgow, contributed £229 at their annual collection for home mission work in Cowcaddens.

Rev. Gilbert Meikle of Inveraray, a charge held by him for 45 years, is applying for an assistant successor.

Rev. James MacGooh, M.A., Kilmarnock is obliged by the state of his health to pass the winter months out of Scotland.

By 26 votes to 14 London presbytery (North) has decided in favour of the removal of the college from London to Cambridge.

Rev. A. M. Macdonald of Towie, Aberdeenshire, has introduced the magic lantern into his afternoon service.

Dundee school board has introduced temperance teaching into their schools, the ordinary staff to use text-books.

Rev. C. H. Todd of Maxwelltown and Rev. Alex. Dickson of Glencastle, both in Dumfries presbytery, have accepted the calls to East and Woodside churches, Aberdeen, respectively.

Rev. Dr. J. Cameron Lees intimates receipt of £300 from Scotsmen in Australia for a statue of John Knox in St. Giles's, and invites additional contributions, as the sum is insufficient.

The annual official statistics of the Roman Catholic church in Scotland show a population of 363,106 with 873 priests, the churches, chapels, and stations numbering 300.

A Stained-Glass window has been placed in the south transept of St. Giles's as a memorial of the late Mr. James Brysons optician, Edinburgh, by that gentleman's family.

Rev. Jacob Primmer, when visiting lately a mother and daughter, members of his congregation, was threatened with a poker by the husband and father, who is a Roman Catholic.

Glasgow presbytery (Established) by 28 votes to 9 has approved generally of the report on temperance by the assembly's committee on Life and Work, commends the submission to the ratepayers of the three alternatives of local prohibition, local limitation, and management by authorised companies. The minority desired the church to favor no scheme, but simply to denounce drunkenness. Dr. Marshall Lang thought that more drastic legislation was needed than the Bishop of Chester's bill, whilst Dr. Donald Macleod declared the report of the Times commissioner to Gothenburg a discredited document, the writer having previously expressed disapproval of the Scandinavian system.

According to the English Churchman, Cardinal Vaughan now holds courts and exercises judicial functions, and on a recent occasion sat in great state, wearing the robes of a papal prince and having two county court judges as legal assessors, whilst one of the pleaders was a very eminent Q.C., who is an M.P. and a member of the church of England. The cardinal's secretary complains that the proceedings were merely of the nature of an arbitration.

Independent Sunday services have been conducted at Seoul, Korea, by Rev. S. F. Moore and Dr. Avison, the latter leading the singing with his violin. A Korean physician, formerly an assistant at the palace, has asked for baptism.

The Korean Dictionary, begun three years ago by Mr. Gale, has reached the warlike stage of copying off. It contains 45,000 words.

The Spanish Government has, at length, through United States officials, paid an indemnity of \$17,500 for the losses sustained by the Mission on Ponspe, Micronesia, in 1657 and 1690, and the young Christian Chief, who has had charge of the Gospel work on the island since the missionaries were driven away, has received appointment from Madrid as Lieutenant-Governor.

REV. COLIN FLETCHER, of Thames Road, preached in Corbett Presbyterian church on Sabbath, 20th, being the seventh anniversary.

After the Grip

was in a dreadful state, weak and miserable.



Mr. Joshua Smith

cured man; never felt better. I owe my life to Hood's Sarsaparilla. JOSHUA SMITH, 201 Market Street, Brantford, Ontario

Doctor said I had Bright's disease. My kidneys were in dreadful condition. I read about Hood's Sarsaparilla and decided to give it a trial, thinking at the time it was not much use as nothing helped me before. But, thank God, I got relief after the first bottle. I kept on taking it and used five bottles; am now cured and never felt better. I owe my life to Hood's Sarsaparilla. JOSHUA SMITH, 201 Market Street, Brantford, Ontario

Hood's Sarsaparilla Cures

Hood's Pills cure nausea and biliousness.

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Rev. T. DeWitt Talmage, The Eminent Preacher and Lecturer.

COURSE TICKETS.

For One Person, First Choice of Seats,	\$2 50
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For the lectures separately, reserved seats will vary from 50c. to 75c. and \$1.00, according to location.

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By REV. FRANCIS CLARK, President of the United Society of Christian Endeavor. "A beautiful narrative of the King of all adventures... and he has chance every offered to agents... in his own township... another, a 100, 200 in one Indiana Society. Another, 125 in 15 days... all are making money... 75¢ covered... Now is the time... OF Distance no hindrance... for the Free Agent. Give Credit Premium Copies, Free Quills, extra letters, and Exquisite Testimonials. Write at once for Circular to A. D. WORTHINGTON & CO., Hartford, Conn.

BRISTOL'S PILLS

Cure Biliousness, Sick Headache, Dyspepsia, Sluggish Liver and all Stomach Troubles.

BRISTOL'S PILLS

Are Purely Vegetable, elegantly Sugar-Coated, and do not gripe or sicken.

BRISTOL'S PILLS

Act gently but promptly and thoroughly. "The safest family medicine." All Druggists keep

BRISTOL'S PILLS

Indigestion

Horsford's Acid Phosphate Is the most effective and agreeable remedy in existence for preventing indigestion, and relieving those diseases arising from a disordered stomach.

Dr W W. Gardner, Springfield, Mass., says. "I value it as an excellent preventative of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

Descriptive pamphlet free on application to Rumford Chemical Works, Providence, R.I. Beware of Substitutes and Imitations. For Sale by all Druggists

SILK TASSELS

IN ALL COLORS

Special Line only 10 cents Dozen

Crinkled Tissue Paper, all colors, 12c a roll
Children's Hand Made Hosiery from 2c to 8c
Children's Hand Made Vests from 2c each
Ladies Fine Black Knit Mitts 20c and 25c pair
Children's Flannel Socks, 12c, and 20c pair.
Ladies' Flannel Socks, extra quality 25c pair
STAMPED SILK BRACES, in all colors ready for wear, only 6c pair
Stamped Linen Tea Cosies from 2c
Stamped Linen Centre Pieces, 2c., 12 1/2c., 20c each
Stamped Table Covers, one yard long, 15c each.
Stamped Honiton Centre Pieces, 2c., 10c., 15c., 25c each.
Honiton Braids, large stock, newest patterns, selling at wholesale prices.
Write for Price List.
Letter orders receive prompt and careful attention

HENRY DAVIS & CO.,
234 Yonge Street, Toronto.

WHAT DO YOU WRITE ON?

Send stamp for our samples of fine stationery, for private use.

A GOOD MONTH TO MARRY IN!

September! Invitations should be ordered in August. Send for samples.

DO YOU USE VISITING CARDS?

We engrave the finest cards in Canada

G. TREHOLME BISHOP CO.,
169 St. James St., Montreal.
PHONE 1867

Baby is Dead.

BY JOHN IMRIE, TORONTO, CAN.

The baby is dead,
How still it sleeps;
Dear baby is dead,
Its mother weeps:
And the tear-drops fall on her thin white hands,
Like a summer shower on the thirsty sands;
The hope of a mother lies cold and still,
In that little white coffin near the sill!

And father stands by
With bowed head—
No grief like a sigh:
Baby is dead.

A wee satin shroud,
Narrow its bed;
The clock ticks so loud,
Baby is dead.

So still the house you can hear your heart beat,
The wheels of the hearse sound harsh on the street;

The children tell Aunt, in a room near by:—
They—"Can't make out why a baby should die!"

"Little hands and feet,
"All pink and red,
"Like a dolly neat,
"Is baby dead?"

A little green mound,
A tiny stone,
In churchyard ground
Stands all alone!

But up in Heaven a new face is seen,
Where never a sigh nor a tear hath been,
And the angels sing to that baby fair,
Till its mother arrives to claim it there,
Sweetest songs of love:
No death—no sin,
In that Home above
Can enter in!

You should get a copy of the Third Edition of JOHN IMRIE'S POEMS containing about 400 pages, neatly bound in cloth and gold, which will be sent, post free, on receipt of one dollar. IMRIE, GRAHAM & Co., 31 Church street, Toronto, Canada.

In a recent article on Coffee and Cocoa, the eminent German Chemist, Professor Stutzer, speaking of the Dutch process of preparing Cocoa by the addition of potash, and of the process common in Germany in which ammonia is added, says: "The only result of these processes is to make the liquid appear turbid to the eye of the consumer, without effecting a real solution of the Cocoa substances. This artificial manipulation for the purpose of so-called solubility is, therefore, more or less inspired by deception, and always takes place at the cost of purity, pleasant taste, useful action, and aromatic flavor. The treatment of Cocoa by such chemical means is entirely objectionable. . . . Cocoa treated with potash or ammonia would be entirely unsalable but for the supplementary addition of artificial flavors by which a poor substitute for the aroma driven out into the air is offered to the consumer." The delicious Breakfast Cocoa made by WALTER BAKER & Co., of Dorchester, Mass., is absolutely pure and soluble. No chemicals, or dyes, or artificial flavors are used in it.

In Darkest England and the Way Out.

As General Booth is now paying a visit to this country, many will wish to read his book which gives so graphic a picture of what he calls the submerged tenth. Whether we agree altogether with General Booth's methods or not, it will do any one good to go down with him into the slums of London and see the almost incredible degradation and distress of millions of our fellow creatures. His descriptions of the gradual loss of hope and courage and self-respect on the part of the unemployed, who would work if they could, is pathetic in the extreme. We can not only pity them, but almost sympathize with them, as in absolute despair they decide to take their own lives rather than go down into the yet

deeper depths, upon the verge of which they stand, rather taking the risk of going unbidden into the presence of the Great Judge than become the companions of devils upon earth. General Booth has made an honest effort to help them, and before any of us condemn him, we should be prepared to suggest a more excellent way. It will do us all good to look down into the pit, and pray, "Good Lord, deliver us."

This book will be offered (by special request) as an extra coupon for February.

STOTT & JURY, the Druggists, Bowmanville, Ont., will send Dr. Mason's treatise on home treatment of Cancer and Tumour for six cents in stamps.

WALTER BAKER & CO.

The Largest Manufacturers of
**PURE, HIGH GRADE
COCOAS AND CHOCOLATES**



On this Continent, have received
HIGHEST AWARDS
from the great

**Industrial and Food
EXPOSITIONS
In Europe and America.**

Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and soluble, and costs less than one cent a cup.

SOLED BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

To build up a
name that is
synonymous with
excellence requires
true merit.

Let the reputa-
tion assure you of
the merit of

B. B. EDDY'S MATCHES

**THE T. EATON Co.,
(LIMITED)**

190 YONGE ST., Toronto, Jan. 31

Dress Goods!

We're all the time on the lookout for cash bargains—goods that can be bought specially cheap where ready money's in the question. These represent just such a purchase, and those of you who want Dress Goods will be delighted with the values:

At 25c We Offer:

- 44-inch All-wool French Cashmeres actually worth 40c.
- 42-inch German Tweed Effects, actually worth 40c.
- 46-inch French Diagonals, actually worth 50c.

At 35c We Offer:

- 42-inch All-Wool Estamine Serge, actually worth 50c.
- 46-inch All-wool Henrietta, actually worth 50c.
- 40-inch Scotch Tartan Plaids, actually worth 50c.

with other supremely good bargains at 50 and 75c.

Mail orders filled promptly. Samples sent to any address for the asking.

Capes and Jackets

Easier to sell now than two months hence.

If we were "stuck" as the boys say we might use big black type and scary headlines. As it is, we'll simply print the news:

- Ladies' Golf Capes, in lawn tweeds crimson linings, deep shoulder cape, regular price \$10.50, special **\$7 00**
- Ladies' 3/4 length Crimson Broche Capes, fur lined, ripple cape and storm collar, trimmed with fur, regular price \$15, special..... **10 00**
- Ladies' All-wool Heavy Tweed Suits, 3/4 length coat, with Empire skirt, regular price \$12.50, special **7 50**
- Ladies' Tweed Suits, in lawn and gray mixtures, Eton coat, vest and Empire skirt, regular price \$12, special..... **8 50**
- Ladies' Black Serge Jackets, vest front, with large revers, trimmed braid, regular price \$10 50, special **3 98**
- Ladies' Heavy Black Beaver Cloth Jackets, 40 inches long, double-breasted, tight-fitting, special..... **7 50**
- Misses' Black Serge Jackets, vest front, large collar and revers, of black opossum fur, regular price \$9.50, special..... **6 50**
- Misses' Black Cheviot Cloth Jackets, double-breasted, heavier fur collar, regular price \$6.50, special at..... **5 00**

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