

Pages Missing

The Presbyterian Review.

Vol. XIII.—No. 39.

TORONTO, APRIL 1, 1897.

\$1.50 per Annum

Speak kindly, for our days are all too few
For any angry strife;
There is deep meaning, if we only know,
In our brief life.
No nobler mission can be ours, if we
A pang can stay;
Or if, amidst the rush of tears we see,
Wipe one away.

OVER LAND AND SEA.

We often distress ourselves greatly in the apprehension of misfortune which after all never happens at all. We should do our best, and wait calmly the result. We often hear of people breaking down from overwork; but in nine cases out of ten they are really suffering from worry or anxiety.

On a vast plain, the 350,000,000 subjects of Queen Victoria are assembled before her throne, and on a table near the throne are the five sacred books of the East—the Bible, the Vedas, the Koran, the Tripitakas and the Zend Avesta. Rising from her throne the Queen says: "Let all those who believe in the divine inspiration of the Vedas take their sacred books and pass out and away." Two hundred millions go out and 150,000,000 remain. Sadly the Christian Queen again speaks: "Let those who believe in the Koran now leave." Her grief increases as 60,000,000 more go out, and but 90,000,000 remain. Again she speaks; and again there is an exodus of those who believe in the Tripitaka, the sacred book of the Buddhists, and in the Zend Avesta, the Parsee Bible—40,000,000 more. Out of the 350,000,000 only 50,000,000 remain, who accept the Scriptures of the Old and New Testaments as their Bible, and only a part of these are heart believers in God's Book. This parable shows that the disciples of Jesus still have much to do before it can be said that the glad tidings have adequately been made known to every creature. We need be in no doubt as to which of these five sacred books will ultimately triumph.—*Advance.*

There is such a thing as the Bible becoming lost in its own literature. In these days of many books about the Bible close and constant study of the Scriptures themselves cannot be too earnestly urged. No lesson leaves, for example, are "helps" that divert from the scrutiny and memorization of the simple Word. The Bible is not the only, but it is the best commentary on itself.

The following programme of Conferences has been arranged for the next meeting of the Synod of Montreal and Ottawa:

FIRST, THE LORD'S SUPPER,

1. Preparation for the Lord's Supper, the Rev. Jas. Fleck, Montreal.

2. The Administration of the Lord's Supper, the Rev. Dr. Crombie, Smith's Falls.

SECOND, THE WORK OF THE HOLY SPIRIT,

1. In the Life of the Church at Home, Rev. J. McLeod, Vankleek Hill.

2. In the Mission Work of the Church, Rev. D. McLaren, Alexandria.

Silly people who indulge in all sorts of superstitions about the number thirteen may be interested to learn that Dr. Nansen, the distinguished explorer, not content with being born on the thirteenth of the month, went off on his last expedition with a company of thirteen, all of whom returned safely. The Fram got clear of the ice on the thirteenth of the month, on the same day on which Nansen arrived at Tromsø, and to crown all, he was entertained by the Royal Scottish Geographical Society on the occasion of its thirteenth anniversary, held on Feb. 13th. After all this, the number thirteen should be reinstated in the good graces of the most superstitious.

Presbyterianism seems to thrive in the Dark Continent. The Presbyterian Church of South Africa has now its General Assembly in which are represented the Free Church with three Presbyteries, the United Presbyterian Church, with two Presbyteries, the separate Presbyteries of Natal, Cape Town and the Transvaal, and the congregation of Port Elizabeth. The united body claims to have 13,000 communicants, of whom three-fourths are natives. Outside this community, there are two other Presbyterian Churches in South Africa—the Dutch Reformed, with 160,000 members, and the Basuto Church, with over 9,000 members.

The Missouri River is one of the most lawless of the great rivers of the world. It cuts dikes, ruins farms, and demoralizes whole communities along its banks. By a change in the river's course about 9,000 acres of land have been transferred from Nebraska to Iowa. The owners of the land along the old channel claimed the disputed acres as accretions, and the lower courts sustained them. Meanwhile the Government surveyed it and sold it as government land. The Supreme Court ruled that gradual accretions belong to the owners of the property to which they add, but that in case of a sudden change of course the territory involved goes to the Government. But the muddy, murky stream goes right on shipping land to neighboring States or sending it down to the Eads jetties and the Gulf.

A number of Presbyterian clergymen and laymen met recently in New York city to form the "Church Service Society of the United States of America." The object is to inquire into the present conduct of public worship in the Church and the various orders at worship in actual use; to study the modes used in the different branches of the Church, with a view to the preparation of form of service which will guard against the "contrary evils of confusion and ritualism, and promote reverence and beauty in the worship of God in His Holy House, unity and the spirit of common praise and prayer among the people." Dr. L. F. Benson, of Philadelphia, was made president, Dr. Henry Van Dyke, of this city, vice president, and Dr. S. T. Clark, of Buffalo, secretary. Among the prominent men connected with it are Drs. Murray and Purves, of Princeton Seminary; Dr. Henry M. Booth, of Auburn; Dr. Robert Ellis Thompson, of Philadelphia; Dr. Teunis S. Hamlin, of Washington; Dr. Charles Cuthbert Hall, of Union Seminary, Dr. George Alexander, of New York, and others.

The Presbyterian Review

ISSUED EVERY THURSDAY, from the office of the Publishers, Rooms No. 20, 21
22, 23 Aberdeen Block, South-East corner Adelaide and Victoria Streets, Toronto.

TERMS, \$1.50 per annum.

All communications for either Business or Editorial Departments should be
addressed PRESBYTERIAN REVIEW, Drawer 2164, Toronto, Ont.

ADVERTISING RATES.—Under 3 months, 15 cents per line
per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line
1 year, \$3.00. No advertisement charged at less than five lines.
None others than unobjectionable advertisements taken.

Toronto April 1, 1897.

THE NEW HYMNAL.

THE criticisms to which the Hymnal Committee was so persistently subjected to on account of having given the contract for the Book of Praise to the Oxford Press instead of to a Canadian or at least to a Scotch printing house, have received an answer from an unexpected quarter. As our readers may be aware, the failure of an agreement by which a Book of Praise, common to British Presbyterians could be produced, was followed in Scotland by negotiations between the Free Church and the United Presbyterian Church for one Book of Praise for both Churches. An agreement was arrived at, and the mails just to hand bring the news that the Joint Committee has unanimously awarded the whole contract for the new book to the Oxford Press, whose tender is most highly spoken of. In this is cause for satisfaction as confirming the wisdom of our Hymnal Committee's choice. The critics who threatened to impeach the Committee on the floor of Assembly should now set themselves to explain away to the Nelsons, the Parlanes and other great firms on the spot, with whose work the two Churches concerned have been familiar for many years, have had to give place to the Oxford Press, a rival and outside house, with nothing to commend it save the merit of its work.

When the Hymnal and Book of Praise come to hand—as is expected in May, the people will then fully appreciate their excellence and the great service rendered to the Church by the Hymnal Committee, which like other Committees, has discharged its duty in the face of adverse and interested criticism.

ANGLICAN ORDERS.

The Papal Bull on Anglican orders has elicited a long reply from the Archbishops of Canterbury and York as representing the Anglican Church. The reply is a long document and is characterized with much ability as well as much subtlety of argument. By the enterprise of the *Church Evangelist*, the Canadian public was put in possession of the full text of the reply last week, and in clerical circles it has been the leading topic of interest since. The document may be summarized thus: "what constitutes ordination, the practice of Rome on this point in the sixteenth century, and especially with respect to the decrees of the Council of Trent. It draws a comparison between the Roman formulary and the Ordinal of the Church of England. The conclusion of the letter is that the Pope in overthrowing the Anglican Orders overthrows all his own and pronounces sentence on his own Church, inasmuch as he demands a form unknown to previous bishops of Rome, and an intention which is defective in the catechisms of the Oriental Church. There is cordial reference to the good will shown in the Pope's letter and to his own character, manifesting much that is worthy of love and of reverence. At the same time his

course and its error cannot conduce to peace; therefore the bishops of the entire church are entreated to weigh patiently what Christ intended when he established the ministry of His gospel. The letter closes with an earnest desire that even from this controversy there may grow "fuller knowledge of the truth, greater patience and a broader desire for peace in the Church of Christ.

AGED AND INFIRM MINISTERS FUND.

Our recent article on the proper attitude of the church, has brought forth considerable criticism. Our very reasonable position has not, it seems, won for itself the approval of the complainants. We did not expect it would, for we believe the burden of the attack on the Committee is borne by a few malcontents who have suffered loss of income on account of the more equitable rules introduced in 1892. If so be that we are right in this belief we hope not for their approval in defending the policy of the church, but we do look for the support of all reasonable and loyal members of the Fund, and the evidence is overwhelming that we have that support. We repeat that it is a regrettable fact that one or two respected ministers should have been carried away by the alleged grievances of beneficiaries. It is to be hoped their error has been one of heart rather than of head and that by the time the General Assembly convenes, either the fruits of repentance, or a clear statement of grievances and suggested remedies, will be in evidence.

There is no mystery, as far as we know, about the work of the Committee of the Aged and Infirm Ministers' Fund. The Fund is applied under well-known regulations and rules laid down by the Church, just as any of the other Church Funds are applied. The Committee is supposed to keep within the Assembly's rules. Two questions may in all fairness be put by any one interested in the Fund: Are the rules just? Does the Committee adhere to the rules? An answer to the first question cannot be obtained by heaping abuse on the Committee. It is unfair and unjust to do so; and if such a course does not result in driving devoted men from the service of the church, it will be because they possess more Christian courage and spirit than their assailants reveal of Christian grace and thankfulness. It is most unjust to attack any Committee of the church for defects which may or may not exist in rules laid down by the church, and we mean to withstand any such attack when coming from a responsible source. Not an attack on rules or policy, be it observed, but on a Committee limited by rules for which the church, not the Committee, is responsible.

Are the rules just? They may or they may not be just. What then? There are the Presbytery, the Synod, the Assembly, the church press. Let there be free discussion; let the defects in the rules be pointed out. The church is not a close corporation, and is not more likely to turn a deaf ear to a just demand than it is to perpetuate an injustice. These remarks are made on the temporary assumption that the rules are defective and unjust. As to whether they are admirable or otherwise we have not expressed nor do we express an opinion at present. What we have recently pointed out, and now re-affirm, is that in pouring hot-shot at the Committee instead of at the rules, the wrong objective point has been aimed at.

Is, then, the Committee above criticism? By no means. Let the charges be specified; but they must refer, not to the terms, but to the interpretation, of the rules under which it works. In other words; does the Committee adhere to the rules? We believe it does. If not, it ought to be an easy task to give specific cases in which the rules have been broken. Bring no general accusations, brethren, be specific and ready with the proof and you will be doing a real service. There is no secular tribunal in the land that would

accept less than this and surely the time has not come when even a few ministers would advocate a less just course.

The claims of this Fund are exceptionally strong, its object being to make a small provision for men who have been worn out by age or infirmity in the service of the Master. To them the church owes much, more than she can ever pay, and it is a grave matter for any minister or journal to pursue a course whereby the liberality of the church is diverted to other channels, and whereby many generous impulses are nipped in the bud, and veterans tottering on the brink of the grave deprived of a moiety. It is not enough that this course which in the interest of the church, we condemn, should have aroused a storm of indignation, as indicated by the many letters that have been written on the subject. The indignation ought to assume practical form, the form we would suggest being such a rally to the Fund, that the effects of the ill-conceived attacks may be to some extent off-set and neutralized.

PROTESTANT MISSIONS IN MADAGASOAR.

The *Independent* publishes a letter from the Rev. James Sibree, missionary of the London Missionary Society, in Madagascar, which discloses a deplorable state of affairs in that Island. He describes the losses incurred by missions on account of the war, and they have been severe and trying, but harder and more dangerous is the attitude assumed by the Jesuits of late. The establishment of the French power, he says, has given the Jesuits the opportunity of persecuting the protestants and they are now using it, according to Mr. Sibree, most unscrupulously. "The military commandants" says he, "in several districts have become facile instruments in the hands of the Jesuits in terrorizing the people. In several instances our Protestant Churches have been seized and mass performed in them; the schools have in many cases been handed over *en masse* to the priests; the congregations have been browbeaten, threatened and frightened into becoming, nominally, Roman Catholics. In very many cases they have been told by people in authority that if they continue Protestants they will be accounted as rebels. They are told that their English missionaries are enemies to France, and, therefore, all who have anything to do with them will also be reckoned as the enemies of France. Local native governors are told that while there is, of course, religious liberty for the people (1), they, as men in authority, ought to be of the same religion as the French nation; and if they stand fast, they are soon accused of disaffection, and are degraded or fined. The consequence, of course, is that numbers of them, to avert suspicion from themselves, become almost more zealous and unjust than the priests themselves, and use all their influence to coerce the people to leave the religion they have been taught. Accusations on the most flimsy pretenses are got up against the best men in some of the districts—pastors, evangelists and others; and they are heavily fined, imprisoned, and some are now loaded with chains, although it is perfectly certain that their Protestantism is their only offense."

Mr. Sibree continues: It seems now a settled principle that if the majority of the people in a village can be brought, by any means whatever—such as those just named—to say that they are Roman Catholics, the church in the village, although built exclusively by and for a Protestant congregation, and always aided by grants from the London Missionary Society, can be taken for Roman Catholic worship, and the Protestants expelled. This has been done, and the priests are hoping by this clever contrivance that numbers of our Protestant churches will pass into their hands. And

from what has been said as to the means used to terrorize the people, it will be easily seen how easy it is to get the majority of the people in a village—numbers of whom never attended any place of worship—to profess themselves to be Roman Catholics. In some villages the priest has gone from house to house with two books to write down the people's names, telling them that all written as Roman Catholics in the one will be perfectly safe, while those in the other will be exposed to all sorts of danger and suspicion. Are any words needed to explain what effect such a proceeding must have upon a large number of weak and still very ignorant people? The result has been that in large villages where, until quite lately, there has never been a single Roman Catholic, the whole congregation has been forced to say that they have "quite voluntarily given up Protestantism."

It is evident that the British Government must interfere to protect its missionaries in Madagascar, for the condition of things here described ought not to be tolerated.

The Farthest North

According to a dispatch from Washington, by far the northermost post office in the world has just been ordered established by the Norwegian government on Spitzbergen Island, to the north of Norway. An announcement to the Post Office Department from the Universal Postal Union says the office will be established for next summer. It will be mainly for the benefit of the excursionists who find their way there at rare intervals. It will give them an opportunity to mail Spitzbergen souvenirs from that place.

The License System.

Says the *Midland*: If drunkenness with all its evils be wrong, then it is wrong for the state to license the sale of that which makes men drunk. If it be wrong for the state to license the sale of liquor, it is wrong for legislators to vote for license laws. If it be wrong for legislators to vote for license laws, then it is wrong for us to vote for men for the legislature who will vote for license laws. What is done by our chosen agents is done by us. For our part we do not want to share any of the responsibility of men who vote for the continued existence of the saloon, which all know is responsible for sending the bodies of thousands to their graves until the last day and their souls to hell forever.

Protestantism in Jerusalem.

Protestantism is gaining a foothold in Jerusalem. Residents from the land of Luther are erecting a building there for divine worship at a cost of \$200,000. This is a remarkable fact. Ever since Mohammedanism has held sway in this far-famed city, she has ostracized Christianity, but now she gives it some recognition, and, strange to say, it was the Sultan who gave these Germans the very ground upon which their fine structure is being built. As the *Lutheran* remarks, "it may not, when finished, rival the famous Mosque of Omar in Jerusalem, but it doubtless will be a fitting specimen of Protestant architecture." But, better still, it will present a worthier contrast. It will speak for a higher and nobler civilization, and for a purer and grander religion. It would stand for liberty of conscience, the rights of humanity and the redemption of mankind through a crucified Redeemer. We hope it will be true to its mission, and prove the forerunner of that blessed time when Christianity, in its purity and fulness, shall dominate not only the capital, but every part, of a rejuvenated Judea.

The seventieth annual report of the New York City Mission and Tract Society shows that it, with the other missionary enterprises, has suffered from the general depression. It closes its year with a deficit of something over \$9,000.

THE CONFEDERATION OF REFORMED CHURCHES IN LOWER SAXONY.

BY THE REV. EDW. H. BRANDEN, D. D., BUCKENBURG.

The Confederation of Reformed Churches in Lower Saxony is the only Presbyterian Church in the whole German Empire which has kept the Presbyterian system unaltered down to our days. This Church is of French origin, and the Constitution, according to which her affairs are managed at present, is also the Discipline of the Reformed Church of France. This, to be sure, has been revised at the synod of Gottingen in 1839, but none of the leading principles of the Presbyterian System has been given up. The ecclesiastical power is given into the hands of the Presbyteries and the Synod, and though at the latter a representative of the Government is present, he has no vote or any right to speak unless permitted by the Moderator.

There are also other Confederations of Reformed Churches in Germany, most of them of the same origin, such as the Reformed Churches in the Eastern part of Bavaria, and the French Churches in Berlin and in the Province of Brandenburg, but these are subject to a royal ecclesiastical court, called the Consistory or Church directorate, and the resolutions of their Synods cannot be enforced without the sanction of this "Superior Consistory," as it is styled in Prussia. Even the late Prussian state-minister for ecclesiastical affairs, Herr. v. Muehler, in his book on the church government in the Mark-graviate of Brandenburg, complained of this feature, calling it a damage, that the Huguenots, when they came to Prussia, were not allowed to manage their affairs according to the principle of self government which was laid down in the Discipline of the Reformed Churches of France. The French Churches of Lower Saxony got this liberty from the temporal authorities, in whose dominions they found a place of refuge, while the state government in this part of Germany has maintained undisturbed this privilege of the Confederation.

It was in the principal cities of Lower Saxony that, towards the end of the seventeenth century, the Huguenots, driven away from their native country by the cruelties of the Jesuits and of the Dragoons of the "Roi soleil," viz. King Louis XIV., of France, were received very kindly by the ruling princes and magistrates, and many precious benefits and privileges granted to them. So at Hanover, Celle, Brunswick, Buckeburg, Hameln, Luneburg, so also at Detmold and Lemgo, two cities in the principedom of Lippe Detmold, where a very intelligent lady, Amelia, Countess of Dohna, was ruling at that time, so also at Minden, a town on the banks of the Weser, which the Grand Elector of Brandenburg had got by the treaty of Westphalia in 1648, so also at Bremen and Emden. To this general conduct the Lutheran city of Hamburg alone formed an exception, and denied to the refugees freedom to worship according to the rites of the Reformed Church within the reach of its power. In this way the Huguenots, who came to settle in this emporium at the mouth of the Elbe, were forced to join with the Reformed congregation at Altona, near Hamburg, in their services.

It was, I admit, not merely brotherly compassion with the ill treated French Protestants, that induced the rulers of Lower Saxony to open their cities to those martyrs of Christ. In addition to a deeply felt sympathy, the sincerity of which we have no reason to doubt, there were other considerations that influenced them. Their countries were devastated and depopulated to a frightful extent by the Thirty-year's war, and to get new settlers for their waste dominions was an object perfectly reasonable. Especially, however, those Frenchmen, renowned at that time for their skill in every branch of industry, were very welcome colonists to such as wished to "repopulate," as the governments themselves styled it, "their territories." As for the duchies of Celle and of Hanover, and for the principedom of Schomburg Lippe (Buckeburg), these were adherents of the Reformed Creed, who had a declining authority to procure a new home for their foreign fellow believers in the midst of the Lutheran people of their cities. At Celle, it was the wife of the Duke George William, Gleonote d'Olbreuse, herself a Huguenot, who opened to her countrymen the cities of

Celle and Luneburg. At Hanover, the monarch was the well-known Electress Sophia, daughter of the "Winter King," Frederic V. of the Palatinat, grand daughter of King James I., and mother of the first Hanoverian King of Great Britain and Ireland, George I. This princess was a firm adherent of the Reformed Creed, and granted to the Refugees all the benefits the congregations of Hanover and of Hameln were enjoying, while Frederic Christian, the Prince of Buckeburg, also adhered very decidedly to the Reformed Confession, though his subjects were attached to the Lutheran doctrines; thus the Huguenots obtained from the hands of their protectors the privilege of forming their churches thoroughly in accordance with the discipline of the French Reformed Church, and to manage their church affairs without being subject to any so-called Consistorial court. So it was stipulated expressly in the documents the settlers were provided with, and we may easily imagine what it was that induced the above-mentioned Princesses, as well as the Prince of Schoumberg-Lippe, not to submit their new subjects to the ecclesiastical courts of their countries. The positions in these courts were filled up by firm and narrow-minded Lutheran councillors, who had no heart for these martyrs, whom Rev. Joachim Westphal would style "martyrs of the devil," and so it seemed best to the protectors of the fugitives, to exempt them from any control whatever that those men might exercise in the affairs of the Reformed Churches.

SUCCESS IN PREACHING.

Every true preacher of the Gospel desires to preach with success; that is, he desires so to preach that his preaching shall accomplish the purpose for which it is intended. The end of preaching is the salvation of souls from sin, and the development and growth of the Christian life in believers. The preaching which attains to neither of these is preaching "falsely so-called." Of all the vain and empty things, preaching that fails of its purpose is the most conspicuous in vanity and emptiness. Of all the failures that are made, a failure in preaching is the most disastrous.

We do not presume to lay down a rule by following which any and every preacher will achieve success in his vocation, but we may be able to point to a successful preacher and call attention to something which he regarded as contributing to his success. A careful reading of the Acts of the Apostles leaves the impression that St. Paul was a successful preacher of the Gospel. The record shows upon its face that wherever he preached, whether at home among his own people or abroad among the Gentiles, success attended his preaching. His success, so far from inflating him with pride, was a matter of devout and humble gratitude and deep self-abasement. He says, "Now, thanks be unto God, which always causes us to triumph in Christ, and maketh manifest the savor of His knowledge by us in everyplace." And, remembering that the very possibility of success laid upon him an additional burden of responsibility, he cries out in inexpressible agony of soul, "Who is sufficient for these things?"

Of course, the subject-matter of preaching is of prime importance. Paul is careful to put himself on record in regard to this. He says on this point, "We preach not ourselves, but Christ Jesus the Lord." His long life, full of preaching, is in proof of how entirely self was eclipsed by the greater glories of his Lord. Long meditation on the splendid character and person of Christ, as revealed to him at his call to preach, crushed out of his heart all desire for self-exaltation, and filled him with restless anxiety to proclaim that person and character in every place and at every opportunity and to every individual. Christ in His humiliation, Christ in His risen glory, filled his great mind so full that there was no room in his thought for any other being. With utmost sincerity, with stern simplicity, with an utter abandonment of every other subject, his heroic spirit said, "We preach Christ Jesus our Lord."

Paul not only had the right subject-matter, but he held himself continually in closest sympathy with that subject-matter. Here he gives us the key to the effectiveness of preaching: "We having the same spirit of faith, according as it is written, I believed and therefore have I spoken; we also believe and therefore speak." "The spirit of faith" appropriated the subject-matter of his

preaching and made it a part of the life of his soul. As iron passes into the blood and gives vitality to the physical nature, so the subject-matter of preaching passed into his spiritual nature and energized all his speech. He took possession of the truth by means of his personal experience. His capital, as a preacher, was in the astounding fact, that by means of "the spirit of faith," the whole of theology had passed into his heart, and when he preached the Holy Spirit fused his intellectual force and his faith and his feeling into a stream of fire, which flashed light into dark minds and burnt its way into cold consciences. In Paul's case the energy of speech depended upon the energy of faith. He not only preached because he believed, but he preached as he believed.

"The spirit of faith" brought the power of Christ as a most vivid reality into his consciousness and lifted his soul up to that higher region, where the horizon of the sphere of the Gospel activity was lifted away, and little, insignificant Paul was lost amid the infinite reaches disclosed, and the whole human race came prominently into view as the object of Gospel effort. There is where his intense love for souls was born. He rejoiced in the fact, "He loved me and gave Himself for me"; but it was the sublime faith which he saw in Jesus "the Lamb of God which taketh away the sin of the world," which produced a love that expended itself in magnificent efforts for the salvation of men. He believed with power; he spoke with power. His preaching was a success because his faith was a success. So it must be with every successful preacher. The energy of speech is proportional to the energy of faith. The range of speech is commensurate with the sweep of faith. When the truth takes possession of the mind fully, and the heart believes it unwaveringly, the preaching will be a signal success — *New Orleans Advocate*.

ANSWERS TO PRAYER.

The difficulties which perplex us concerning prayer are all solvable through the one fact that God is our Father. We often pray for things we feel that we need, things we believe would make us of more use in the world and better Christians. When the answers do not come, and we grow discouraged, what remains to sustain our faith? There is an answer to this question which satisfies the Christian heart.

Our Saviour tells us to pray. He assures us that our prayers will be answered. "Ask, and ye shall receive," He says. He prayed—often, earnestly, persistently. He prayed alone in the night, sometimes all night long; in the presence of His disciples, and sometimes before the multitude.

He prefaced every prayer with the word Father. He taught His disciples to use the same Word. "When ye pray, say Our Father." He taught them also to pray in His name, which means in His spirit, taking His attitude toward His Father, as His disciple.

Any one who has known as a child what it is to trust a father and feel at home with him knows thereby, though it may be imperfectly, how God answers our prayers. The child asks often for things which seem to him to be for his good, but he is often denied or put off. Often he receives things he has not asked for, and finds them tokens of the father's thoughtful love; and all day and every day, he is, without his asking, included in the father's plans, is fed and clothed and educated for his life work, while associates are brought into contact with him whose friendship he learns to prize. In all these things he sees his father's thought. As he grows older he discovers, what could not earlier have been explained to him, that some things he wanted would have done him harm. Other things denied he has ceased to desire, and for others still he no longer grieves.

But he is not sorry he asked for all these things. Through every petition he has learned to know his father better, and his father knows him with an intimacy impossible except through such communion. He is sure that many things have been given to him which he could never have had, could never have been in a condition to receive, if he had not asked. In accepting the denial of other things he has shown a confidence in his father and a love for him which has gladdened his father's heart. Through asking and being denied, through asking and receiving and through giving, he and his father have been drawn

closer together, till now the greatest gift of all is the child's knowledge of it, and the privilege and power of loving him in return. Every step toward that gift, even though it caused suffering, was itself a gift.

Put ourselves in the place of the child, and God in the place of the father, and prayer in the place of asking, and we have the crown of Christian experience. No true prayer is ever in vain. It may not bring immediate and evident answer, but it is certain to bring its higher answer in that most precious intimacy with our Heavenly Father into which our Lord and Saviour introduces us, and which is the eternal joy of the redeemed.

PRISON LITERATURE.

It was while a prisoner at Rome that Paul wrote his epistles to the Colossians, to Philemon, to the Ephesians and to the Philippians. These letters show us something of the spirit that animated the apostle during his imprisonment. His heart was full of peace. He was conscious of his personal integrity and of his devotion to God; he was sure of the divine approval; consequently, a great peace and joy filled and thrilled his soul. This spirit dominates in all his letters.

Some of the best things Paul wrote were written while bound to the soldier that kept him. Some of the best things in Christian literature since Paul's day have been written under similar circumstances. What some one has called "the prison literature of the church" is full of the spirit of triumph. Savonarola, whose name makes Florence famous, wrote his matchless commentaries on the thirty-first and fifty-first Psalms while in prison. It was while a prisoner in the Tower of London that Francis Baker wrote the hymn beginning "Jerusalem, my happy home." Most of the letters of Samuel Butterford, unique for their unctious and holy rapture, were written from Aberdeen jail. George Wither, the Puritan poet, wrote many of his best pieces when in prison. James Montgomery composed many of the hymns which lead the devotions of the church to this day while confined in York castle. John Bunyan wrote "Pilgrim's Progress" in Bedford jail. William Tyndal, from Vilvorde jail, Anna Askew, from Smithfield, and Judson, from the Burmese prison, have written some of the most comforting and inspiring messages in all Christian literature. In all this do we see the power of faith in God. That faith paints a rainbow in every cloud. It causes a fountain to bubble up in every wilderness. It gives a song for every night.

THE DEVIL'S AIM.

BY REV. C. H. WETHERBE

It always has been a chief aim of the devil to prejudice people against the best of things, the best of Christians, the best of institutions and agencies. It is such as these that are the greatest obstacles to Satan's success. More than any other things, these stand in the way of his progress. And this is the way that evil men look at their interests. Take, for example, the men who are engaged in the liquor business. We all know that these men do all they can to prejudice people against the leaders in the temperance cause. It is the strong uncompromising temperance people who stand in the way of liquor sellers, and the latter are always striking their hardest blows upon those who are most successful in destroying their business.

Precisely so it is with the devil. He never bothers much with indifferent, inefficient professors of religion, for they do not bother him. Why need Satan worry himself about a merely formal professor of religion? None at all. It is they who are the truest to God that the devil seeks to prejudice the people of the world against. If he can somehow nullify their influence, if he can get some of his agents to scandalize their good name, if he can by some means throttle their power, he will certainly do so, and as soon as possible. If the devil can get a minister of the gospel into some disreputable position, or if he can compass the downfall of a deacon of the church, or can get a Sunday school superintendent to do some cheating on a large scale, he will make all the capital out of it that he possibly can, using the secular press to help him. The devil is always after big game. If Christianity were a bad institution the devil would never make such determined efforts as he does to besmirch and damage it.

INDUCTION OF REV. W. J. McCAUGHAN.

It was to have been expected St. Andrew's church, Toronto, accorded a reception to their new pastor, Rev. W. J. McCaughan, at once cordial and princely. The new pastor and his wife were



REV. W. J. McCAUGHAN, PASTOR ST. ANDREW'S CHURCH TORONTO.

met by an influential deputation, at Niagara Falls on Wednesday and escorted to the city where they were welcomed at the Queen's Hotel by the Session, Managers, and the Ladies' Reception Committee.

INFORMAL RECEPTION.

The rev. gentleman arrived on the 5 o'clock train, and notwithstanding the inclement weather there was a large company waiting at the Queens, among those present being Major and Mrs. Cosby, Mr. and Mrs. David Walker, Mr. and Mrs. J. W. Langmuir, Mr. and Mrs. George Keith, Mr. James Massie, Miss Massie, Miss Michie, Mr. J. Forbes Michie, Mrs. Lewis Moffatt, Mrs. John Wright, Dr. and Mrs. Stewart, Mr. R. J. Wylie, Miss Wylie, Mrs. K. M. Sutherland, Miss Sutherland, Mr. Hamilton Cassels, Mr. George Bell, Mr. Denny, Mr. and Mrs. J. Bryce Kay, ex-Ald. George McMurrich and Mrs. McMurrich, Mrs. Cecil Gibson, Mr. and Mrs. J. M. Alexander, Mr. and Mrs. A. McMichael, Mr. and Mrs. S. R. Hart, Dr. and Mrs. Riordan, Mrs. Small, Hon. Lyman Jones, Mrs. Jones and Miss Jones, Mr. J. Strachan, Rev. Mr. Bell (Newmarket), Mr. and Mrs. Alex. Frazer, Miss Melvin Jones, Mrs. Little, Mrs. Robert Davies, Mrs. William Christie, Mr. and Mrs. E. A. MacLaurin, Miss McArthur, Mr. B. H. Scott and many others.

The proceedings were absolutely informal, and partook entirely of the nature of a personal introduction, all ceremony and formality being left until the induction proceedings. One exceedingly pleasant feature was the presentation of a handsome bouquet of flowers to Mrs. McCaughan by Mrs. David Walker, and the kindly thoughtfulness of the act was greatly appreciated. Light refreshments were served to those present, and the function terminated about 5.30 o'clock.

INDUCTED AS PASTOR.

Presbytery convened at 2.30 o'clock on Thursday last in St. Andrew's church, Rev. Mr. Milne, presiding. Rev. R. C. Tibb read the formal declaration: The Presbytery of Toronto is now met and constituted for the purpose of inducting Rev. W. J. McCaughan into the pastoral charge of this congregation. If anyone has objection to offer to the life or doctrines of Mr. McCaughan, an opportunity is now given to appear before the Presbytery, and make statement of the same. Should no objection be offered the Presbytery will proceed without further delay.

On the platform beneath the pulpit sat the Moderator, Rev. J.

H. W. Milne; Rev. Dr. Mulligan, Rev. Prin. Cavan, Rev. Dr. Carmichael, and the clerk of Presbytery, Rev. R. O. Tibb.

There being no interruption the reading of the declaration was followed by the opening prayer by Rev. Prof. Ballantyne, who occupied the pulpit. The vast congregation heartily joined in the singing of the hymn "All people that on earth do dwell."

The Scripture reading, by Professor Ballantyne, was 1 Cor. iii. chap., and the second hymn, "Unto the hills around do I lift my longing eyes." Short prayers were offered by the officiating minister between the singing. The anthem, "God is a Spirit," was impressively rendered by the choir.

The sermon was preached by Rev. Professor Ballantyne on the foundation of the church: 1 Cor. iii. 4. The sermon was able and apt and concluded with the words: Many nominal Christians build with wood, hay, and stubble, because of a worldliness of heart or a hidden sin wilfully cherished. Some try to square their lives with those of other Christians instead of with that of Jesus Christ. Such build in vain. The members of this congregation, giving thanks for the glorious past of this church, remembering how faithfully were laid its foundations, must work on, faithful to its past, with a knowledge that there is nothing deficient in the building of which God is the architect and God is the builder.

The hymn, "The Church's one foundation," was most appropriately announced.

The clerk of Presbytery, Rev. R. C. Tibb, formerly narrated the events which had preceded the induction.

The Moderator then put the necessary questions and having been answered by Rev. W. J. McCaughan, the Rev. Dr. Milligan offered prayer, and the Moderator declared Rev. W. J. McCaughan duly inducted into the pastorate. He also warmly welcomed him to membership in the Toronto Presbytery. Taking the new pastor by the hand, the Moderator added, "May God abundantly bless you!"

While the anthem, "God bless you and keep you," was being sung the members of the Presbytery

left their seats in the front pews and individually welcomed the new pastor.

Rev. Principal Cavan then gave the charge to the minister. Rev. W. J. McCaughan sat on the platform near the eloquent principal. Principal Cavan welcomed the new pastor to the country very heartily, for one reason because of the deep interest always taken by the Church from which he came in the great work of the Presbyterian Church in Canada, and the way in which the Church in Ireland has so generously contributed to the cause in this country, especially in behalf of Home Missions. He would say to the new pastor, "Take heed to thyself and to the doctrine continuing therein, for thereby thou shalt save thyself and them that hear thee." The greater part of the duty of the Christian minister consists in teaching. He is pre-eminently a teacher. His teaching may take the form of exhortation, comfort, or even rebuke. First, as to the matter to be taught. It is the duty of the Christian minister to preach this doctrine fully, all parts of it, everything that appertains to it. He must preach with authority. That does not imply pretensions to infallibility, or even to better judgment than many of those who hear. It is not to be dogmatic, but preaching with authority is to deliver the divine message in the spirit of an ambassador. The true ideal of the preacher was the apostle who besought with tears. The Christian Minister should preach with tenderness, gentleness, and sympathetic affection, with love; as a fellow-sinner preaching to fellow-sinners. As himself having a soul to be saved, and in that fact consists the solemnity of this induction service for him unspeakably sad would it be if a Christian minister should have in the end to say, "Mine own vineyard, I have not kept." A minister cannot preach well unless his own soul is constantly cared for. He cannot preach truly without strong faith. He must cultivate all the virtues by frequent prayer, reading, and holy meditation.

Those who knew the late pastor, so greatly beloved by this congregation and by all those who met him in the ministry knew that he carried his congregation in his heart. While he wrought for them with a marvellous intensity, he was constantly seeking to make his congregation a vital and effective power in the whole Church, and in this his congregation closely followed him. "Follow that eminent man," said Principal Cavan to Rev. Mr. McCaughan, "in that regard, and thus assist in developing the large work in the Church in this new country. In so living and teaching you will save your

own soul. May you, my dear brother, and all of us, be able to present ourselves before those eyes, which are as a flaming fire, with joy, and not with grief, as having turned many to righteousness." Statesmanship and the highest work in the secular world are all auxiliary to the Christian ministry. It is the highest of callings, because its duty is to prepare men for the Kingdom of God.

Rev. Dr. Carmichael, in a solemn charge to the members and adherents, referred impressively to his induction over a quarter of a century ago in the little edifice on Church street, of him, the thought of whom caused the longing for "the touch of the vanished hand, and the sound of a voice that is still." He exhorted the congregation to loyalty to their new pastor, and sympathy with him.

Principal Caven pronounced the benediction. As the congregation filed out they were introduced to their new pastor by Rev. Dr. Milligan and Mr. A. F. Maclean.

RECEIVED BY THE CONGREGATION.

The public reception was attended by a congregation which again tested the spacious capacity of St. Andrew's Church. An appropriate and finely-rendered organ recital by Mr. E. Fisher, who so acceptably accompanied the singing in the afternoon, preceded the formal programme. At 8 o'clock the chairman of the Board of Managers, Mr. J. W. Langmuir, led the way from the lecture-room to the platform, followed by Rev. Principal Caven, Rev. Dr. Gregg, Rev. Dr. Milligan, Rev. Principal Grant, of Queen's University; Rev. W. J. McCaughan, Rev. Dr. Potts, Rev. Dr. Thomas, Rev. Principal Sheraton, of Wycliffe College; and Rev. Dr. Hunter.

The chairman briefly alluded to the many encomiums which had been received from Rev. W. J. McCaughan's former ministerial and other associates in Belfast, and heartily welcomed him to the pastorate.

Rev. Dr. Milligan, on behalf of the Ministerial Association, spoke in his happiest vein. He described the Ministerial Association in humorous style, and expressed his confidence that it would afford some scope for Rev. Mr. McCaughan's social, intellectual, and ministerial capacities. Very effective was Dr. Milligan's sudden change from the humorous to the eloquently pathetic as he pictured Rev. D. J. Macdonnell in the association, and in the ministry of this city, and he quoted the almost dying words of the late Rev. Mr. Mutch, who only a few days ago spoke of the unity and brotherly feeling of the ministerial brethren of this city.

Rev. Principal Sheraton, of Wycliffe College, said that he was glad and thankful to add his word of welcome. He had loving remembrances of the beloved pastor who had been taken from them, and he was glad that they had found a worthy successor. He was glad of every accession to the strength of the great Presbyterian Church. He rejoiced to see her get new force and vigor. The community owed much to Presbyterianism—to that solidity, and that strong, sturdy sense of righteousness which characterized its adherents in Scotland, and the North of Ireland, and which had been transmitted to this country.

Rev. John Potts, D. D., would not attempt to pronounce the name of the beloved brother from Belfast until he had had a year or so to acquire familiarity with it. (Laughter.) All the Irish papers he was now getting teemed with his praise, and hoped that he would fill an important place in the Dominion, which, added

Dr. Potts, "I prophecy that he will." Dr. Potts spoke of the similarity in loyalty, especially on 12th July—(laughter)—between Toronto and Belfast. He was glad that St. Andrew's had sent to the North of Ireland for a minister, for the Scotch Presbyterians were but babes in doctrine and theology compared with those of the North of Ireland. He knew, because he hailed from there himself. The pulpit of St. Andrew's had been filled by one of the noblest men of God that had ever stood in any pulpit. He would ask nothing better for their new pastor than that he should be sustained by the same confidence and love as was accorded to his illustrious predecessor.

Rev. Dr. Thomas said that a man stood a poor chance in Toronto in the ministry unless he was born in Scotland or the North of Ireland. It was of no value to have been born in Wales. (Laughter.) When he came to Toronto some fifteen years ago, he was impressed with the deepest admiration for the late pastor of St. Andrew's, for his attainments, his manly independence, and broad charity, which "have left an impression," proceeded Dr. Thomas, "upon my heart, the charm of which is in my soul to-night. No man could desire a more magnificent opportunity than that which now presented itself to their new pastor, and one which he would doubtless fully appreciate."

While Dr. Thomas was speaking, Rev. Prof. Clark, of Trinity University, arrived, and was escorted to the platform.

Rev. Principal Grant of Queen's University, said that when invited to do so he was heartily willing to travel two hundred miles to look into the face and say a word of welcome to the man who was to succeed the man whom he had loved the most of any man in Canada. This meeting was as much a tribute to him as it was a welcome to his successor, and his successor will not think it strange that the thoughts of most of those present were chiefly fixed upon the past. Rev. Mr. McCaughan had an exceedingly difficult task before him. The new and the late pastor were very different types of men. It was well that such was the case, God reveals Himself in many ways, lest one good custom should corrupt the world." We Canadians are glad to welcome good men from all parts of the Empire, on the one condition that they become Canadians—(applause)—prepared to do their part to advance the progress of the Christian Church and to build up a great Canadian nation that shall be forever an integral part of the great British Empire. Mr. McCaughan had come from Belfast, but he was still a member of the same old historic, true apostolic Church, he had not had to change his flag, neither had he to forego his nationality. On every national holiday he will see proudly flying from the solid tower of St. Andrew's the flag under which he had always lived, and the people of Canada only asked him to accept them in the same kind, cordial way that they had welcomed him.

Mr. Massie very gracefully then presented the new pastor with the gown and robes, reading a very tastefully worded address on behalf of the ladies of the congregation, by whom the gown was presented.

Rev. W. J. McCaughan, attired in his new gown, was very warmly applauded, as he stepped to the front of the platform to address his new congregation. His winning smile and tender accent as he commenced to speak evidently touched the assemblage, as he was listened to with the closest attention. He briefly

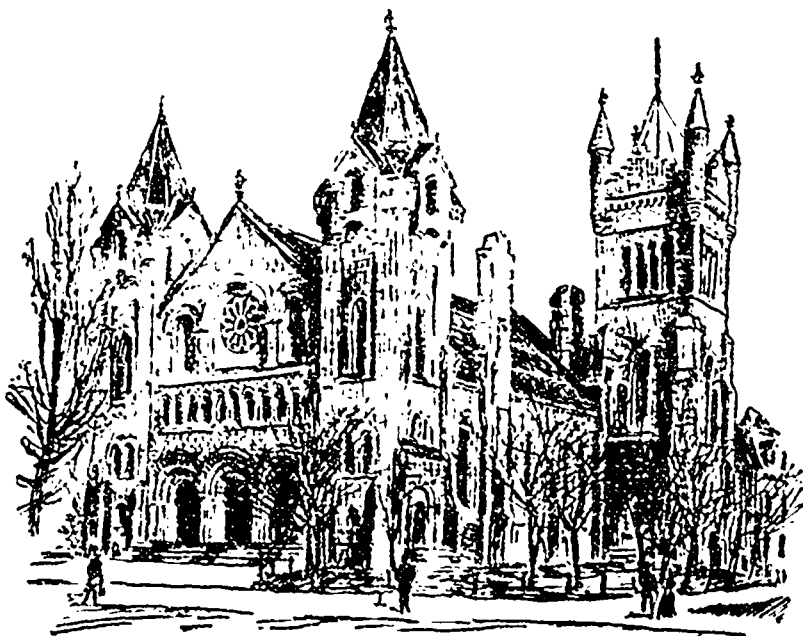
expressed thanks for the kindnesses which had already been showered upon him. It was not with St. Andrew's congregation a case of "The King is dead, long live the King," and with the gesture and tone of the natural orator he said:—"It speaks well for my own future in this congregation that although my predecessor has been gone some time, his work for them has not been forgotten, and will not be forgotten while any of them remain, or while this church remains, and his lasting monument will be the work he did for Christ and the community.

This closed the formal programme. A delightful reception was then held. Hundreds of members and friends of the congregation were presented to Mr. and Mrs. McCaughan in the lecture-room, and were afterwards served with refreshments by the ladies of the congregation in the church parlors. An incident of the reception was the attractiveness to all of the large framed portrait of the late pastor displayed in the parlours, and lovingly entwined with evergreens.

R. S. RECEPTION.

On Friday evening the teachers and children attending the Sabbath school connected with the congregation, received Mr. McCaughan and made his acquaintance.

On Sabbath last he was introduced to the congregation by the Rev. Emeritus Professor Gregg, D. D., and preached to congregations which taxed the seating capacity of the church while hundreds were unable to obtain admittance.



ST. ANDREW'S CHURCH, TORONTO.

THE HOME CIRCLE.

WALKING BY FAITH.

If I could feel my hand, dear Lord, in Thine
And surely know
That I was walking in the light divine
Through weal or woe;

If I could hear Thy voice in accents sweet
But plainly say,
To guide my groping, wandering feet,
"This is the way,"

I would so gladly walk therein; but now
I cannot see.
O, give me, Lord, the faith to humbly bow
And trust in Thee!

There is no faith in seeing. Were we led
Like children here,
And lifted over rock and river bed,
No care, no fear,

We should be useless in the busy throng,
Life's work undone;
Lord, make us brave and earnest, in faith strong,
Till heaven is won.

"THE CHRISTIAN AND HIS CROSS."

"His cross"—his own, not chosen by himself, but the cross God has selected specially for him, the cross which alone suits his character. Perhaps you think your brother's cross would suit you better. But you err. The cross you require is your own. Were it lighter it would not be sufficient for thee, were it heavier it would weigh thee down. This truth is clearly brought out in Chamisso's beautiful little poem.

"I sighed," it says, "beneath the cross that God had given me to carry, and while murmuring fell into a deep sleep. Suddenly I became bright around me, and I saw the Lord Jesus standing at my side. He said, 'Thou art discontented with the cross that I have chosen for thee. Wouldst thou like to choose another?' Delighted and astonished, I said 'Yes.' I eagerly followed Him, and I soon found myself in the middle of a quantity of crosses of various sizes and beauty. 'Choose,' said my Heavenly Guide, who had so shortly before freed me from my cross. 'You can take which you will.' The choice was not difficult to make. From the first I had been attracted by a golden cross, which sparkled beyond all the others. 'This,' I thought to myself, 'is much more beautiful than mine,' and I hastened to seize it, but, to my astonishment, I found it so heavy that I could not move it. 'Now, this will be lighter,' I cried, and I seized another cross, which I could easily lift. It looked lovely, and seemed composed of twisted branches, with exquisite flowers twined among them; but it had scarcely touched my shoulder when I screamed and let it fall. The flowers concealed prickly thorns, which penetrated my flesh. I turned to the Lord and asked if it were necessary that I should choose a cross? He answered softly, 'No cross, no crown.' So I again began to seek. I took up a cross which at first seemed very pleasant, but soon I reeled under the burden, which became heavier every moment. I tried another, but it also I had to throw away. At length I saw another that seemed of moderate weight. There was nothing conspicuous about it, but the longer I carried it the better it suited my strength and my shoulders, so I begged the Lord that I might keep it. He allowed me, and we went on our way.

I laughed beneath my burden, quite happy that I had had the privilege of choosing. When nearing my house my Guide stood still, and, pointing to the cross, said—'Examine it narrowly; do you not know it?' I looked at it a moment; it was my old cross!"

Beloved reader, this dream concerns all of us. The cross that God has chosen for us is the very one that we would have chosen had we known ourselves as God knew us, and loved ourselves as God loved us. The burden which He lays upon us will not retard our progress; on the contrary, it will further it. "Via crucis—via lucis," says an old church father, and not only the Holy Scriptures, but experience testifies to the truth of these words. "The path of the Cross is the way to light,"—but on one condition, viz., that in carrying our cross we follow Jesus, for the light comes from Him, not from the cross.

WHAT MAKES A HOME.

It has been well said that while a man can build a house, only a woman can make a home. Stone, plate glass and splendid furnishings dazzle the eye, yet the most costly mansion without the subtle, undefinable influence of a womanly woman and the bright faces and happy laughter of children, is more barren of heart-com-

fort and cheer than the most scantily furnished rooms of the poorest laborer, where these are present.

Only a woman—a good, gentle woman—as God intended all women to be, can make in its true sense a home, and imbue the surroundings with her own personality. All who cross her threshold have a consciousness of reposeful satisfaction, even without knowing exactly why.

A woman's highest ambition should be to make her home an attractive haven of rest for husband and children. The wise, loving wife will make herself as familiar as possible with her husband's business, intellectual and social interests, that she may be his most companionable friend and advisor.

She will study to win the complete confidence of her children and teach them to make her the recipient of all their childish confidences. They will be taught to know that no matter what the fault committed, they have half-atoned by confessing, and that from her they will always receive sympathy and love, and just correction.

Such a woman will know that example and not precept is the potent influence. If she wishes the inmates of her household to be truthful, she must be careful to prune all exaggeration from her own speech. She must herself be neat and orderly, if she wishes to insure these qualities in her family. She will not think it economy to serve cheap meals on coarse crockery, while the shelves of the china closet are loaded with delicate, French ware, used only when visitors are present. Indeed, she will know that it is necessary to a good mental and physical condition that the body be properly nourished by well cooked, nutritious food of the best quality; and that by arranging her table in the daintiest manner possible to her means, she infuses a refined taste into her children.

She realizes that a proper care for personal appearance is not vanity, but indicative of self-respect and consideration for others. Does a man have less fastidious tastes and lose his regard for the pleasing appearance of the woman he loves because he is married? The thoughtful woman will answer, from her own experience, with a decided negative. A husband likes to see his wife becomingly attired, even if he does not say much on the subject. To make her husband and children happy, to shape the malleable minds of her children, and to fit them to fill a noble sphere of usefulness in whatever position of life providence may place them is high or noble ambition enough, and the woman who reaches such an aim has brought a foretaste of heaven into her world.

A MOTHER'S SYMPATHY.

A little girl once followed the work-men from her father's grounds when they went home to their dinner, because she was very fond of a kind old man who was one of them. When he looked from his door he saw her sitting on a log waiting for him, and invited her to go into the cottage. She looked in, saw the strange faces around the table and hesitated. When he urged her, she raised her sweet face and inquired:

"Is there any mother here?"

"Yes, my dear, there's a mother here," he answered.

"O, then I'll go in; for I'm not afraid if there's a mother there!"

Her child's experience had told her she could place confidence in a mother's sympathy. A home may be small and mean, but if it is the shrine of a mother's love it is a happier place than a place would be without this blessed presence.

"JESUS IS ALL I WANT."

Walking over the field of battle shortly after a severe fight, a chaplain stepped up to a wounded soldier lying on the ground, apparently in severe pain, and said: "Can I do anything for you?"

"Oh, no," replied the soldier, "I want nothing. I have Jesus here with me."

"But," said the chaplain, "you can't live but a few minutes longer."

"I know it, but I am in perfect peace. I have no fear of death. Please put my blanket over me and cover my face, and let me shut out all but Jesus; and so let me die."

Wonderful words! "I want nothing!" How rich the dying soldier! Go and gaze upon the touching scene. See! There he lies with his mangled body bathed in his own blood, and wrapped in a thin blanket; and yet he says "I want nothing." No earthly friend is near; not a prayer was offered for him; not a tear was shed over him; not an emotion of sympathy to console him; and yet the warm response rises from his gushing heart, "I want nothing"—nothing in this world. And why? His soul, his heart was full of Jesus. "I have Jesus here, and He is all I want!" Oh, what a rich possession! What an all-sufficient portion! Where is the worldling that can say as much? Search creation through, explore its heights, fathom its depths, ascend all thrones, muster all millionaires, and where can you find one out of Christ that can say "I have all I want!"

THE LITTLE FOLK.

THE WONDERFUL LAMP.

A poorly-dressed errand boy was carefully marking the text, "Thy word is a lamp unto my feet," on a gate with a piece of white chalk. So absorbed was he with his writing that he never noticed a kind-looking old gentleman, who, after walking slowly past twice, returned and stood behind him carefully watching his movements.

"M-y," said the boy, repeating the letters aloud as he formed them with care; "f-double o-t, feet."

"Well done, little lad, well done!" said the old gentleman, with a smile. "Where did you learn that?"

"At our Sunday school, sir," replied the boy, half-frightened, and thinking that the old gentleman was going to deliver him up to the police for writing on the gate.

"Don't run away; I'm not going to hurt you. What is your name?"

"Nicholas."

"Nicholas what?"

"Nicholas Lambert, sir."

"You are an errand boy, I see; isn't that your basket?"

"Yes, sir."

"So you learned that text at the Sunday school. Do you know what it means?"

"Well, not quite, sir," said Nicholas.

"What is a lamp?"

"A lamp? Why, a lamp—a thing that gives light."

"And what is the word that the text speaks of, do you think?"

"The Bible, sir."

"That's right. Now, how can the Bible be a lamp and give light?"

"I don't know, 'less you set it afire," said Nicholas.

"There's a better way than that, my lad. Suppose you were going down some lonely lane on a dark night, with an unlighted lamp in your hand, and a box of matches in your pocket, what would you do?"

"Why, light the lamp, sir," replied Nicholas, evidently surprised that any one should ask such a foolish question.

"What would you light it for?"

"To show me the road, sir."

"Very well. Now suppose you were walking behind me one day, and saw me drop a shilling, what would you do?"

"Pick it up and give it to you again, sir."

"Wouldn't you want to keep it for yourself?"

Nicholas hesitated; but he saw a smile on the old gentleman's face, and, with an answering one on his own, he said:

"I should want to, sir; but I shouldn't do it."

"Why not?"

"Because it would be stealing."

"How do you know?"

"It would be taking what wasn't my own, and the Bible says we are not to steal."

"Oh!" said the gentleman; "so it's the Bible that makes you honest, is it?"

"Yes, sir."

"If you had never heard of the Bible, you would steal, I suppose?"

"Lots of boys do," said Nicholas, hanging his head.

"And the Bible shows you the right and safe path, the path of honesty?"

"Like the lamp!" said Nicholas, seeing now what all these questions meant. "Is that what the text means?"

"Yes; there is always light in the Bible to show us where to tread. But suppose you kept the slide over the lamp, would it be of any use?"

"No; there would be no light, sir."

"Neither will the Bible give us light if we keep the slide down. How can you keep the Bible slide down?"

"By keeping it shut, and not reading it," said Nicholas doubtfully.

"That's it. Now, my lad, do you think it worth while to take this good old lamp and let it light you through life?"

"Yes, sir."

"Do you think you would be safer with it?"

"Yes, sir."

"Why?"

"Because if I'm honest, I shan't stand any chance of going to prison."

"And what else?"

Nicholas thought for a few minutes.

"If I mind the Bible, I shall go to heaven," he said at last.

"Yes; that's the best reason for taking the lamp. It will light you right into heaven. Good-bye, my lad, Here's a shilling for you, and mind you keep the slide up."

"Sir," said Nicholas, grasping the shilling and touching his cap, "I'll mind."

THE BIBLE CLASS.

JESUS CHRIST THE FULFILMENT OF PROPHECY.

(For April 11th.)*

BY REV. PHILIP A. NORDELL, D. D.

Moses was forty years of age when his training began, and an old man of eighty when the Lord called him into his life work. Saul was thirty years, or over, when converted, and notwithstanding his possession of the best culture that his time and nation could give the Lord added ten years more of preparation for the special work to which he had been called. God can take a man out of the midst of his secular work, as He took Amos from following the flock, and send him on a special mission with a definite message. But when He appoints a man to a work that is to tell on future ages He never begrudges the time or training necessary to qualify him for the task. Paul's work was many-sided, and in importance next, perhaps, to that of the Master Himself. His training terminated at length, and his predestinated career began. He was "a chosen vessel" that God filled with more toil and crowned with more sufferings than have probably fallen to the lot of any other man. Would he have hesitated had he foreseen it all? Not for an instant. He took pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses for Christ's sake.

THE BEGINNING OF CHRISTIAN MISSIONS.

Notice that God had prepared a church to send an Apostle to the Gentiles, as well as an Apostle to be sent. This call did not come to the mother Church in Jerusalem which was held in the trammels of intense national prejudices, but to the liberal church at Antioch already composed in large part of those who had been won directly from heathenism. Here where the conversion of the Gentiles had already been in successful operation the question would naturally occur whether the publication of the Gospel among the heathen nations ought not to be undertaken as a direct work of the Church. This question could not have arisen at Jerusalem. At Antioch it was made a subject of prayer for divine illumination. When the Church was thus looking to the Lord for light and guidance the firm conviction was imparted by the Holy Spirit that this work was in harmony with the purpose of God, and that Barnabas and Saul were the chosen instruments for its accomplishment.

It was natural that they should go to Cyprus, the home of Barnabas rather than to Tarsus where Saul had already labored without apparent success. Nothing noteworthy occurred during their tour of the island until they reached its farther extremity, where the conversion of the proconsul and the discomfiture of Elymas the sorcerer signaled the power of the Gospel. Hence forth Saul is known by his Roman name Paul. Crossing over to the mainland they pushed inland from the malarial coast towns and reached Pisidian Antioch, a large and flourishing city, the administrative centre of the "region" in which it was located. Here they found a considerable Jewish population and at once began preaching in the synagogues.

This shows that from the outset Paul pursued a well considered plan in his missionary operations. He always chose the conspicuous centers of Graeco-Roman civilization along the great lines of communication between the west and the east as the centers of his own work. The great cities were the strategic points to be captured first in capturing the world for Christ. From them the leavening influence would be sure to permeate the surrounding country. Though his mission was directed to the Gentiles he seems rarely, if ever, to have begun his work among them, but among his own countrymen, the Jews, whom the instinct of trade had attracted in large numbers into almost every province of the Roman empire. This enabled him to secure a footing even though his work among them might be largely defeated by their inveterate prejudices. For, attached to almost every synagogue, a considerable number of proselytes would be found who would be more accessible by the Gospel than the Jews. The relationships of these proselytes in turn ramified throughout the purely Gentile population, so that when Paul was driven from the synagogues the way would be prepared for the acceptance of his message among the heathen.

MESSIANIC PROPHECY FULFILLED IN JESUS.

Paul's address to the Jews in Pisidian Antioch related to the fulfilment of Messianic prophecies of the Old Testament in Jesus of Nazareth, who had been crucified, but whom God had raised from the dead. Through Him Paul proclaimed the forgiveness of sin on the simple condition of faith, and a justification unattainable by the Mosaic law. In thus appealing to Messianic prophecy Paul plucked as it were, the very blossom and fruit of the Old Testament religion.

*An Exposition of Lesson 16 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

Prophecy was a living organism unfolded from certain germinal ideas included in the pre-prophetic religion of Israel. However varied the forms assumed by these ideas in their progressive development, the essential root thoughts were always the same. The chief of these ideas were those of the covenant, the kingdom of God, and the theocratic kingship. The first of these was fundamental. Jehovah had chosen Israel from among all the nations to be His peculiar people. In the covenant made with Abraham and his seed, the sign of which was borne by every Israelite, the nation had chosen Jehovah as their God. The separation of Israel from the nations was effected by lifting them out of their natural connection with the sinful world into the sphere of God's holiness. This Abrahamic covenant became prophetic of a new and better covenant made with a holy people gathered out of all the nations of the earth; the Hebrew monarchy foreshadowed the kingdom of God founded on truth and righteousness; the anointed Israelitish king was a type of that coming Messianic King who should sit on His throne forever. Every deliverance of the nation from temporal defect and disaster told of that greater deliverance from the power of sin and death mediated by the Messianic King who lays the foundation of the kingdom in His own death, and who is raised by the power of God to eternal victory, glory and dominion. In Jesus of Nazareth, and in the spiritual kingdom founded by Him, these Messianic prophecies were realized. They were God's promises of redemption for humanity.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON II.—CONVERSION OF CORNELIUS.—APRIL 11.

(Acts x. 30-44.)

GOLDEN TEXT—"Whosoever believeth on him shall receive remission of sins."—Acts x. 43.

TIME AND PLACE—A. D. 40. Caesarea.

INTRODUCTION.—Our last lesson left Peter sojourning in the city of Joppa. We have every reason to suppose that during his abode in Joppa he was engaged in the apostolic work of preaching the Gospel. While still a guest with Simon the tanner, a vision was sent to him which was designed to remove Jewish prejudice, and open the way for the preaching of the Gospel to the Gentiles. For an account of this vision see verses 9-20. About two days before this vision of Peter's, Cornelius, a devout Roman centurion, stationed at Caesarea, also saw a vision, which he relates in the present lesson.

VERSE BY VERSE.—V. 30. "Cornelius."—A Roman centurion, or captain, stationed at Caesarea. "This hour."—The hour of the meeting. "Ninth hour."—Three o'clock in the afternoon. "I prayed."—The answer given to his prayer shows that he asked for more light, for peace, and forgiveness of sins. "A man."—An angel. (See verse 3.) "Stood before me."—This is not said to be a dream, it is an open vision.

V. 31. "Alms."—Gifts of charity, etc. "Had in remembrance."—They were noted, they were not forgotten.

V. 32. "Joppa."—The seaport of Jerusalem, thirty-five miles south of Caesarea. "Simon."—The Apostle Peter, who had been preaching in Joppa. "Shall speak to thee."—That is, would tell him what he desired to know as to the great salvation. (See verse 6, also chap. xi. 14.)

V. 33. "All here present."—The household of Cornelius and his friends seem to have been gathered to hear Peter. "Before God."—In the presence of God. "Commanded thee of God."—He had no doubt that Peter had received a message from God.

V. 34. "I perceive."—This he had been brought to see by his vision at Joppa. "No respecter of persons."—Shows no favor to one above another because of race, or rank or country.

V. 35. "Feareth him and worketh righteousness."—This includes obedience to the law of God in the ten commandments. "Accepted with him."—Whether Jew or Gentile.

V. 36. "The Word."—The Gospel of Jesus Christ. "Sent unto the children of Israel."—It was sent to them first.

V. 37. "That Word ye know."—Implying that Cornelius and his friends had some knowledge of the life and work of Jesus Christ.

V. 39. "We."—Peter and his fellow-disciples "Witnesses."—They had seen the work of Jesus, and they bore testimony to the facts.

V. 42. "Commanded us."—When he gave the great commission, "Go ye into all the world," etc. "To preach."—His gospel. "To testify."—To bear witness to Jesus' life, death, and resurrection, but also to give testimony to the great truth that he is Judge of the quick and dead. "Quick."—The living. He is now the Judge of the living, he will judge all men at the last day.

V. 43. "To him give all the prophets witness."—In their

prophecies of His Work and the promise of forgiveness through Him. V. 44. "The Holy Ghost fell on them."—The same gift, accompanied by the same manifestations as on the Day of Pentecost.

THOUGHTS.—The Assembly gathered by Cornelius to hear the message of grace from Peter, the servant of Jesus Christ, was a model audience. It was composed of the friends and neighbors of Cornelius. There were no frivolous spirits among the listeners. They did not come to see or to be seen, to be entertained or amused, but to hear and to be edified. They did not come to hear the eloquence of the messenger, but to hear the message of peace. Their minds were untrammelled by prejudices, unbiassed by dogmas, and unfettered by unbelief. They were neither Jews nor Christians. With prepared hearts and reverent spirits, they were with one accord in one place. They were on time. They were waiting for Peter, and not Peter for them. There was no coming in during the service, disturbing both preacher and hearers. Their eyes were focused upon the preacher, and their ears attent to the Word. They could tell what the subject was when they got home. They received with meekness and faith the engrafted word. Cornelius had made himself ready to hear from God. He also had prepared for such a service. He was fasting, praying and earnestly supplicating at the time when by an open vision the angel's words of assurance and of direction came to him.

The sermon Peter preached was evangelical. He preached Christ, not theology, not creeds. Jesus of Nazareth, the anointed of God, was his theme. He shows that his mission was divine in its origin, redemptive in its purpose, universal in its application, and righteous in its final results. "He tells of the dignity of his person, the perfection of his character, the fulness of his grace and the suitableness of his salvation." In Peter's address, Christ is presented as our prophet, priest and king. He specifies five things respecting Him. His mediatorial qualifications, the activity and beneficence of His life, the fact of His ignominious death, the power of His resurrection, and the extent of His dominion. This is the summary of the gospel. The best sermon is that which is fullest of Christ.

The effect of this sermon was wonderful, for the Holy Ghost fell on them which heard the Word. This was the divine indorsement of Peter's preaching. "The Gospel is the channel through which the Holy Spirit flows into the soul, the chariot on which the divine conqueror goes forth to crush the soul's enemies, and to bring it forth to freedom, light and glory." God works through all nature for various purposes, but for salvation he works through the Word. It produced in this audience both miraculous and moral effects. "They spake with tongues, and magnified God." They were saved to the uttermost. Sinners were converted, hearts were melted, and the believers were baptized with power. "This Pentecost of the Gentiles proved their right to an unquestioned place in the brotherhood of the saints."

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—Visions of Cornelius and Peter—Acts x. 1-18.

Second Day—Visit of Peter to Cornelius—Acts x. 19-33.

Third Day—Conversion of Cornelius—Acts x. 34-48.

Fourth Day—Another Centurion's Great Faith—Luke vii. 1-10.

Fifth Day—The Promise to Abraham's Seed—Gen. xii. 1-7 xvii 1-8.

Sixth Day—All believers Abraham's Children—Gal. iii. 7-29

PRAYER MEETING TOPIC, April 11—THE WORK ABROAD: OUR FOREIGN FIELD—Isa. xlix. 1-12.—(A missionary topic.)

CHINA'S NEED.

"O church of the living God!
Awake from thy sinful sleep!
Dost thou not hear yon awful cry
Still sounding o'er the deep?
Is it naught that one out of every three
Of all the human race
Should in China die having never heard
The Gospel of God's grace?
Canst thou shut thine ear to the awful sound,
The voice of thy brother's blood?
A million a month in China
Are dying without God."

FOREIGN MISSIONS.

THE SAVIOUR'S SORROW. Jesus Christ came into the world 1900 years ago and supplied the remedy for the world's salvation, yet 1900 years have gone and about 80,000 souls per day are passing into eternity who have never heard of a Redeemer. Jesus wept over Jerusalem. If one impenitent city moved Him to tears, what must be His sorrow over the Empire of China with 403,000,000, and the continent of Africa with 200,000,000, and India with

387,000,000, in each of which the work of evangelization has but begun! Is not the sorrow of the Saviour real? Is the loss of a soul not a real loss? Was not the sacrifice of Christ, a real sacrifice? It seems as if the church did not regard seriously these matters, as if the world might have got on without the death of Christ, that is added sorrow to Him who sees the danger and made the sacrifice.

THE CHURCH'S SHAME. The consumers of liquors and tobacco in the United States and Canada alone spend more in these commodities in three months than all the Christians of all lands have put into the foreign mission enterprise during the whole century. What is true of liquors and tobacco, is true of many other useless expenditures. The lust of the flesh, the lust of the eye and the pride of life, rule the world and even the church to such an extent that the awfulness of these facts is not appreciated.

The same unworthy spirit appears in the relative expenditures on even Christian work. Of all the money spent on Christian work about 5 per cent goes to Foreign Missions, and yet whilst China alone has 400,000,000, Canada has only 5,000,000, the United States 65,000,000, and Great Britain only 40,000,000. Are the souls of Chinese of so much less value than the souls of Europeans?

The Province of Ontario, alone with a population of only 2,200,000 has 2,864 Protestant ministers, whilst China has only about 1700 missionaries including men and women, ordained and undordained.

This would not be so sad if all in Ontario were needed, but it is well known that they are not. In multitudes of centres churches are contending against each other, more than against the world, the flesh and the Devil.

Is it not a burning shame that these things should be so?

THE CHURCHES DANGER. The wages of sin is death. It is as true of Communities as of individuals. The Spirit of God is grieved by disobedience. The churches of Asia were abandoned and the candle-stick removed because of their sin. In order to save ourselves it is necessary to try and send the Gospel abroad. The call is loud and clear. In answer to prayer the whole world is open to the missionary.

In answer to prayer volunteers are offering for the work. The Church at Home, feels that she has no place for all the candidates for the ministry who are offering themselves. What is wanted?

Only the consecration of wealth, in order that these may be sent forth where the need is greatest.

The Lord has answered prayer.

If the church refuses to enter in, the latter end may be worse than the first.

OUR MISSIONS. What response is our Church giving to this call? It is not intended here to give an outline of the different missions of our own church.

That is done in the booklet entitled "Abstract and appeal," issued by the Rev. R. P. MacKay, secretary of the Foreign Mission Committee, which can be had on application.

Suffice it to say here that we have missions in the New Hebrides, Trinidad, Formosa, Honan, Central India, and amongst the Chinese and Indians in our own country. In all these points we have about 90 missionaries labouring amongst a total population of about 18,000,000 of souls.

In the half of the Province of Central India occupied by our missionaries there are nearly 16000 villages, all of which are accessible. In each of these a congregation of Christians might be organized had we the ability to send agents amongst them. "How can they believe in Him of whom they have not heard and how can they hear without a preacher?"

If we could but send all who are applying to be sent the staff would be greatly increased and Christ would be glorified.

FINANCES. It is known to our young people that the Foreign Mission Committee is harassed by a deficit. They cut down the work in India this year, in order to make ends meet, work that it took years to establish and with great difficulty, was discontinued.

Again the cut in the estimates is to be made deeper unless the revenue comes up to the expenditure. The Committee has asked for a week of self-denial—and the results of that effort will soon be known. There can be no more practical question for the Young People of the church to consider than their duty in this crisis.

Let them survey the field, contemplate the need, and then decide whether they can stand by and allow a reduction of the work. Will the response not be ready and emphatic that the church must not do less but more? Let "expansion" not "reduction" be the watch-cry. No church will ever lose, but in every way gain by earnest effort to carry out the divine commission. "The world for Christ."

PRAYER. More even than money do we need prayer. The fact that the church is not awake is proof that the church is not praying as she ought.

In this respect again and especially could the young people bless themselves and bless the world. "Pray ye therefore the Lord of the harvest that He would send forth labourers into the harvest."

OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterian and Synodical Committee. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2465, Toronto, Ont.

SOUL-WINNING.

A Message to the Young.

BY REV. F. D. MEYER, D. D.

"He that winneth souls is wise." It is a wise thing to win a soul, because the soul alone, of all created things, is destined to abide. Work wrought on every other fabric beside will perish in the last conflagration; the heavens shall melt with fervent heat, the earth and all the works thereof shall be burned up, the rocks on which men have engraved their names will become liquid, bronzes, gold, silver, with their epitaphs, will dissolve, the soul alone will outlive the pyramids, the Sphinx, the rocks, the earth, the sun and stars; and therefore, if we desire to do work which will last, it is a wise thing to do it for the soul. Win a soul for God, and you have set in motion impulses which will vibrate when Time is a memory, a bubble on the ocean of eternity. Here is a truth for the earnest contemplation of every Christian Endeavorer.

Around the base of the dome of St. Paul's Cathedral this inscription is written in honor of the architect, Sir Christopher Wren: *Si monumentum requiras, circumspice.* If you are seeking his monument, look around. But that monument to Wren's genius and gift will crumble to mother earth, whilst the salvation that has accrued to souls through the devoted work of humble men and women will be monuments of their painstaking, self-sacrificing zeal.

When the sun is old
And the moon grows cold.

It is a wise thing to win a soul, because of the rapidity with which soul-saving work accumulates. Sow a seed in the ground, and it will bear thirty; each of those will bear thirty; and each of those, thirty; so that in three generations you can almost count a million. It is impossible to estimate the result of the winning of one soul. The immediate outcome may be but a struggling blade or ear, but ultimately from the full corn in the ear, when sown again in other souls, will come harvests that shall shake like Lebanon.

There was a year in the little church at Blantyre when but one convert was welcomed to the Lord's table, but that lad was David Livingstone, and as he was sown in the soil of his much-loved Africa, he has become the seed-germ of that mighty ingathering of souls which is being garnered into the heavenly storehouse.

A young Sunday-school teacher, a poor seamstress, one Sunday gave to a rough street Arab a shilling to induce him to go to a Sunday school. That boy, ANTON SUTTON, was converted, went to work as a missionary among the Telugus, and after twenty-five years ten thousand converts were won in a single year.

There is no work so enormously productive of good results, as the turning of a sinner from the error of his ways and winning one soul for God.

It is wise to win a soul, because it gives Christ such joy and glory. When Thomas Aquinas was offered his choice of a reward for his service, he replied, "*Nex alium, nisi te Dominum.*" "Nothing less than Thyself." Surely every true heart echoes the sentiment, and as we kneel before Him, He seems to say: "You shall have an eternity in which to enjoy my presence and fellowship; but, in the meanwhile, time is short, souls are perishing; if you love Me seek them. Other sheep I have which are not folded yet, they are perishing in the snow-drifts, and being torn by wolves and robbers; come, let us go and seek them in the wild."

The Lord Jesus loves our expressions of attachment and adoration, but more than all He delights in our passion for souls, in our identification with Him in His great redeeming purpose, in each new trophy of which we despoil Satan that we may lay it at His feet.

It is wise to win souls, because each newly won soul hastens the end. We do not know how many more have to be gathered out before the total number given by the Father to the Son is reached. In the apocalyptic vision, the holy seer beheld 144,000, but these were only the first fruit sheaf to God and the Lamb of the vast harvest of the redeemed; and if 144,000 be only a specimen sheaf, what must not be the yield of nineteen centuries!

Still much has been done; and in these last wonderful days there are signs of the end of the age being at hand. It cannot close, however, till the last soul is won, till the body is complete, till the celestial city is built from foundation to top-stone. Every soul which is won hastens this blessed consummation, and therefore it is wise to expend energy and time in winning only one. For aught we know, it may be the last, the one for which Christ is waiting, and then the travail of the ages shall be over.

(Continued next week.)

Church News

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

MONTREAL NOTES.

Thenumerous vacancies which existed a few weeks ago in the Presbytery of Montreal are in a fair way to be all or nearly all filled in the near future. Within the past few days two settlements have taken place and the Presbytery is to hold a special meeting next week to sustain three calls. The two settlements are those of the Rev. Colin Young at Russelltown, and of the Rev. J. D. Anderson at Beauharnois. In both these cases it is their first charge and both prudently took to themselves wives two days before assuming the pastoral responsibility.

The Rev. Mr. Anderson, the new pastor of Beauharnois and Chateaugay, was married on Tuesday last in Crescent St. church to Miss MacKay, eldest daughter of the Rev. Dr. A. B. MacKay, pastor of the church. The bride's father was assisted in the ceremony by the Rev. Principal MacVicar. There was a large assembly of friends in the church, and many handsome presents were sent to the bride.

The congregation of Melville church, Westmount, on Wednesday evening, March 24th, extended an unanimous call to the Rev. C. W. Gordon, of St. Stephen's church, Winnipeg. Mr. Gordon did not preach as a candidate, but the meeting was enthusiastically in his favor. As this is likely to become at an early date one of the most important congregations of the city his acceptance is hopefully looked for. No more desirable field of labor could be offered to any young minister in the Church.

The news of the death of the Rev. Dr. Well formerly of the American Presbyterian Church here was heard with much regret by the whole community in which he had been so long a prominent figure. The sorrow was deepened by the fact that it had come suddenly and unexpectedly, his dead body being found beside the railway track near Wauwatosa, Wis. Owing to the depressed mental condition from which he had been suffering for some time back the fear was felt that it had possibly been his own act. This fear has been largely removed by the finding of the Coroners jury that in all probability it was purely accidental. The day was a stormy one in which it would have been difficult for any one to observe the approach of a fast train. His remains were buried at Dover, Ill., the home of his childhood; and most appreciative eulogies were spoken by former friends at the funeral. He will long be kindly remembered by a large circle of warm admirers in this city.

The Rev. Dr. Amaron read an excellent paper on Monday last before the Protestant Ministerial Association on the subject of French Canadian Evangelization. The paper was much appreciated by those present and is likely to be published shortly. The growing independence of the French Catholics in this province is a most hopeful sign and it is felt that a vigorous effort ought to be made now to bring before their attention the simple truth of the gospel. Otherwise there is a danger that the movement may degenerate as it has done so largely in other Catholic countries into irreligion altogether. The testimony of the missionaries is that in the larger cities especially there are more inquirers than they can very well overtake. Whatever views one may have as to the desirability of proselytism or otherwise such dissatisfied inquirers have the strongest possible claim on us for instruction and information. It is a proof of the energetic and aggressive character of the French Evangelical missionaries in past years that their churches are now so well known as to attract inquirers in search of a purer faith who come of their own accord to seek out the pastors for explanation and advice.

Other proof is offered from a different quarter. The movement is so marked that the priests find it necessary to discuss it and it is not surprising that they wholly misrepresent it. In a recent number of the *Revue Canadienne*, Father Hamon, a prominent Jesuit, revives the old slander that all the defections from the Catholic

Church to Protestantism are due to unworthy motives while the conversions to Romanism are from the best class of the people and from conviction. This is too stale a theory to make much impression now, and he probably wishes by this time, that he had remained silent. Of course any church may be deceived in those who are accepted into its membership, and a few mistakes do not count for very much either way. But he is invited to consider the character of recent converts received into the Jesuit Church here. In one notable case, loudly heralded, in which a member of Parliament was persuaded to stand as sponsor, it was proved that the fellow was an unmitigated scoundrel who had been born and brought up a Catholic, whose only claim to be regarded as a Protestant was, that he had applied for admission into a Presbyterian church and had been refused.

GENERAL.

The congregation of Elmsdale and Nine Mile River is moving in a call to the Rev. J. P. McPhie.

Rev. Mr. Ramsay of Mount Forest has accepted the call of the congregation of Knox church, Ottawa.

Communion services were held in the Egmondville Presbyterian Church on 7th March, when seven were added to the membership.

The ladies of Knox Church Lancaster, agreeably surprised their pastor, the Rev. Mr. Graham with a complimentary address and a well filled purse.

Rev. W. M. McKibbin, of Millbank, who has recently resigned his charge, owing to ill-health, still continues his duties as Clerk of the Presbytery of Stratford.

The Rev. R. McNair, Carleton Place, has notified his session that he proposed handing in his resignation to Presbytery at once. Mr. and Mrs. McNair have made many warm friends and their departure will be much regretted.

Rev. Dr. Lyle, pastor of the Central church, Hamilton, leaves for Europe in April on a four months' vacation trip. Rev. J. A. McDonald, Principal of the Presbyterian College, Toronto, will fill the pulpit during his absence.

Rev. Robert Laird, pastor of the Presbytery church, Campbellford, left Monday for Leipzig Germany. His congregation has given him six months leave of absence for that purpose. The Rev. gentleman is a brother of the Rev. Alex. Laird, of Mill street Presbyterian church, Port Hope.

The Rev. Jas. Ballantine, of Chpelton, Jamaica, West Indies, leaves for a seven month's furlough on April 13. After spending some time in Scotland, he intends visiting friends in Canada. Any communications sent to the following address will find him: Rev. Jas. Ballantine, care Mr. John Slight, Free United Presbyterian Church College Buildings, Castle Terrace, Edinburgh, Scotland.

The anniversary services in connection with St. Andrew's Church on the 14th inst., were conducted by the Rev. Prof. Scrimger, of the Presbyterian College, Montreal. The sermon on both occasions were able and interesting and of a very practical nature. The church was damaged by fire a few weeks ago, but repairs were rapidly pushed forward in order to have it in presentable shape for the anniversary services. This was accomplished with the exception of the re-tinting of the walls and ceiling which is now being proceeded with.

The anniversary services of the Egmondville Presbyterian Church were held on March 14, when Rev. J. B. Mullan, of Fergus preached two most interesting sermons. On the following Monday evening a most successful tea meeting was held. An excellent programme of music and addresses followed the tea, the chief attractive feature of which was Rev. Mr. Mullan's lecture on his "Rambles through Great Britain." Mr. Mullan kept his audience thoroughly interested throughout with his life like description of his travels.

At the close of the mid-week prayer meeting in Zion church, Bradford. Dr. Cochrane said it was the intention of the teachers, officers and friends of the congregation to present Dr. Nichol with an address. Dr. Nichol had been connected with the

Sabbath school for over twenty-five years, and he thought the least the congregation could do to show their appreciation of his services, was to present him with an address. Dr. Cochrane at this stage called upon Mr. A. L. Baird to read the address, while the rev. gentleman himself presented Dr. Nichol with a magnificent gold watch and chain.

A farewell social, was given on Wednesday evening, March 17, by the congregation of St. Andrew's, New Westminster, B. C., on the occasion of the Rev. T. Spooner resigning his charge, to become chaplain of the Provincial Penitentiary. An address was presented by Mr. J. C. Brown, on behalf of the congregation, to Mr. and Mrs. Spooner, which expressed warm appreciation of their labors during the past ten years. Also, regret at the severance of the pastoral tie, accompanied with the pleasure and satisfaction felt by the congregation, that Mr. and Mrs. Spooner still remain with them. A purse containing \$210 was presented by Mr. McNab, from the congregation to Mr. Spooner, who gratefully acknowledged this handsome gift.

London now has six Presbyterian churches, the Waterloo Street Mission having been formed into "Chalmers Presbyterian Church." The new church was duly organized on March 22nd, after a most impressive service, with a membership of twenty-five, eleven of whom were admitted on profession of faith and fourteen by certificate. An interim session was appointed, consisting of Rev. J. G. Stuart as Moderator, and Messrs. Bapty, Thomson, Chesbrough, Allan and Omond as members. The new church had its inception five years ago, when a Sabbath school was started with nine or ten scholars. Eighteen months ago Sunday services were held for the first time by Mr. Peter Scott, B. A., a Knox College student. Rev. Mr. Moffatt, the pastor of the new church, is an Edinburgh man.

Bonar Church Toronto of which Rev. Alex. Macgillivray is Pastor is giving gratifying evidence of prosperity. The Sacrament of the Lord's Supper was observed Sabbath March 23rd—21 new members were received into the church, 12 on profession of faith, 9 of whom were from the Sabbath School, and 9 by certificate. The quarterly offering which is applied to Interest, etc netted the goodly sum of nearly \$200.00. The offering per Sabbath has increased \$4 00. over the previous year. The Sabbath School is steadily growing, and has an attendance of 315. It is most encouraging to the pastor, and his zealous band of workers that this young congregation whose birth was just seven years ago, has made such gratifying progress, despite the hard times.

The Presbyterian Church, Newmarket, was well filled on Thursday afternoon March 4th, by an attentive audience, to witness the induction of Rev. Mr. McNabb of Meaford to this pastoral charge. Promptly at the time appointed the Moderator took charge of the induction service and after devotional exercises Rev. Mr. Sturgeon preached an excellent sermon on "The higher life." The Clerk of the Presbytery then announced the steps leading to the call of Mr. McNabb and the Moderator invoked the blessing. After special prayer invoking divine blessing upon the candidate, Mr. McNab was duly inducted as pastor of Newmarket Presbyterian Church and received the congratulations of the ministerial brethren present. The duty of addressing the Minister was laid upon Rev. Mr. Amos. Rev. Mr. Gilray then addressed the congregation, after which Rev. Mr. Amos and Mr. A. B. Davidson introduced the pastor to the congregation. Mr. J. E. Jackson, on behalf of the congregation, presented Rev. W. Amos with a token of esteem in recognition of his services as moderator for the Newmarket church.

CORRESPONDENCE.

AUGMENTATION COMMITTEE.

Editor *Presbyterian Review*.

The Augmentation Committee meets on April 6th., and then the important question must come up,—Shall we pay grants in full or order a reduction?

As there are a large number of congregations who have sent no contribution—

yet, but from whom we are still hoping to hear, let us point out that, by hastening their contributions, they may lighten the labors of the Committee very much.

So many, too, of those congregations have known what it was to get help themselves, when they were in need, that we can hardly doubt that we shall have very many and very hearty responses. We require \$4,000 yet, so from many quarters we ask communications accompanied by cash, or assurance that cash is sure to come in good time. Write then to Rev. Dr. Warden. Make our way clear to the pleasant duty of ordering immediate payment of the grants. Of course we all intend that in the end they shall be paid in full, so why should our brethren have to wait till the 1st., of May, a month after their half year's work is ended?

R. CAMPBELL,
Convener.

PRESEYTERY OF BRUCE.

Presbytery met at Paisley 9th March, at 1.30 p.m.

A petition from the Tiverton Session was read stating that the holding of services in English at Inverhuron at the same hour as that at which service is held at Tiverton was unfair to the Tiverton congregation inasmuch as there was no need for such services, and asking that these services be discontinued. In view of the difficulties connected with this matter a deputation consisting of Messrs. Craigie and Guthrie were appointed to visit both Inverhuron and Tiverton, inquire into the whole case with power to cite if need be all parties to Presbytery and to report at next regular meeting of the Presbytery.

In answer to a question about baptizing children of parents who made no profession of faith the Moderator explained the usual custom and law of the church in the matter.

Mr. McKenzie reported having visited North Brant and West Bentinck in connection with the Augmentation of stipend. Owing to the tendency of the congregations to decrease from removals it was agreed to ask for a grant of \$100 for the ensuing year. Mr. Guthrie and Mr. McKenzie were appointed a deputation to visit this field together with Elmwood and report to next regular meeting of the Presbytery.

Eleven sessions reported in favor of levying on the congregations within the bounds for payment of expenses of delegates to the General Assembly and three reported in opposition to the scheme. It was accordingly agreed to adopt the scheme but for the present year the levy for this purpose shall be the same amount as is required for Presbytery purposes.

The following delegates were appointed to attend the meeting of the General Assembly, viz: Messrs. McLennan, McQuarrie, Kippan, Fitzpatrick, ministers; Messrs. Blair, McKenzie, (Tiverton), Cobean, and Meikle, elders. Should any of these delegates decline to attend the meeting of Assembly the clerk was authorized to appoint the next in order upon the roll.

A grant of \$150 was asked for Glamis from the Augmentation Fund for the ensuing year and \$1 per Sabbath from the Home Mission Fund for Salem, Delongton and Gillies Hill.

Messrs. Kippan, McKenzie and Meikle, elders, were appointed a deputation to visit Hanover and Hampden and confer with the congregations about financial changes. Estimates for the current year were read by the treasurer stating that the following amounts are required: For Synod, \$12.09; Presbytery, \$268; Assembly, \$134.25.

Mr. Tolmie tendered his resignation of the parochial charge of Southampton, having attained to the age of 70 years, and having served the church as an ordained minister for the long period of 44 years. It was agreed to cite the congregation to appear at next meeting of Presbytery, and apply to the General Assembly to grant leave to Mr. Tolmie to retire and to put his name on the aged and infirm ministers' list.

Mr. McDonald was appointed to represent the Presbytery on the Synod's committee on bills and overtures.

Mr. Eckford read the report on Sab-

bath schools which was received and adopted. The remit on Sabbath school publications sent down by Assembly was approved.

In the absence of Mr. Craigie, the clerk read the report on Church Life and Work, which was received and adopted.

The Presbytery then adjourned to meet again in Paisley on the 2nd Tuesday of July at 10 o'clock a.m.

J. Johnston, Clerk.

PARIS PRESBYTERY

The Presbytery of Paris held its ordinary quarterly meeting in Zion Church, Brantford, March 9th, Rev. E. R. Hutt, moderator. The assembly's remit proposing to reduce representation in the Assembly from one-fourth to one-sixth of the members of Presbytery, was disapproved. The remit proposing a permanent central place of meeting for the General Assembly was also disapproved.

It was unanimously agreed to approve of abolishing the billeting system.

It was agreed to apply to the General Assembly for leave and received as a minister of this church, Mr. P. A. Finkham, a minister of the Presbyterian Church, of the United States. It was agreed to overture the Synod of Hamilton and London to overture the General Assembly with the view of securing a thorough investigation of the Aged and Infirm Ministers' Fund both as regards investments and administration. Commissioners to the General Assembly were appointed as follows: Messrs. Hamilton, Straith, Hutt, Millar, Lettigrav and Cockburn ministers, and elders, McCrow, McKay, Scott, Slater, Howie and McLean.

The Presbytery declined to approve the proposed scheme of higher religious instruction and recommended the Assembly to stay action.

A conference was held in the evening on the reports of Standing Committees.

Next meeting is to be held in Ingersoll, July 13th, 11 a.m.

W. T. McMullen, clerk.

LANARK AND RENTREW

The regular meeting of the Presbytery of Lanark and Renfrew was held in Calvin church, Pembroke, on Monday evening Feb. 22nd. Rev. Dr. Campbell, the moderator, conducted the opening exercises. After reading the docket the Presbytery heard the report on "Church Life and Work" by Rev. Mr. Mitchell. Rev. Messrs. Taylor and Rattray moved and seconded the adoption in short addresses, emphasizing especially Sabbath observance and temperance. Rev. Mr. McNair presented the report of the Y. P. H. Mission Society, which showed that over one thousand dollars were contributed to home missions during the year by the young people of the Presbytery. Dr. Campbell enlarged upon the report in a telling speech, and urged the young people to increased effort in this work. Rev. Mr. Scott, of Carleton Place was chosen moderator for the ensuing six months, and the Presbytery adjourned to meet Tuesday morning at nine o'clock. On reassembling the order of the day was taken up, and the following commissioners to the General Assembly were appointed: Dr. Campbell, A. A. Scott, A. H. Scott, Dr. Burne, A. E. Mitchell, C. H. Cooke, R. McNair, D. Currie and R. McNabb, ministers; and Messrs. Jas. Stewart, P. McLaren, J. A. Allan, Geo. Paterson and Jas. Forgie, elders, with four sessions to nominate one of their number. Dr. McDonald, of Dundee, Que. and formerly of Carleton Place was nominated as moderator for the meeting of Synod to be held in Almonte in May. Rev. A. A. Scott and Mr. Geo. Paterson were appointed to act on the committee of bills and overtures at the same meeting. The Presbytery agreed to the transaction of Mr. Florence from White Lake to Jacksonville, Florida, to which place he is called by one of the Presbyterian congregations. Rev. H. Taylor was appointed interim moderator of White Lake and Burnstown. The committee reported progress in connection with the rearrangement of the fields in the Bonnechere Valley. Dr. Campbell presented the home mission report, asking for the necessary grants from the home mission committee and

augmentation fund for the fields within the bounds. Mr. Legie presented the report on French evangelization, which showed an increase in the contributions over that of last year. After a good deal of other routine work the Presbytery adjourned to meet in St. Andrew's church, Almonte, on the second Tuesday of May at 10 a. m. the day on which the Synod convenes in the evening in St. John's church.

The Presbyterial W.F.M.S., annual meeting was held at the same time. The reports presented show the society to be still doing good work. The receipts for the year were \$3,847.37, expenses \$50.88, leaving a balance for mission work of \$3,313.49, besides sales of clothing valued at \$600. The officers are as follows: Pres., Mrs. Cooke, Smith's Falls; 1st Vice-Pres., Mrs. W. C. Irving, Pembroke; 2nd Vice Pres., Mrs. McFarlane, Franktown; 3rd Vice Pres., Miss Taylor, Lockwinnoch; 4th Vice Pres., Mrs. Currie, Perth; Cor. Sec., Miss Sinclair, Carleton Place; Rec. Sec., Mrs. Sinclair, Oliver's Ferry; Rec. Sec., Mrs. Batty, Pembroke; Treas., Mrs. W. H. McKay, Renfrew; Miss Findlay was elected delegate to the General Society.

PRESBYTERY OF PETERBOROUGH

Presbytery of Peterborough met in Port Hope on the 7th of March. There were thirteen Ministers and sixteen Elders present.

The Rev. J. G. Potter was elected Moderator for the next six months.

Leave was granted to the Rev. R. Laird, Campbellford, to be absent for six months in order to take a post graduate course in one of the German universities. On the motion of Mr. Reeves it was agreed to recommend that as soon as the Fund permits, the time of retirement for aged Ministers be changed from 70 to 65 years.

Reports were received from Augmented congregations and the amounts to be applied for on behalf of each from the Augmentation Fund, decided upon.

Encouraging reports were received from the several standing committees, viz: Committee on Sabbath Schools, Church Life and Work, Y. P. S., and Statistics.

The following were appointed as delegates to the General Assembly, viz: Ministers—Jas. Ross, D. A. Thomson, A. K. McLeod, John Hay, V. S. Lord, Peter Duncan, J. R. Gilchrist.

Elders—James Craik, Port Hope; G. M. Roger, Peterborough; W. F. Roxburgh, Norwood; James Russell, Colburg; Robert Tuttle, Peterborough, and John S. Fitzgerald, Lakesfield.

The Rev. R. Campbell, S. D., was nominated as Moderator of Assembly.

The Rev. John Hay was appointed to represent the Presbytery on the Assembly's Committee on Bills and Dr. Smith and J. F. Clark on the Synod's Committee.

The Revs. John Hay and C. S. Lord were appointed to support the application of Mr. McKnight to be reinstated in the Ministry, on the floor of the Assembly.

The Presbytery agreed to disapprove of a permanent place of meeting of the General Assembly and of the abolition of the billeting system. It agreed to disapprove also of the establishment of a Central Board of Missions—to disapprove of the establishment of a Sunday School Board of Publication but to approve of the appointment of an Editor of Sabbath School Literature.

Messrs. Lord, Hay and A. Laird were appointed a committee to confer with similar Committees of adjoining Presbyteries on the subject of Presbytery reconstruction.

The next meeting of Presbytery was appointed to be held in St. Andrew's Church, Peterborough on the first Tuesday of July at 9 o'clock a. m.

WM. BENNETT, Clerk.

BRANDON PRESBYTERY

The Presbytery of Brandon met in the Presbyterian Church, Brandon, on Tuesday, the 2nd inst., with a large attendance of ministers and elders.

Mr. Allan Moore of Gravelly was appointed moderator of Presbytery for ensuing six months.

Commissioners to the general assembly, to be held in Winnipeg in June,

were chosen, as follows: Revs. E. A. Henry, D. Carswell and T. R. Shearer, ministers, and Messrs. Elder, Todd and Dr. McDiarmid, elders.

Rev. Dr. Moore, of Ottawa, was nominated by the Presbytery as moderator of the next General Assembly.

Three remits from the General Assembly were considered. The first of these, suggesting a permanent place of meeting for the General Assembly, was disapproved. The second, proposing a general committee on mission work, was approved. The third, recommending the appointment of a permanent editor for Sabbath school periodical, was disapproved.

A call, signed by 78 members and 74 adherents, from Chater, Humesville and Zion to Rev. John Ferry, was placed on the table by Mr. E. A. Henry. It was considered, and, on motion duly seconded, placed in the hands of Mr. Ferry, who signified his acceptance of the same. Arrangements were made for the induction of Mr. Ferry on Tuesday, 16th inst., at 2 p. m., in the church at Chater. Mr. Moore to preside, Mr. McLean to preach, Mr. Moore to address the minister and Mr. Carswell the people.

The reports of the following standing committees were read and adopted: Home Missions and Augmentation by Mr. Henry. Church Life and Work by Mr. D. Carswell. Finance and Statistics by Mr. T. R. Shearer.

The next regular meeting of Brandon Presbytery will be held in Brandon on Tuesday, July 13th, at 10 a. m.—T. R. Shearer, Clerk.

PRESBYTERY OF GLENGARRY.

This court met in Knox church, Cornwall, on Tuesday, 9th March, twenty-four members being present. Rev. A. Givan acted as interim moderator. A call from English River and Howick in favour of Rev. J. W. McLeod of South Finch, was laid on the table. Mr. McCenaghan and Rev. Dr. R. Campbell were heard in support of the same, on behalf of Montreal Presbytery Messrs. J. Steele, J. Pollock, J. Currie, James Simpson, D. McMillan, Dr. Starke and E. McNaughton followed, each pleading for the retaining of Mr. McLeod in South Finch and Cryser. The call being placed in Mr. McLeod's hands, he accepted the same. Presbytery forthwith agreed to grant his translation as craved. Many brethren gave expression to their great regret at the departure of Mr. McLeod from the Presbytery of Glengarry. Rev. A. Russell, of Lunenburg, was appointed interim moderator of French and Cryser's and directed to declare the pulpit vacant on first Sabbath in April.

Dr. Campbell gave a brief statement with regard to Coligny College, Ottawa, as a Presbyterian Ladies' College. Thereafter a resolution was adopted in which the committee on French work was asked to consider the plan as set forth by Dr. Campbell and see what can be done in the matter by Glengarry. The Rev. Dr. Campbell, of Renfrew, was nominated as Moderator of the General Assembly, and Rev. Dr. McDonald, of Dundee, for the moderatorship of the Synod of Montreal and Ottawa. Rev. J. Matheson submitted the report on Church Life and Work. The following resolution was moved by Dr. Macnech and unanimously carried, viz: "The attention of this Presbytery having been called to representations, which have been made regarding the propriety on moral and religious grounds of placing the Reformatory at Alexandria, it was resolved by the Presbytery of Glengarry that in the event of the Reformatory being built, as is now in contemplation, the Government and the country at large can have every assurance that the moral and religious interests of those who may be inmates of the Reformatory will receive careful and satisfactory attention from the members, and that a similar assurance can be given on behalf of the other Protestant churches in the county of Glengarry."

Revs. A. Russell, J. McKenzie, D. MacLaren, A. Givan, D. McLennan were elected as Commissioners to the General Assembly at Winnipeg. The members of East Hawkesbury, Indian Lands, Kenyon, Kirk Hill and Lancaster are asked to elect elders to attend the General Assembly.

Rev. David MacLaren was appointed

permanent clerk of Glengarry Presbytery.

Rev. J. Hastie reported the election of two French speaking elders in connection with the new French mission at Cornwall. In consequence of this the session of Knox Church, Cornwall, was relieved of the oversight of this French congregation.

Rev. A. Graham submitted the annual report on Sabbath Schools in which emphasis was laid upon the careless way in which many of the returns had been prepared for the convener.

Presbytery agreed that a special appeal should be made for the Foreign Mission Debt in this way each pastor deems best.

Rev. J. Cormack read the report on Young People's Societies. Of these 16 were reported with 816 members—an increase of nearly 200 over last year. The Remit anent the appointing of an editor for the publication of the Home Study series of Lesson Helps was approved. Presbytery re-affirmed its resolution of last year approving a representation of one sixth in the General Assembly regarding the place of meeting for the Assembly the Presbytery agreed that a central and permanent place be fixed upon, that Montreal be that place, and that the billeting system be abolished. The remits on the appointing of a Mission Board and on the Reception of Ministers were approved. Arrangements were made for the induction of Rev. J. Fraser should he accept the call to Dalhousie Mills and Cote St. George.

The next regular meeting of this Presbytery will be held in Alexandria on the second Tuesday of July at 11.30 a. m. David MacLaren, Clerk.

PRESBYTERY OF REGINA.

The regular meeting of the Regina Presbytery was held at Moose Jaw on Wednesday, March 3rd. Rev. H. McKay, of Round Lake, preached the opening sermon from the text, 1 Timothy, 1. 12.

Mr. Carmichael presented the report from the Home Mission Committee. The report was received and adopted. The following appointments for the summer were agreed to:

Battleford, J. Laing; Buffalo Lake, J. S. Dobbin; Broadview, A. Campbell; Earlston, D. F. McMillan; Colleston, student for one year; Fort Qu'Appelle, A. Kemlo; Glen Adelaide, W. Burkin; Kinistino, G. Arthur; Landsdowne, H. Matheson; Longlake, supplied by Knox College Missionary Association; Saskatoon, student for six or 12 months; Whitewood, J. W. Muirhead; Wolseley, J. G. McKechnie; Welwyn, supplied by Queen's College Missionary Association; Lumsden, T. H. Boyd; Rose Plain, student for six or twelve months; Sintaluta, T. S. McLeod; Abernethy, D. A. McKenzie; Halgomic, A. Matheson; Fairlight, supplied by Knox College Missionary Association, Willoughby, C. W. Bryden; Ohlen, C. O. Hofstrand; Duck Lake, student for six months; Wapella, A. Ranne, for six months; Qu'Appelle, S. W. Thompson.

The Rev. Dr. Thompson was nominated for Moderator of the next General Assembly. The following will be Commissioners:—A. J. McLeod, A. Matheson, J. W. Muirhead, J. A. Reddon, J. A. Carmichael, and J. G. McKechnie, ministers; W. Rothwell, R. Crawford, R. Beale, A. A. Gillis, A. B. Dorepas and J. R. Anderson, elders.

Then followed the reports of Foreign Missions and Sabbath Schools.

1. That all ministers and missionaries be urged to use their influence in the establishing of teachers' meetings for studying the lesson. 2. That the evening of the July meeting be placed at the disposal of the convener of the Sabbath School Committee. 3. That each missionary see that a Sabbath School is established at each preaching station. 4. That special children's services be held at least four times a year. 5. That an offering be taken up in each school at each service and that the collection on the first Sabbath of each month be devoted to missions. 6. That a secretary-treasurer is appointed in the respective schools.

The reports on Finance and Statistics and Young People's Societies of Christian Endeavor were read, and then the following:—

We, the Presbytery of Regina, at this

our first meeting after the death of Mrs. Muirhead, wife of Rev. J. W. Muirhead, of Whitewood, desire to express our profound sympathy with the brother in his sore bereavement.

Mr. Robson gave the report on Church Life and Work.

The following and many other motions were agreed to:

1. That we ask Rev. Dr. Duval, Winnipeg, to represent the Presbytery of Regina to interview the Supt. of this division of the C.P.R. in regard to the way in which it is desecrated by railway work, and that a committee consisting of Messrs. Campbell, Cameron, and Robson be appointed to state the forms of desecration complained of.

Presbytery adjourned to meet again on the second Wednesday of July, at Indian Head.—J. W. Muirhead Clerk.

PRESBYTERY OF SUPERIOR.

The Presbytery of Superior met in Fort William on Tuesday, the 2nd inst. There was a full attendance of the members. Mr. Nairn, of Rat Portage, was appointed moderator for the ensuing year. The remit anent representation to the general assembly was considered, and on motion of Mr. Murray approved. It was also agreed that the presbytery approve a central place of meeting for the assembly, that they believed Toronto should be the place; but the billeting system should be abolished, and that a fund be created by congregational contributions for the payment of all expenses. It was also agreed to approve of the remit anent removal of the publication of Sabbath school lesson helps to Toronto and the appointment of an editor who would give his whole time to the work. On motion of Mr. Rowand, seconded by Mr. Murray, Rev. William Moore, D. D., of Ottawa, was nominated for the moderatorship of the general assembly. Mr. Rowand and Mr. Wilson were appointed commissioners to the general assembly. It was agreed that the next meeting of presbytery be held in Keewatin on the second Wednesday of September at two p. m. Mr. Small reported that in accordance with the instructions of presbytery elders had been elected and ordained at Norman. Mr. Murray submitted the H. M. report arranging for grants for the past six months, and for the ensuing year, and also making provision for the supply for the next six months. The report was, after careful consideration, received and adopted. Mr. Small was appointed to dispense ordinances at Mining Centre, Rainy River and Fort Frances; Mr. Nairn at the Rat Portage mines and at Ignace; Mr. Rowand at West Fort William, and Mr. Murray at Schreiber. Reports on finance and statistics, church life and work Sabbath schools, and Y. P. S. C. E. were presented; and in each of these departments it was manifest that substantial progress had been made during the year. Presbytery then adjourned to meet in Keewatin on the eighth day of September next, the moderator pronouncing the benediction.—W. L. H. Rowand, Clerk.

PRESBYTERY OF HAMILTON.

This presbytery met in Hamilton on March 16th. Besides routine business, a special report in support of the continuance of grants for augmentation to Port Dalhousie and Merriton was adopted. Mr. Lindsay Robertson had his leave of absence extended for eight weeks more. A call from St. John's church, Brockville, to Rev. Dr. Abraham was by him declined. Reports showed that with few exceptions the congregations within the bounds had been visited in the interests of the Mission and other schemes of the church. Dr. Lytle obtained leave of absence for four months during the summer. The following ministers and elders were appointed commissioners to the General Assembly: by rotation, F. McCuag, W. J. Dey, Jas. Murray, J. G. Shearer, J. Canning, J. P. McQuarrie, J. Crawford, T. G. Rutherford, R. ballot—Dr. Laing, Dr. Fletcher, Dr. Fraser, J. N. Young, Elders—J. Charlton, W. Wilson, G. Rutherford, Dr. McDonald, W. Parker, R. Lawrie, J. B. Hamilton, Rev. Mr. Innes, W. Litch, R. Balfour, W. Brown, and Mr. Cowper. Reports of committees on

Church, Life and Work, and Y People's Societies were read and ordered to be transmitted to the Synod. The remit on Sabbath schools was considered, when it was resolved that the presbytery approve of the publication of an independent series of Sabbath School Helps, under the Assembly's Sabbath School committee, and of the appointment of an editor. An amendment to add, "provided that the expense to be paid from church funds, shall not exceed the amount now granted to the committee," was lost by a vote of 9 to 7.

JOHN LAING, Clerk.

THE PLEASURES OF HOPE.

"There's music in the sighing of a reed; there's music in the pushing of a rill; there's music in all things, if men had ears. There's music in insurance when you're ill. And it is essential that you should take it when well."

"A rose-colored world is certainly pleasant, free from gloom and suggestive of the beautiful alone. Why cannot every man possess such surroundings? It is lack of appreciation and a surplus of envy that breeds much misery. Brace up. Insure your life. That will put a different tint in your eye if you are not color-blind."

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NEW COMMUNION SERVICE

With Individual Cups.

Rev. Dr. Ryan's Method is Adopted on Health Grounds by the Leading Churches in America—Satisfactory Trial in Canada.

In the Dunn avenue Methodist church in Toronto last Sunday communion service was held, and the manner of administering the sacrament was the subject of much favourable comment. A new communion service was used, one never before used in Canada. It is an individual communion set, designed by Rev. Dr. Ryan. A series of tables were ranged inside the communion rail, and the communicants, advancing to the tables, partook simultaneously of the bread and wine, each using his own communion cup. The method was designed for large churches and congregations. Each table was provided with glass receptacles for the broken bread and a cup for each individual communicant.

The preparations had been made before the congregation assembled. Rev. Mr. Rankin, the pastor, administered the service, and in less than half an hour 300 communicants partook of the sacrament.

The introduction of the new communion service is a direct outcome of the demand for the adoption of a method founded on the true principles of hygiene. Not a single adverse comment was heard.

The New York Board of Health in January officially declared tuberculosis an infectious and communicable disease, and enjoined physicians to report all cases to the authorities immediately after their diagnosis. Indeed, some cases will be isolated. It is the danger of this and like "catching" diseases that the individual cup service is designed to meet.

A report of the above sacrament appeared in The Telegram on Monday. Many enquiries have been made by church officers and others in the city as to where these cups may be seen and purchased. For the enquirers the information is given.

The LePage Door Chock Manufacturing Company, 25 Cunningham avenue, Parkdale, have the patent right to sell and manufacture them in Canada, and they will no doubt be pleased to supply illustrated circulars, descriptions and all other information to enquirers.

All who have seen them agree that this is a step in the right direction. In consulting one's own feelings and the opinion of delicate ladies when partaking of this sacred rite—in all having to drink from one cup—to say nothing of the extreme danger from contagious diseases, one cannot speak too highly of this improvement.

Reports have appeared from time to time in the American papers of the propriety and safety of the individual cup service. These are some of the reports from authoritative sources:—

R. H. Beale, of the First Baptist Church, Northville, Mich., says:—The argument that the novelty would detract from the sanctity of the ordinance is, I believe wholly without foundation. I take the ground that "cleanliness is next to godliness," and that the same courtesy which we would observe in our homes should obtain at the Lord's table."

Bishop Vincent, Bishop Warren, Bishop Newman, Dr D. H. Moore, Dr C. H. Payne, and others, speak very highly about Individual Cups. These are extracts from their expressed opinion:—

Bishop John H. Vincent, while attending the Ohio Conference of the Methodist Church, said: "I was fully satisfied of the wisdom and beauty of the new 'Simultaneous Method.' The silence, the subdued and subduing music of the organ, the impressive utterance of each formula, the expedition and ease of the whole service, removed from me every vestige of doubt and hesitation. I heartily commend the Simultaneous Method."

"It was very beautiful and in no sense robbed of its sanctity and solemnity. The objections held to the new form were swept away in witnessing its practical workings. The service proved most simple and impressive, and required but a fraction of the time required in the old form, and but one administrator was necessary."

"But little prejudice can remain in the mind of any one who reasonably observes its use. I hope to see the tables and cups speedily introduced in all our churches, as the new method economizes time, contributes to cleanliness, gives added interest, and includes the real idea of the eucharistic feast."

The Queen St. and Carlton St. Methodist churches have used the delivery system and expressed themselves highly pleased with it.—Toronto Evening Telegram, March 20th.

There is one point in favor of buying "SALADA" Ceylon Tea, and that is, that it is not one thing to-day, and another to-morrow; the quality is always of a uniform standard of excellence, never disappointing the most critical tester. This is the whole secret of it success.

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QUEBEC PRESBYTERY.

The Presbytery of Quebec met in Morrin College, Quebec, on March 9th, and 10th. Rev. D. Fugh, moderator. There was a very large attendance and a large amount of business was transacted. Following Commissioners were appointed to the General Assembly; Revs. John Turnbull, Jas. Sutherland, I. P. Bruneau, C. A. Tanner, Dr. Kellock and D. Tait. Messrs. Turnbull and Bruneau having resigned their position, Revs. J. McCaug and J. M. Whitelaw were appointed in their stead. Dr. Campbell of Renfrew was nominated for the moderatorship of the next Assembly, and Dr. Macdonald, Dundee, for that of the Synod of Montreal and Ottawa. Interesting reports on Young Peoples Societies, Sabbath School and Church Life and Work were submitted by Revs. W. Shearer, A. Stevenson and J. M. Whitelaw, respectively. A Presbyterial Committee consisting of Revs. Jas. Sutherland, Dr. Kellock and W. Shearer, and Messrs. J. White, P. Johnston and George D. Ramsay was appointed to watch over the interests of and to aid in, the approaching Plebiscite. Rev. A. T. Love submitted a lengthy and interesting account of Home Missions within the bounds, and Home Mission grants were considered and revised. The Presbytery Treasurer's annual report was submitted which showed a balance in hand of \$12.50. Rev. D. Tait submitted the report of French work within the bounds. The thirteen recommendations of the report were adopted. Rev. Principal Macleod having visited Valcartier, he was instructed to complete organization in that field, by the election and ordination of elders, and for the time being Messrs. Wm. Sutherland, W. R. Dean and Rev. J. M. Whitelaw were appointed as assessors with the session of Valcartier. It was resolved to forward Mr. C. E. Dobbs' name to the Home Mission Committee as an approved catechist. Committees appointed at a former meeting to consider the reports from General Assembly reported. Dr. Kellock submitted the report of the committee on the remit anent a Mission Board. The Presbytery approved the formation of such a Board, its operations to include all the schemes of the church. Rev. A. Stevenson reported in behalf of the committee on S. S. literature. The Presbytery approved of the remit so far as an appointment of an editor is concerned. Rev. K. MacLennan submitted the report anent the Assembly place of meeting and representation in the Assembly. The Presbytery approved of one place being fixed, that place to be Toronto; and the formation of a fund to defray commissioners' expenses. The Presbytery also approved of the reduction of representation from one fourth to one sixth. It was resolved to take steps toward the formation of a Presbyterial Auxiliary. The matter was committed to a committee, of which the Rev. K. MacLennan is convener. In the matter of the petition from the session and managers of the Scots-town congregation praying the Presbytery to apply to the Augmentation Committee for aid no action was taken. The mission of Sawyerville with associated stations was raised to the status of the congregation. The new organization comprises Sawyerville, East Clifton and North River. The new congregation expect to raise \$500.00 for stipend and a grant of \$250.00 from the Augmentation is recommended. Revs. C. A. Tanner, W. Shearer and A. Stevenson were appointed a committee to look after the supply of Melbourne. Rev. J. R. MacLeod representing the executive of the Board of French Evangelization, submitted to the Presbytery a proposed scheme for the conduct of Colling College. The Presbytery approved of a transference of the College to the Synod of Montreal and Ottawa, but did not at this stage assume any financial liability. Rev. J. R. MacLeod reported that he had collected in behalf of the new church at Grande Mere at Three Rivers, Vankleek Hill, Quebec, Lavis, Montreal, Danville, Richmond and Kinsbury; that he had received substantial aid from these places; that the annual meeting of the congregation had been recently held when it was found that sufficient funds had been secured to

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Synod of Hamilton and London

The Synod of Hamilton and London, will meet in the Presbyterian Church, Paris, on Monday evening, April 26th, at half past seven o'clock.

Presbytery rolls, changes in the rolls during the year, and all paper to come before the Synod, should be in the hands of the Clerk, not later than 15th April.

Ministers and Elders, will pay full fare in coming to Synod, taking the standard certificate from the Ticket Agent, which will enable them to get reduced rates in returning. Unless this is attended to, the number guaranteed by the Railway Companies, in order to secure the reduced rate, may not be made up. The certificates will be good from April 23rd to return up to April 30th.

WM. COCHRANE,
Synod Clerk.

Brantford, April 15th, 1897.

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