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# The Presbyterian Review.

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## EVERY DAY.

Every day my hope grows brighter,  
Every day the burdens lighter,  
And my weak faith grows more strong,  
And more cheerful is my song,  
And God's mercies seem more tender,  
As earth's pleasures I surrender;  
With the bread of heaven He feeds me,  
By the hand he gently leads me  
O'er the blessed, blessed way.

## OVER LAND AND SEA.

The death of Rev. Joshua Hall McIlvaine, D.D., of Princeton, at the age of eighty-two, removes from the American Presbyterian ministry one of its eldest and most distinguished members. He was born in Lewes, Del., on the 4th of March, 1815; was graduated at Princeton in 1837, and at the Theological Seminary in 1840. After this he was the pastor of Presbyterian Churches at Little Falls, Utica and Rochester. From 1860 to 1870 he was Professor of Belles Lettres at Princeton University, and from 1870 to 1874 he served as pastor of the High Street Church in Newark. For many years he was a member of the American Oriental Society, and in 1854 he received the degree of D.D. from the University of Rochester, N. Y. In 1887 he founded at Princeton, N. J., the Evelyn College for girls. In his prime he was known as a very popular preacher.

Rev. Charles Cuthbert Hall, D.D., pastor of the First Church of Brooklyn, has been elected to the Presidency of the Union Theological Seminary, New York City, in the place of the venerable Dr. Thomas S. Hastings, who has recently resigned the office. Dr. Hall has accepted the position offered him. As he has long been identified with the institution in various ways, and is in sympathy with its spirit, men and measures, he will hardly make any changes in its policy and government.

The work on the Witherspoon building, Philadelphia, Pa., now in course of erection by the Board of Publication and Sabbath-school Work, is advancing in a very satisfactory manner, and it is expected that it will be completed so that the Board may enter its new quarters early in the autumn of the present year. With the increase of its facilities, the Board is planning for an enlargement of its work in both the publishing and the missionary departments. A number of its late issues have received very appreciative notices in the religious periodicals.

Europe has enjoyed immunity from the bubonic fever, formerly called the plague, since 1841. In the fourteenth century, readers of history remember that it had 100,000 victims in London. The great plague in London in 1665 and of Marseilles in 1720 were diseases of the same nature.

The movement in the Roman Catholic Church for the higher education of women has recently been greatly furthered by the opening of the Catholic University in Paris to separate women's classes in theology, philosophy, history, political economy, literature, physics and æsthetics.

The twenty-second annual report of the Hospital Book and Newspaper Society, New York, states that during the last year there were distributed 7,610 books, 25,121

magazines, 65,071 weekly and illustrated papers, and 83,391 newspapers. This distribution of papers and magazines was not exclusively confined to New York.

During 1896, the Salvation Army in England supplied the hungry with 3,231,917 meals, and the homeless with 1,339,246 lodgings.

"If a man wants to drink whisky, that is his business," says the saloon apologist. Let's see. When Bob Poland and Coon Parker were drinking in Heflin, Ala., and in their spree ran a car of the Southern Railroad off the switch and on to the main track down the grade, till it stopped on a high trestle, it became the Southern Railroad's "business."

And when a loaded freight train came along and rushed into the car, causing a \$100,000 wreck, destroying much valuable merchandise, it became the business of a great many merchants and shippers, as well as the railroad.

And when three dead bodies were dug out from under the wreck, it became the business of some wives and orphans.

And when the tax-payers are called upon to support the families whose natural providers have thus been suddenly taken away, it will become the business of several other people.

One man's drinking often becomes the business of several hundreds or thousands of people, and the man who can not perceive this fact ought to be sent at once to an institution for the education of the feeble minded.

Some people are too ready to judge their church paper according to their own personal predilections. If it does not in every particular conform to their ideal, they find fault with it, as though it were published for their sole benefit. It is more reasonable to take and enjoy what suits our taste, and politely allow others to do the same. It would be impossible to publish a church paper, or any other, which would in all points please all of its readers. A little unselfish consideration of others, and a grain or two of the Christian charity which may be expected of church members, will be sufficient to keep criticism within reasonable bounds.

It has been noticed that there are more accidents in Switzerland in fine seasons than in stormy ones. People are apt to undertake expeditions that they would not take under less favorable conditions, and they are less careful in their conduct. And so it is that moral and spiritual disaster usually overtakes men when they are off their guard, careless against temptation. They become proud and self-reliant in seasons of prosperity, whereas adversity drives them to the living God for guidance and comfort. Dr. Johnson once said that it is more from carelessness regarding the truth than from intentional lying that there is so much falsehood in the world.

At the American mission to the Jews in New York, recently, Dr. John Hall baptized fifteen Jews into the Christian faith. A large assembly of Hebrews heard the earnest appeal of Dr. Hall to accept the Divinity of the Nazarene. The work of this mission seems to be much blessed, and the truth as it is in Jesus is heard by many of the house of Israel.

## The Presbyterian Review

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Toronto, Feb. 11, 1897

### OUR SABBATH SCHOOL PUBLICATIONS.

IN another column will be found a statement from the General Assembly's Sabbath School Committee anent the overture on the constituting of a Board of Publication and the appointment of a paid Editor. This is intended for the guidance of Presbyteries in forming their judgment as to the return they are asked to make regarding it. Whatever may be thought of the document the action of the Committee in taking the Presbyteries into their confidence and in giving the fullest possible information is to be commended. It is to be hoped that the statement will be fully studied, and the whole matter carefully examined before the Assembly meets.

It will certainly afford a good deal of relief that the Committee is able to present a more favorable financial showing on the operations of 1896 than even they themselves expected at the time of the last Assembly. Thanks mainly to increased collections from Sabbath Schools and contributions from private individuals the liabilities are now put at \$3,270 instead of \$5,000 as was then estimated. It is still more satisfactory to learn that, unless the figures given are altogether illusory, we seem to have reached a point when the liabilities might begin to diminish instead of increasing as they have done for several years past. Under these circumstances the Church will probably feel more like going forward in the line of its present action than retracing its steps and starting afresh on a new policy. It would have been cheaper and less risky if we had been able to utilize, everywhere, the publications of the Philadelphia Board which many still prefer. But certainly if the Church is willing to pay the necessary price it may have its own Lesson Helps and its own editor and make them what it pleases.

At the same time we cannot help feeling that this course will be taken by a large section of the Church somewhat under compulsion. The Committee had so far involved itself financially that retreat was almost impossible without virtual bankruptcy. It would have been much more satisfactory had the Church been able to consider its whole policy at the present time free from the entanglements that have arisen. Many who would have preferred a different course will be compelled to acquiesce, somewhat reluctantly, in the proposed arrangement.

We regret to notice that the Committee repeats, without any substantial qualification, the statement as to the failure of the negotiations with the Philadelphia Board of Publication which appeared in the report of the last Assembly, notwithstanding the further communications from its authorized representatives which were then laid before the house as to its willingness to come to terms. It is now obvious that from the beginning these negotiations were foredoomed to failure and that there was never any real desire to re-open them. This is not surprising when we remember that they were conducted wholly by the Conve-

who had other aims altogether, and who might even be said to have a personal interest in their failure.

If as the result of the returns from Presbyteries, it is judged wise to appoint a paid editor to prepare these publications there is little doubt that the Assembly will select the present Convener. But, again, it will be to some extent under compulsion and without any real freedom of choice. In many ways he deserves the appointment. His ability is undoubted, his zeal and industry have been phenomenal, he has made considerable sacrifices for the sake of the scheme. But, as he is the one mainly responsible for the existing situation by urging the premature extension of the work, it would be only fitting that some one else should be hereafter Convener of the Committee and chief adviser as to its policy. We agree with the Committee in thinking there is no need at the present time for constituting a separate Board of Publication.

### CHRISTIANITY AND MANKIND.

At a time like the present when the world and its allurements are putting forth claims on the attention and devotion of Christian men with unusual persistence and success, it is well to get back to first principles. The place and the duty of the Christian are admirably set forth by an esteemed contemporary thus:—

"Christianity came into the world to stay and to prevail. From the beginning it possessed an original, royal and dominating energy. Though encountering opposition, it held on its course undaunted and undismayed. On the one hand, it showed its superiority over Judaism, and, on the other, over heathenism, proving itself a liberalizing, beneficent, disenthraling and purifying force, by which the mind rose to loftier and grander experiences, the heart yielded to a stronger, nobler and more refining affection, and the life responded to holier, happier and worthier influences.

Coming in contact with the social, political and moral agencies of mankind, with existing diverse sentiments which had been the growth of ages and with human carnality and depravity. Christianity started new ideas and issues; questions of casuistry requiring careful consideration—problems, weighty and serious, respecting conduct. Its followers were often perplexed as to what was duty under given circumstances. To answer these inquiries, special illumination, wisdom and guidance from above, or large measures of the Holy Ghost, were necessary on the part of its apostolic propagators, who, after the death of its Founder, became the expounders of its doctrines, laws and principles.

Christ is in the soul, regulating and directing, according to the general principles of His kingdom, and it is for each Christian to be obedient to the promptings of that inward life in the relations which he sustains to the world as a member of the family, of society, of the State and of the Church. He is to be thoughtful prudent and circumspect, following the dictates of an enlightened and Christian expediency in the various circumstances in which he is placed. Jesus has not tied him down to precise rules in every case where he is to act or to assert himself, but leaves him, within due metes and bounds, to exercise an intelligent, judicious, conscientious and responsible liberty.

### WORK FOR THE YOUNG.

The annual meeting of the Young People's Union of the Toronto Presbytery brought forth much interesting material. The annual reports were quite satisfactory showing that interest in the work of the Church is being maintained among the young people

papers read were valuable as setting forth the practical experience of the most successful workers among the young, some of which we have secured, and will publish in this and our succeeding issues. Mr. J. A. Paterson aroused a most welcome enthusiasm against the danger of Sunday cars in Toronto. His remarks will have a good effect, and in the battle just at hand the co-operation of the Young People will be of the greatest possible value. Let it be used wisely and efficiently. Glancing over the audience, thinking of the latent power there among the Christian Young People of the city, especially the young men, we could not help feeling how great a service to the Lord's Day it is in their power to render. A passage in Mr. Paterson's speech is worthy of being deeply pondered: "I have no doubt that upon the verdict to be pronounced by the young people of this city will depend the future of Sabbath observance in Toronto. The old people you cannot convince. They are either for or against Sunday cars, and their opinion you cannot alter. But the young people you can either influence for Sabbath observance or by neglecting them cause them to be against it. You can help the cause of Sabbath observance if you give us your sympathy, your prayers, and your active co-operation." A thoughtful utterance by Hon. G. W. Ross, Minister of Education, on "Good Citizenship" contained views of the theatre which were rather broad for many in the audience; it is the old difficulty of the "use" or "abuse" of a thing. "Shun every appearance of evil." It is needless to say that Rev. Prof. Robinson was listened to with deep interest. He was masterly in his vivid description of the events in the reign of Xerxes, related in the Book of Ezra. The oftener Toronto hears Prof. Robinson the higher he rises in their esteem as a learned and lucid expounder of the profound and difficult problems of Biblical research and of the glories of ancient orientalism. The Union enters on its new year with every promise of prosperity.

**The Armenian Fund** We have much pleasure in acknowledging the sum of \$7.50 from the Women's Missionary Society of Knox church, Spring Ridge, B.C. Dr. Geikie, the treasurer of this fund will be most happy to receive through the PRESBYTERIAN REVIEW continued contributions to this very deserving object.

**Missions and Revivals.** Two great interests press to the front at this time—missions and revivals. They are not antagonistic, but allied and co-operative. Where the one abounds, there the other is found. A revived church is a missionary church. What we need, then, and should seek, as pastors and people, is the Pentecostal baptism. This will not only quicken church members and save sinners, but consecrate the purse, whereby the work of the Church at home and abroad shall be properly sustained and advanced.

**No need for alarm.** Mystery envelopes the future. We know not what is before us. But our inability to penetrate the secrets of Providence is no reason for doubt or alarm. We have already gone through previous years with their enigmas as unsolvable at the outstart as any that now confront us, and the same God, who has given light and grace as the days brought their trials and difficulties, will go with us hour by hour, and help us as his purposes are disclosed. We can take courage, then, and move forward with comfort and hope.

**New College Vacant Professorship.** The vacant chair of apologetics in the New College Edinburgh will be difficult to fill not for want of able men but because of the large number who are specially qualified for the

position. The names of Rev. Dr. Denney, and Rev. Alexander Martin, Morningside are familiar to Canadians in connection with the recent vacancies in Knox College, these with those of Rev. Dr. Stalker and Rev. T. B. Kilpatrick, Aberdeen have been sent up by Free Church Presbyteries and there are more to follow. It is not expected that Rev. Dr. Stalker will launch upon professorial work at his time of life, especially as he has made the pulpit the particular outlet of his great abilities, and should Rev. Dr. Denney consent to leave the quiet of his semi-rural, semi-urban compact and comfortable charge at Broughty-Ferry the prize will likely be his. The name of Professor Werach is also favorably mentioned.

**Church Attendance in Doonachie** Recently a census of church attendance was taken at Glasgow, the results of which has caused much thoughtful correspondence in the Scottish papers. It has been clearly proved that there is a serious decline in the attendance at public worship and that the membership rolls represent a church connection that does not mean church attendance. The *Christian Leader* in an able article attributes the deplorable result to a breaking down of Dr. Chalmer's idea of territorial work owing to the divisions which have taken place in Scottish Presbyterianism, and concludes with the following reference to the change that is coming over the religious spirit of Scotland:—The question has often been asked why the Reformed Presbyterian Churches which joined the Free Church twenty years ago have never increased. The reason of that is that while the faithful and attached members might come from far these worthies die out, and no one takes their place, and the days of travelling long distances to churches—as the Seceders did long ago—are gone. And one of the reasons of the decay in church attendance is the losing sight of the idea of territorial work. It almost looks as if the end of the nineteenth century is to be like the middle of the eighteenth, and to close in the darkness of moderatism and the decay of evangelical life.

**Wellhausen's Critic.** A letter which has in certain quarters revived an interest in Rev. Dr. Cameron's book "Sanctuary and Sacrifice" has been written by Professor Sayce. Writing from Egypt Dr. Sayce says: "A thousand thanks for your book. It my letter to you had anything to do with the publication, it was the most useful and fortunate letter I have ever written. Once more let me thank you for your exhaustive exposure of the 'Higher Critics' and their methods . . . Professor Hommel paid me a visit on his way from Palestine to Munich. He told me he had just been writing an article in which he had arrived at precisely the same conclusions as myself as regards the antiquity and trustworthiness of the Pentateuch, and the baselessness of the philological analysis of it. And he ended by saying: 'Ten years hence the school of Wellhausen will be no more.' If the prophecy is fulfilled, you will have had a large share in bringing it about. Dr. Boyd has used the right expression about your work; it has simply made 'mince meat' of Wellhausen and his friends. *No reply to it is possible.*" The February number of the King's own has a remarkable article by Dr. Baxter in which he exposes the unfair treatment accorded by editors and critics to his book.

The great musical composer Haydn was sixty when he began his "Creation." When urged to bring it to a speedier termination, he replied, "I spend a long time upon the 'Creation' because I intend it to last a long time." Much of the work done in this age of hurry has no staying power. Christian workers should be on their guard against the prevailing spirit of fastness and impatience. We ought not to be more anxious for quick conversions than for solid building and steady growth.

## "THE PROPHETS OF ISRAEL."

In this fascinating book Professor Cornill has shown us some of the results of the Higher Criticism as applied to the Old Testament Scriptures. Professor Cornill leaves us in no doubt as to his position. He follows the lead of Wellhausen, Stade and Graf in his criticism of the Old Testament. Modestly disclaiming any original work himself, Professor Cornill merely professes to be a worker in the fields opened up by these men. Accordingly, the Professor accepts fully the Documentary Theory as applied to the composition of the Old Testament Scriptures, and especially of the Pentateuch.

The Book of Isaiah is divided into two, the Deutero-Isaiah being a prophet who lived during the exile. The Book of Daniel was written during the period of Greek domination. The Pentateuch, with the exception of Deuteronomy and the Historical Books, we owe to the patriotism and the literary activity of the exile. It was in this period of their nation's disgrace that the patriotic and religious spirits among the Jews brooded over the glories of their past history, recalling traditions regarding the deeds of their heroes until these traditions slowly assumed literary form, and the Old Testament as we now have it began to appear. The author finds a brilliant analogy between this period and the disastrous years in the history of his own Fatherland when Prussia was under the iron heel of France, and when the patriotic spirits of the nation dwelt upon the glorious traditions of their history.

Professor Cornill regards the traditions of Israel concerning its ancient history on the whole as historical, while at the same time he does not believe that the historical books assumed written form till a period much later than their traditional dates. Here are the professor's words:—"And now I must make an admission to you, which it is hard for me to make, but which is my fullest scientific conviction, based upon the most cogent grounds, that in the sense in which the historian speaks of "knowing", we know absolutely nothing about Moses. All original records are missing; we have not received a line, not even a word, from Moses himself, or from any of his contemporaries; even the celebrated Ten Commandments are not from him, but, as can be proved, were written in the first half of the seventh century between 700 and 650 B.C. The oldest accounts we have of Moses are five hundred years later than his time."

The professor goes on to show why, in face of this belief, he still regards the teaching of Moses as historical. This he does by the supposition that, on no other theory, can we explain the religion of Israel with its rich contents before the prophets had given that religion a wholly new impulse. This indirect proof Professor Cornill thinks is thoroughly satisfactory; and he regards it as proved that Moses was an historical personage who was the means of revealing to Israel the love of Jehovah and His willingness to guide His people Israel.

As we have said, this is a very fascinating book. The style is easy, flowery and at times brilliant. Indeed we are surprised to find the thoughts of a German theologian appear in such a graceful dress. Either Professor Cornill must, in this regard be a striking exception to the run of German writers, or his translator must be a man of great literary taste who has performed his task with unwonted skill. In reading the book we are constantly reminded of the works of Professor George Adam Smith. We might almost fancy that we held in our hand Professor Smith's latest work on the Minor Prophets. There is the same easy style, the same brilliancy, the same tenderness, the same accurate scholarship, the same attitude towards prophecy, although Professor Cornill is a more advanced "higher critic" than his fellow-worker in Scotland.

At the same time Professor Cornill's book breathes a deep religious feeling and reverence for things divine. It is indeed true that he is exceedingly free in criticising the inspired writers and the actions of Israel's heroes. He gives very different rates of value to the different books, and thinks that the judgments of the compilers of the historical books regarding the national heroes must in many cases be reversed.

Yet, withal, the book shows on the part of the professor tender religious feeling and deep love for God. It is evident that the professor is a man of emotional temperament. The book of Jonah, he tells us he has read a

hundred times, and never without tears such a picture does it give of the divine love and compassion. We can easily imagine such a man to be the idol of his students, combining as he does personal magnetism with strict scholarship and emotional life.

So if we cannot shut our eyes to the defects of the book. It professes to be scientific. Yet, at every page, we are compelled to question the science to which appeal is made. The professor appears to regard the Old Testament in the same way that the naturalist regards the detached bones of some long extinct form of animal life. And he proceeds with unwearied patience and skill to fit bone to bone, and to cover the whole with sinew and flesh, till he has reconstructed as he thinks, the actual form of the past. To the spiritual eye the Old Testament does not consist of detached bones disinterred by the naturalist, but is a living unity full of spiritual life. And, indeed, recent science is moving away from the direction of Professor Cornill's theories. The Archæologist, the Geographer, the Numismatist have declared against him. Sayce and Paole have declared themselves strongly in favour of the authenticity of the Pentateuch. Sayce and Lenomant uphold the authenticity of Daniel. The Hebraist also has not always been satisfied with the theories of the "higher critic." Professor Robertson of Scotland and Professor Greer of America defend the traditional view regarding the composition of the Old Testament; and their arguments have still to be answered. At every point their science questions the accuracy of Professor Cornill's position, and it is not unlikely that, in the coming years it will be completely discredited.

At the same time, this is, in many respects, a very useful book. If studied with prudence it will shed much light upon various books of scripture; it shows in succinct form what the theory of the "higher critic" really is, while above all it shows that there was a divine purpose and a divine revelation in the religion of the people of Israel; accomplishing its perfect work amid all the sinfulness of their environment and of their own unbelief and hardness of heart.

## MINISTERIAL UNREST.

In the last issue of the *New York Observer* there appeared an article, under the above heading, by W. N. Page of Leavenworth, Kan., which it appears to me would apply with greater or less directness to some of the Canadian congregations. Mr. Page says:

"The pulpit of one of the largest churches in this State has been vacant for some months. Many letters have come to the writer from those asking to be recommended to the church as candidates for the pastorate. Finally, on behalf of one who seemed specially worthy—and importunate, the recommendation was written. The letter of the clerk of the session in response bears this sentence: 'We are astounded at the signs of unrest among our Presbyterian pastors. Over forty applications have been received already from all over the land, and more are coming every day.'

"I am aware that this subject has been discussed many times in our papers, yet the problem is still unsolved, and the last word has by no means been spoken or written. The clerk of that session need not be astounded, for his church is but undergoing the usual experience of all fairly well-to-do vacant pulpits. Something is plainly wrong. Whose is the fault? Generally we blame the ministerial brethren for it all. Possibly the church needs a word of warning. The effect of these wholesale applications is certainly bad for churches so vigorously courted by the restless brethren.

"The church referred to above should have had a pastor months ago; and probably would have had if the seekers had let her alone. But she has become critical, uncertain, and divided in her wishes over her embarrassment of riches. Meanwhile, divisions are not being healed; some of her members are drifting away to other denominations; no aggressive work is being done, and her finances are getting in a bad way. And the strife goes on. Man after man has his friends who are urging him as just the one above all others. But a majority cannot be gotten for any one, and the church is vacant, indeed.

Some plain words should be spoken, and some work should be done by some authority in the church somewhere. This condition of affairs reveals a disregard of covenant vows most saddening. In the forty

\*By Prof. C. H. Cornill, The Open Court Company, Chicago.

or more applicants as above, there may be a small number whose work in their present field is plainly done. The time has come for them to move on. And yet, if so, why has not the great Herod of the church so indicated, and made plain a way into another field? Do we really believe that we are 'under shepherds'? If so, then it is our duty to 'shepherd the flock of God' where the chief Shepherd has placed us until He plainly orders a change of field. But nowadays ambition, little differences, desire for larger salaries, discouragement and pure nervousness seem to be taken as indices of divine commands to take another flock—if we can get it.

"Suppose that thirty-nine of the forty above applicants should, each in his own place, sit down and counsel with God; renew his covenant vows; cast himself unreservedly on the Holy Ghost for guidance; wait, if need be, the full forty days for the endowment of power from on high; then call his session together and with them wait on God. What would be the result? I believe from my heart, that thirty-nine begging letters, so humiliating to the beggars, would be withdrawn. Each pastor would take up the watch-care of the old flock with renewed devotion, and great work for Jesus Christ would be done.

F. B. Meyer said at Northfield last summer: 'People need to be convicted for sanctification, as they must be convicted for justification; and unless you can do a sub-soil work at first, it is worse than useless to begin to talk about the filling with the Holy Ghost.' He also said: 'There is one other thing of great importance, and that is that none of you beloved ministers who have not experienced this filling with the Spirit, but have heard the teaching shall begin to talk about these things without first knowing the power of the life that ought to precede the words. Nothing is likely to hinder this movement so much as for men to use language without the personal experience in their own life.'

Here, I profoundly believe, lies the real solution of this vexed question. No ministerial bureau, or agency, or begging influence and applications from friends, can equal it. The pastor who is restless and unhappy in his present field, unless he has a clear call from God to leave it, will be just as unhappy in any other. Perhaps what he needs is 'conviction for sanctification.' The blessings and comforts of a lengthened pastorate are beyond computation. As one looks back upon it the joys are unspeakable. Yet one can see scores of instances where in great discouragement, or in the face of some trial, he was ready to surrender and seek another field. But the way was not clear, he held on prayerfully; the difficulty disappeared, and the mutual affection of pastor and people was all the stronger for the strain it had successfully resisted.

'Mr. Moody has issued a ringing call to the churches for special work during January. One sentence therein serves my purpose here: 'First, let us have a revival of righteousness among ourselves, and then open wide our churches to those whom we have so long neglected. . . . If every pastor will exert himself to spend and be spent in the Master's service at this special season, if every officer will give his sympathy and co-operation to the work, the church will have cause to remember January, 1897, both in time and through eternity.' This is the true ministerial unrest. Oh, that this kind may take the place of the other with 'the expulsive power of a new affection'."

Commenting on this article the Editor of the *Observer* says that Dr. Page hardly goes far enough when he suggests that thirty-nine out of forty applicants for the vacant pulpit in Kansas, each in his own place, sit down and counsel with God, renew his covenant vows, and seek the guidance of the Holy Spirit. Why should not all forty applicants do this thing? Is it to be supposed that the great Shepherd and Bishop of souls would commend one solitary applicant of the forty any more than he would another or all? Should not all the discontented or restless pastors pursue the same repentant course and withdraw their respective letters of application? Will any one of them do it? The one who does may well have the earnest consideration of the church in its reaching out for a new under shepherd. Much would be gained

if it were understood that no church or minister would henceforth pay attention to personal application for a pastorate. The Head of the church needs no such specious and unhallowed methods as are in vogue to insure for his flock the care of those who shall lead the sheep in green pastures and beside still waters.

It is pleasing for us to feel that the condition of offices spoken of by Dr. Page is much more general in the United States than in our Dominion yet may we not hope and pray that at no distant day the condition of affairs outlined by the *Observer* Editor may be universal throughout our beloved church.—AN ELDER ELDER.

#### A LIVING AND A LIFE.

The late Governor Russell was on one occasion called to give an address on "Practical Success" to a high-school class. One sentence in that address clings to the memory of those who heard him: "Remember that there is one thing better than making a living—making a life."

We might say that the epigram is worthy of Aurelius; but it would be more exact to say that it is the same lesson taught in the old question of the Teacher of Galilee: "What shall a man be profited, if he shall gain the whole world, and forfeit his own life?" This was his frequent lesson. He bade them take no care for what they should eat or drink or wear, because there were higher wants than these which occupy birds and beasts. It was the money-getting lives that sank to Gehenna, while the beggar Lazarus was taken to Abraham's bosom. It was the man increased in goods, building new barns, to whom the dread summons came.

Any one can make a living; it requires only labor. When made it is an ordinary achievement, not worth much. The living perishes day by day with the consumption of food. It only prolongs an existence which may be a worthless existence. It is all material, disrupted by processes of decay. It is bread, meat, shirt, sheet, shingles, wheels, nothing more, gone to-morrow or next year. Its best product is muscle to make more living, and brain wasted on yet more living. It is permeated with all the ugliness of selfishness.

But a life—that is all of greatness that we can conceive. A life, budding in an infant intelligence, developing into soul and character, transcending the conditions of circumstances in the mutability of time—the maturing will of that little child has in it a grandeur that no physical display of force can rival. Sanctified by love, guided by a high purpose, crowned with victory over all low impulses, and charged with power to scatter blessing everywhere. The life is more than meat, more than the mere living.

We hold Governor Russell in honor for repeating the old Galilean lesson. When he said it his hearers did not think of it as an oracle of religion; but it is none the less the very heart of the teaching of Jesus Christ.

#### OUR EXCUSES.

"Yes I am too tired to attend church to-day; I must rest." And the tired house-keeper sighs wearily at the thought of Sabbath service unattended as she reflects that she failed to prepare for the day on the previous afternoon. "Them that honor me I will honor."

"No, indeed, I am so fatigued I could not keep awake," says the young lady of society, and no wonder, for she was up with company until the early hours of Sabbath morning. She thinks ruefully of a broken Sabbath as her memory recalls the divine command, "Remember the Sabbath day to keep it holy."

"Pray do not ask me to go to church," says a visitor. "I have no dress elegant enough for a fashionable congregation. You must excuse me."

The young business man who rises late has no time for God's service, but spends the holy hours in reading the morning papers. The ringing of the church bells does not disturb his conscience.

We often seek excuses for absence from the sanctuary, and are relieved when one of sufficient importance presents itself. One church is too poor; another too fashionable; we cannot feel at home, or "We don't like the minister." Are these sufficient reasons for ignoring God's sanctuary? The heat, the cold, the stormy weather, a Sunday headache, the shabby dress and hat, the Sunday dinner complete the catalogue of our excuses.

Oh, poor, flimsy excuses. In that day when we are called to give an account of our earthly Sabbaths, will not the Lord turn a deaf ear to them all? What then will the record be?

## KNOX COLLEGE "AT HOME"

The annual At Home of the Knox College Literary and Theological Society held on Friday Feb. 5th was a brilliant and thoroughly successful affair. Over 600 shared in the hospitality of the students, who did everything possible to make the evening enjoyable to their fair guests. The college was lavishly and artistically decorated with flags, bunting, plants, palms, etc. The amusements provided were numerous, and particularly attractive. In convocation hall an excellent programme was rendered:—Mr. Alex. Gorrie was musical director, and Miss May Dick accompanist. The various numbers of the programme were excellently rendered, and as a consequence were heartily appreciated. The beauty of the decorations in the hall, perhaps, exceeded those in any other room.

The promenade concert commenced at 10.30, and for this *Napolitano's*, orchestra played the following programme:—*"Carmencita,"* Gruonwold; characteristic, *"Happy Little Coons,"* Quinn; waltz, *"The Wizard of the Nile,"* Victor Herbert; march, *"Shandon Belle,"* Mills; overture, *"Little Gem" Barnard;* characteristic, *"The Guard Mount,"* Ellenburg; waltz, *"Queen Marion,"* Bennett; *"Happy Days in Dixie,"* Mills; *"Oh, Fair Dove: oh, Fond Dove,"* Gatty; march, *"El Capitan,"* Sena; waltz, *"Princess Bonnie,"* Spencer; march, *"Handicap,"* Rosey.

In the library, room 15, and museum interesting sights were on view all evening, and in the dining hall there was a not less interesting display of good things to eat.

In class-room No. 1 the guests were delighted with selections on the pantheon. Many spent an hour in another room examining Eastern curios, mementos of visits to the Holy Land of Principal Caven, Rev. Prof. Robinson, and Mr. Mortimer Clark. The museum also attracted much attention, but the greatest amusement was provided in room No. 15, where a collection of novelties were on exhibition. Some of the young gentlemen who arranged this exhibition enjoyed themselves watching the surprise and delight displayed by the visitors. The novelty room had been much talked of, and, as a consequence, curiosity as to what might be seen there ran high. Only those who visited it, however, could fully appreciate the exhibit. Following are some samples of the novelties.—A large spade labelled "An Irish land agitator," two battle-scarred hockey-sticks bearing the legend, "Li-Hung-Chang's chop-sticks," pair of men's stockings, very much the worse for wear, ticketed "Knox College hose, for use only in case of fire," two old pipes bearing tickets reading respectively "A piece of pipe, and a pipe of peace."

Needles to say that when the hour for departure came every one was sorry, but as the couplet on the programme had it:—  
"Farewell, a word that must be and hath been, a sound which makes us linger, yet—farewell."

The success of the concert must have been a source of pride to the students, and particularly to the members of the committee, who were as follows: President, J. Bailey, M.A.; Vice-Presidents, J. C. Wilson, B.A., and F. D. Roxborough, B.A.; Critic, G. B. Wilson, M.A., LL.B.; Recording Secretary, J. A. Moir, B.A., LL.B.; Corresponding Secretary, T. Eakin, B.A.; Treasurer, W. D. Bell; Secretary of Committee, A. H. MacGillivray, B.A.; Curator, R. S. Scott; Councillors, A. A. Laing, B.A., A. C. Wishart and R. J. McAlpine.

## THE KING'S DAUGHTERS AND SONS.

You must live each day at your very best  
The Work of the World is done by few  
God asks that a part be done by you.

Among unsectarian organizations few have had a more rapid growth or are doing a nobler work than the International Order of the King's Daughters and Sons. Started eleven years ago by ten women, in New York City, it has increased until its members are found all over the world. In 1891 "International" was legally added to its title. Its constitution states that its aims and purposes are "to develop spiritual life and to stimulate Christian activities," and that all who accept these aims and purposes, and who "hold themselves responsible to the King, our Lord and Saviour Jesus Christ," are welcome to its membership. As its name indicates, the Order accepts and teaches the Fatherhood of God and the brotherhood of man. Its first work is to strive to win the individual heart for Christ, so that the individual life may be governed and guided by His spirit. "Within its ranks are found, not only the little child and the wayworn pilgrim, but some of the noblest men and women who, in the Church, the State, the university, and the business world to day are shaping the policy and guiding the affairs of the nations." The King's Daughters and Sons, for the love of Christ, and "In His Name," are ministering to the souls and bodies of men; "building churches;

paying mortgages on those already built; building and furnishing churches; educating young men and women for the ministry and for the foreign mission field; taking care of orphans and widows, of the old and the sick; building hospitals and infirmaries; maintaining day nurseries and kindergartens; sending trained nurses to the homes of the poor; Nearly 400,000 have taken the little badge as the outward symbol of their pledge of love and service, and more than one thousand different lines of work upon which they have entered are recorded at the headquarters of the Order.

A meeting of the Circles of the Toronto City Union of the International Order of King's Daughters and Sons by invitation of the "Steadfast Circle" was held in Toronto Jan 27th, Miss Brown Presiding, Dr Bertha Dymond acting as secretary. The meeting was well attended, Mrs Tilley, of London, Dominion Secretary delivered an excellent address which was enthusiastically received, very gratifying reports were received from the following circles showing the amount of good work that is being done in a quiet way. "Whatsoever," "Helping," "Loving Helpers" "Speak No Evil" "Willing to be" "Earnest Helpers" "Labor of Love" "Heavenly Healers" "Steadfast" "Opportunity" "St. John's" and "Willing to be" Circles.

One of the special works of the Union is the support of a bed in Grace Hospital. The following are the officers of the City Union:—Honorary President, Mrs Coad; President Miss Annie Brown (late Provincial Secretary) First Vice-President, Mrs Gooderham:—Second Vice President, Mrs Scales:—Secretary Dr. Bertha Dymond:—Treasurer, Mrs Austin (Provincial Secretary)

## YOUNG PEOPLE'S UNION

## OF THE PRESBYTERY OF TORONTO.

The second annual meeting of the Young People's Union of the Presbytery of Toronto was held Feb. 9th in Cocks's Church, Toronto, and from every point of view was highly successful.

The business of the day began at 10 o'clock in the morning. The President of the Union, Mr. G. Tower Fergusson, occupied the chair, there were present over 200 delegates. After the usual opening exercises the report of the Executive Committee was read. It recorded the continued interest in the work of the Union taken by the young people within the bounds of the Presbytery. Mr. Frank M. Pratt, Secretary of the Y.M.C.A., then read a capital paper on "The place of Bible study in our young people's work," and this was followed by another interesting address by Rev. J. C. Tibb of Streetsville on "How can our societies best reach the young men of our congregations." "How to obtain a more thorough knowledge of our own church life and work" was the subject of a carefully thought-out paper by Rev. R. D. Frazer of Bowmanville.

In the afternoon the nominating Committee presented their report, and by its adoption the following were declared the officers for the ensuing year:—Rev. J. McP. Scott, Toronto, President; Mr. R. M. Loveless, Agincourt, First Vice-President; Miss Riddell, Toronto, Second Vice-President; Miss Anna Flaws, Toronto, Recording Secretary; Miss Isabel Christie, Toronto, Corresponding Secretary; Mr. C. J. McHenry, Streetsville, Treasurer; Executive Committee, G. Tower Fergusson, Miss Black, Miss Hooley and Mr. Moffat of Weston. Five-minute papers on practical subjects were then given. Miss Riddell of Bloor Street Church read one on "Unity in Our Work," Miss Mabel Traill of St. Jt. John's Church on "How can we Most Effectively Aid Weaker Societies," Mr. W. J. Booth of Westminster Church on "Educational Work," Mr. Geo. Wagner of Toronto Junction on "Our Benevolent Schemes," Mr. Findlay McCraig of St. James' Square Church on "Foreign Missions," and Miss Atwood of Cooke's Church on "Home Missions." A question-drawer was then opened, and one of the questions was found to be, "How can the Young People's Societies best further the aims of the Lord's Day Alliance?" This was handed over to Mr. John A. Paterson, President of the Lord's Day Alliance, to answer. He did so very forcibly, and made a strong address against Sunday street cars. Rev. Dr. McTavish gave an able address on "How to Raise the Standard of Spiritual Life in Our Societies and Work."

In the evening Rev. Wm. Paterson occupied the chair. Hon. Geo. W. Ross delivered a splendid address on "Good Citizenship."

The Rev. Dr. Robinson then spoke upon "Christian Opportunity." The reverend gentleman is an accomplished Hebrew scholar, and the greater part of his address was made up of a description of the events in the reign of Xerxes, narrated in the Book of Ezra. The audience listened with deep attention to the vivid word painting, in which the means adopted by Queen Hester to save Mordecai and the Jewish population from the fate planned

for them by Haman was described. The lessons drawn from the Biblical incidents alluded to were that an opportunity for doing good comes to all, that delay in acting upon it is dangerous, and that in undertaking a good action we should not be deterred by the fear of suffering or death.

UNITY IN OUR WORK.

PAPER BY MISS ONES RUTHERFORD RIDDELL, D.A.

United action is a universally acknowledged condition of successful achievement. The statement, that "union is strength,"



Miss A. R. RIDDELL, B.A.

has been reiterated in speech and writing, until it has come to be almost an axiom. No one would think of disputing the fact, that a band of persons all directing their energies towards some definite end can accomplish much more than the same number working independently. If we look around on the world of practical life about us, with its systems of railways and telegraphs, its business enterprises, its various organizations of peace or war, we shall discover everywhere most striking exemplifications of this truth; and if

we gaze still further off, at the mighty universe itself, we shall find that the principle of unity lies deep at its very foundation, and that even the tiniest atom has a mission of its own to fulfil in "God's great plan."

Turning our attention now from the kingdom of nature to the Kingdom of grace, we see that the value and beauty of unity are enforced in many passages of the Scriptures, and that the ideal of unity was the ideal which Christ set before His Church, "Holy Father," He prayed, "keep through thine own name those whom thou hast given me, that they may be one, as we are." And in the early years, while the Death and Resurrection of the Lord were still fresh in the memories of His followers, they were mindful of these words of His, and laboring together, in the power of the Spirit, with unanimous and love-enkindled enthusiasm, accomplished wonders in His cause. Indwelt by the same Spirit, we too, as young people of the Presbyterian Church in Canada, may become a power for good in our own land and in the regions beyond, if we clearly recognize the privilege of being co-workers with God, and advance, with one accord, to toil in His harvest field.

In order to obtain such a result, it is evident that unity of plan is absolutely necessary, and, therefore, the all-important question for us is, how may this unity be brought about? The first requisite that occurs to us is, of course, organization, which should be as complete as possible. In the different congregations, the need may be met by the establishment of Societies of Christian Endeavor, or of similar associations, in cases where they do not already exist. The Societies themselves should also be made as perfect as may be. An ideal Society would be one in which every young man or woman belonging to the Church would find abundant scope, either as an office-bearer or as a member of a committee, for the exercise of his or her peculiar talents in the Master's service. All would share in the work, remembering that "as we have many members in one body and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." Then the separate Societies should keep in touch with one another, and take a sympathetic interest in the work of their brethren, thereby gaining much cheer and encouragement in their own labors, and learning invaluable lessons from each other's successes and failures; while all should give most loyal and whole-hearted support to the Schemes of our own Church. The adoption of the uniform plan of study prepared by the Assembly's Committee on Young People's Societies, and the hearty co-operation of all in any suggestions which might be thrown out by the Committee from time to time, would also form most effective bonds of union. The merging of the work of the smaller associations in that of a larger one, to the regular meetings and conferences of which each affiliated Society sends its delegates, is another plan which has worked very successfully where it has been tried. Regular visitation of the several Societies by travelling secretaries might also prove most beneficial.

Thus much for the orderly arrangement of our forces, but organization alone is not all that we want. We may possess the most perfect organization in the world, and yet we shall be utterly useless, unless we have the life of Christ pulsating through us, as members of His body. But if we are filled with His divine life,

we shall be strengthened for every duty, and shall exhibit, in our daily walk and conversation, that lowliness of mind, that spirit of forbearance, which go so far towards preserving peace and unity. The doing of the will of our Heavenly Father will be, as it ought to be, our one supreme aim, and, taking for our rule of conduct the precepts of the Book we have received from Him, we shall devote ourselves prayerfully, body, soul and spirit, to the spreading of His Kingdom among men. Then, with all our diversities of gifts, we shall realize, in our own experience, that unity which is spoken of by St. Paul, in the fourth chapter of the Epistle to the Ephesians. "There is one body," he says, "and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

So far we have considered the efforts of the Society as a whole, but unity is no less necessary in the work of the individuals who compose the Society. In the creation of the poet, the painter, the architect, we demand, above all, unity of conception and execution; and in the realm of character, the greatest men have been those who have unreservedly consecrated all their powers to the carrying out of some noble purpose. Was it not just such a devotion which gave its unspeakable grandeur to the life of Jesus Christ? And should not we, who profess to be His disciples, dedicate ourselves entirely to His service, making the very, most of even the shreds of talent bestowed upon us? Knowing, as we do, that we shall have to render an account for our use of all the gifts entrusted to us, and that the opportunities of our short earthly life, once gone, will never return, let us be faithful and earnest, ever abounding in the work of the Lord, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

HOW CAN WE MOST EFFECTUALLY AID WEAKER SOCIETIES?

PAPER BY MISS MADEL S. TRAILL.

It is the spirit of true Christian Endeavor to help the weak. When our Saviour was on earth He went about doing good, always



Miss MADEL S. TRULL.

helping some poor weak one and it is the duty of His followers to be ready when opportunity offers. If a Christian is advanced and well-instructed in the matter of the Christian life he is required to help those less advanced in Christian living. If a Society is strong and well equipped and as such is active in the taking up and carrying out of much good work, this Society, on the Christian principle of the strong's responsibility to the weak, should be thoughtful of and helpful to a weaker Society. Much more than this union, formed in the interest of

the Young People's Societies, responsible to be thoughtful of and to strengthen and encourage weak Societies within its bounds.

How this can best be done is the subject of this short paper!

What must be some of the characteristics of a Young People's Society if such a Society is to be strong in the best sense of that expression? This is an important question, and one which we think should receive consideration by the Union. Would it not be well for the Executive of the Union to fix upon some of the necessary principles of a strong Society and then work for the eradication, from Societies within the bounds, of every unhealthy feature and for the introduction to these same Societies of those features of organization and policy which the Union regards as essential to a strong Society.

If deep spirituality, good organization, united and active effort, and a deep interest in Missions be some features of a healthy Society, then let the business of the Union be in a tender and thoughtful way, to see that these become features of all the Societies within the bounds, for a weak Society is not necessarily an isolated one with a small and stationary membership. A large Society with these good features absent is weak and in need of the thoughtful concern of the Union.

The following are some of the ways I would humbly suggest in which the Union may be helpful to weaker Societies:—

1. Get the Society, whatever its local disadvantages, to realize its vital connection with this Union. That the Union is a living organization, with a very definite and high aim and that it is the privilege of the Society, however weak, to participate in its strength and share in its purposes.



2. Arrange for a visit from the union by deputation or in some other way reach the weak Society and secure the following:—

(a) Get the Society to realize that its exists for a purpose, for an organization that can give no good reason for its existence had better quietly die. Members who are such simply because someone asked them to join and are content to be and do nothing more, are not such as make a strong Society. God has a purpose for each life and our success in Christian life will be according to our faithfulness and obedience to His will. The Society should be brought to know that there is some good reason for its existence. That it has a purpose and that it has a work. That there is a very definite work in connection with the home congregation and with the Church at large. Let the members be ruled by the thought that it is their privilege to be more spiritual.

(b) Secure good organization in the Society to meet the needs of the particular congregation and locality with which it is connected. The organization of a City Society may not be the best for one situated in a country district. The nature of the organization should be determined by the local surroundings and the material in the Society.

(c) Aid in securing educative and helpful meetings. Emphasize the need of deep spirituality and an interest in the Missionary work of our Church. If the plan of study, mapped out by the Assembly's Committee, is carefully studied, we will certainly be more intelligent in regard to the work our Church has done and is now doing.

(1) Encourage the members to take an active part in the work of the congregation. Let something be found for each one to do.

3. Have occasionally a local Convention under the auspices of the Union, in a locality which will touch one or more of these weaker Societies. This might be carried out without very much difficulty to the stronger organizations, and certainly with much help to those less strong. These are some of the ways in which I think weaker Societies in the Union may be helped.

## "HOME MISSIONS," THEIR IMPORTANCE AND HOW TO RAISE MONEY FOR THEM.

PAPER BY MISS ELENA ATWOOD.

"Whatever thy hand findeth to do, do it with thy might." What does our hand find to do? The work miles and oceans away



MISS ELENA ATWOOD.

from us? Yes if possible, but more particularly the work which lies undone right at our very doors. Our duty manifestly is first to benefit and improve our own country and then to extend this benefit to the world at large. The early Church was told to begin at Jerusalem, then Judaea, then Samaria and the regions round about. Then and not till they had done at least some of their duty to the home land were they to go to the "uttermost parts of the earth."

It is very hard when we hear cries from South America, India, China, Japan, and the Isles of the Sea—the old time "cry from Macedonia, come and help us." It is so hard not to think their need greater than that of the perishing souls in our own land. But permit me to-day for a few moments to offer a heartfelt plea for my Canadian brothers and sisters.

Any Canadian, man or woman, who does not wish for Canada—our fair, young, beautiful Canada—to be a grand, clean, pure Christian nation fifty years hence; is unfit to live under the shadow of our Maple Leaf. Time, that never failing revealer of Truth, tells us that the prosperity—yes even the worldly prosperity—of any nation depends upon the number of that nation's children who declare with heartfelt fervor "The Lord He is the God, The Lord He is the God." Then Presbyterian young people I ask you as Christian patriots to aid our enthusiastic little nation to "put on the whole armor of God." Oh let us consider how she needs your help.

To begin with British Columbia here I have a word for my Foreign Mission brother and sister enthusiasts. You are rightly spending time and money, labor and prayers in laboring to bring poor China to see the love of the Crucified One. But dear Endeavorer you can accomplish twice as much with half the labor, if you go to British Columbia and compel the despised John Chinamen to reform the awful dens he has reared in the cities of that land. Then when he is a law abiding citizen how much easier, away from his old influences, to win him to the love of Jesus. And when God fills Him with His holy Spirit, as He is able, abundantly

able, to do; then He will go back to his brethren and tell them of Jesus' love more adequately and less expensively than a foreign missionary could do. Will the Chinese not more readily listen to a gospel preached by one of their own nation than by a foreigner whom they despise as an upstart. Wouldn't you?

Leaving British Columbia enter with me into our territories and visit the poor Indian who has such misty and false conceptions of the "Great Spirit." We came over to America and drove the red man from his home. What have we given him in exchange for his broad acres? We give him contempt, we despise him. His race is gradually becoming extinct. Yet with such a little effort and love he can be taught to live as a Christian Canadian. What will you say Christian Endeavorers, when God questions you as to how you, individually, have helped give the gospel to the Indian nation given into our care four hundred years ago. Let me urge you to read how readily the Indian children learn to love Jesus, and become law-abiding Christian Canadians. And when you have read the accounts found in all our church papers, at your peril neglect doing all in your power to aid your Red brother.

Then in all our districts, territories and newer provinces; are to be found young settlers and their families, who have left good settled parts of the Dominion to hew out their fortunes and open up the great West. They are scattered as sheep having no shepherd, and in time they will become careless and allow their children to grow up into a Godless manhood and womanhood. Do you know why the Methodist Church is the greatest Canadian Church? It is because in the early years of our country they sent their pioneer preachers to all the outlying stations, and many belonging previously to other denominations, joined the Methodist Church simply because it was the one church they could attend, and their children became staunch Methodists. And this though the Methodist Church was the weakest church in the old lands.

In twenty or fifty years, if we are not very careful, Western Ontario and the Maritime Provinces will be overrun by a godless Western population and then what will become of our Pharisaical "Thanking God we go to church every day" but do not "give tithes of all we possess,"

Most of the common people in Roman Catholic Quebec, as in the time of our Lord, hear the good tidings gladly. Why do we not send it to them? Shall we, like rich Dives, refuse the poor brother Lazarus the Bread of Life for which he is hungering? Young Canadian patriots as you value your country's future welfare I charge you do not allow Rome to gain the supremacy. Why has France Spain and Italy seen their glory decline while that of England increases yearly?

I must for lack of time leave discussing the importance of Home Missions and dwell upon some ways of obtaining money for them. Let us get men's hearts to see the need, if they see the need—mark what I say—they must respond, otherwise they are not Christians, for it is utterly impossible for us to be Christians and lack the greatest characteristic of our Leader who came "not to be ministered unto but to minister." He said "He that is greatest among you let him serve." Did Jesus ever hear the cry for help and not respond and—mark you—was He not ever more ready to respond when the cry came from His own native land? Wasn't He? Should we not follow His example in all things?

Do not foolishly fear hurting a person's feelings upon the question of giving. If they be Christians they will thank God you woke them up. If they be not for Christ they are against Him, and would be against Him, anyway, they are only anxious for an excuse.

Make people see the need. They will respond when they see it. Half of us do not see the need. Our time is so taken up we cannot read the missionary news as we would like, nor can we be enthused by attending a convention like this. Then tell us about it. Talk to us about the home missionary as if both you and I loved him and his family. Tell us all about his trials.

Let us subscribe to something definite. Now suppose each class in Sunday school had a little place of their very own to send the money to. Perhaps unite two or three classes. Discuss it often with them. Find out all all about it. Suppose they were educating a little Indian boy and he is known to them, as well as your efforts and those of the home missionary and the little Indian himself, can make him known. Let them write to him and he to them. Don't you believe the boys hearts would be touched and the pennies they gave, because they were were given to a definite object, would be real missionary pennies and not just given because mother told them to give them to some misty missionary who lived away off they didn't know nor care where. My paper is already too long I must close but never, oh never, let us neglect our Jerusalem.

## THE BIBLE CLASS.

### PETER AND JOHN IN SAMARIA.

(Acts viii. 1-25.—For Sunday Feb. 21th.)

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

Previous to the visit of Phillip, the Evangelist, Samaria had not been wholly without a knowledge of the Gospel. The two sunniest days in our Lord's earthly ministry were, perhaps, those spent in Sychar and its vicinity. The open-hearted Samaritans had not asked the Jewish Teacher to prove Himself by signs and miracles to be the Messiah. They had received Him on the strength of His own gracious and self-evidencing words. And yet His personal ministry, even in so receptive a soil as that of Sychar, remained comparatively unfruitful. The Holy Spirit had not yet been given, nor had the Church been founded through which the glorified Christ could operate with mighty and permanent effect. Left to itself the good seed of the kingdom was quickly choked by the thorns that grew up unrestrained on every hand.

#### PREACHING CHRIST IN SAMARIA.

The persecution that followed the death of Stephen was intended to destroy Christianity. It became instead, the first step in its triumphant progress. The believers who fled from Jerusalem did not hope thereby to escape persecution. That it was not so much the fear of imprisonment or death that moved them, as the perception that favorable opportunities for Christian service no longer existed in Jerusalem, is clear from the fact that wherever they went they proclaimed the same message that had drawn down on them the murderous hatred of the Jews. Phillip came to Samaria, and at once began preaching Christ. Not moral disquisitions, nor theological doctrines, but Christ's person and work His death and resurrection, His ascension and continued ministry on earth through the Holy Spirit. The person of Christ is the centre of Christianity. Christianity has its sacred books, as other religions, but unlike them it is not a book-religion which retains its vitality in virtue of a body of doctrines perpetuated from age to age. Mohammed and Gautama distinctly dissociated their own personalities from their teachings. Christ made all His teachings and revelations subordinate to the transcendent fact of His own person. He is not the dead founder of a great religion, but the risen and enthroned Christ who lives in His Church and operates through it with divine energy. Phillip preached a Saviour, therefore, rather than a salvation. And the Lord confirmed the message of His servant by signs and wonders. The fact that the preacher's message is not confirmed by similar proofs is sometimes cited as evidence that Christianity has lost its early power. Such an assumption loses sight of the fact that miraculous bodily healings are only as shadows compared with the substantial results that attend the progress of Christianity. Indeed, one might more truthfully say that the necessity of appealing to miracles is a positive disadvantage, in the same sense that Christ's continued presence on earth would have been a hindrance rather than a help to the spread of His kingdom. A generation that accepts the Gospel without demanding signs stands on a higher spiritual level than one that seeks such evidence.

#### THE GIFT OF THE HOLY SPIRIT.

The sending of Peter and John to Samaria by the Church in Jerusalem shows that they were not the heads of the apostolic college, but members who claimed no official superiority. The fact that they were sent shows, however, that their pre-eminent personal capabilities and spiritual qualifications for the delicate task of inspecting this religious movement and of receiving the Samaritans into the Christian Church were fully recognized. Peter was fitted for outward action, for public leadership. But the profounder spiritual intuitions of John who seemed to play an altogether subordinate part were equally important and no less needed. None of the Apostles were better qualified for a mission to a people whom the Jews mortally hated than these two intimate friends of Christ, whose friendship for each other was cemented by a common love for their Master and enthusiasm in His work. They saw at a glance that the conversions were genuine, and that the water baptism needed only the confirmation and completion of the Spirit baptism. That this gift was withheld until the arrival of the apostles may have indicated that, in the divine mind, the religious movement was not to be regarded as independent of the Church in Jerusalem. The imparting of the Holy Spirit was never considered by the Apostles themselves as a peculiar apostolic function, any more than the working of miracles. This gift came in answer to prayer and by the laying on of hands, and was doubt-

less manifested by miraculous tokens like those on Pentecost. It was the divine attestation of the reception of these Samaritans into the fellowship of the Church. The same Spirit comes to believers now without the startling phenomena peculiar to the apostolic age, but with the same essential effect. He comes to the individual or to the church through prayer, and His coming means in every instance a sanctification of the inner life, and an endowment with power for Christian service.

#### WORLDLINESS IN THE CHURCH.

The good work of Phillip in Samaria came at once into deadly conflict with the superstitions of the age. Simon Magus, who had long exercised a baleful influence over the people by his incantations and juggleries, was no doubt angered at the ruin of his business, but at the same time he was amazed at the miracles wrought by Phillip. In this he quickly perceived the operation of a power immensely superior to his own. He may have supposed that the preacher had in some way gained a deeper insight into the occult power of nature, or that he was a more skilful magician than himself. Whatever his interpretation of the phenomena, he determined to associate himself with Phillip, in order to acquire his coveted power. Accordingly he professed belief and was baptized. But the coming of Peter and John, followed as it was by still greater displays of the Spirit's power, unmasked the pretended convert. His avarice was exposed to the light. He showed that he had joined the company of believers merely to further his own gains, and that though numbered with them he had no lot nor part in the kingdom of God. He was trying to juggle with God as he had habitually juggled with men. Desirous of making religion subordinate to business, he had failed entirely to recognize the spiritual motives which give direction and power to a religious life. Hence, too, when his fraud was exposed he exhibited no sense of sin, but only a cringing dread of punishment. He is a type of those in every age who have sought to use a profession of religion as a stepping-stone to influence, wealth or position.

## FOR THE SABBATH SCHOOL.

### International S. S. Lesson.

LESSON VIII.—THE FIRST CHRISTIAN MARTYR—FEBRUARY 21.

(Acts vi. 8-15; vii. 54-60.)

GOLDEN TEXT:—"Be thou faithful unto death," and I will give thee a crown of life."—Rev. ii. 10.

TIME AND PLACE.—A. D. 37. Jerusalem.

INTRODUCTION.—In one of our previous lessons we learned that the early disciples of Jesus provided a common fund, which was placed in the hands of the apostles, and by them distributed to those who were in need. Out of this sprang the first disagreement in the Church. There was a complaint of the Grecians against the Hebrews that their widows were neglected in this distribution, which took place daily. The result was that the apostles, burdened with the spiritual cares of the growing Church, felt that they could no longer attend to these temporal matters, and, under their advice, seven men were chosen from among the disciples, to whom the work of distribution was committed. They were men full of faith and of the Holy Spirit, and at least two of them became preachers of the word. One of them was Stephen, of whose persecution and death we have the story in our present lesson.

VERSE BY VERSE.—V. 8. "Stephen."—One of those chosen to administer the funds of the early Church.

V. 9. "Synagogue."—The word corresponds to our word "church," and was sometimes used to signify an assembly of Jews, and sometimes the building provided for such assembly. "Libertines."—i. e., freedmen. They were most likely Jews who had once been slaves to the Romans and been set free, and who now formed one congregation in Jerusalem. "Cyrenians."—Inhabitants of Cyrene, a city in the province of Cyrenaica, North Africa. "Alexandrians."—Jews belonging to Alexandria, in Egypt. "Cilicia—Asia."—These were Roman provinces in Asia Minor.

V. 10. "Not able to resist the wisdom."—His skill and knowledge were far beyond their powers, and they felt they were defeated. "The Spirit."—Stephen was guided by the Holy Spirit. The word may, however, simply have reference to the manner in which Stephen spoke.

V. 11. "Suborned."—Induced to swear falsely. "Blasphemous words."—According to their interpretation of the law, blasphemy consisted in contempt of Moses and his institution, and was a capital offence.

V. 12. "Caught him."—That is, arrested him. "Council."—This was the Sanhedrin, before which Jesus had been brought and condemned.

V. 13. "False witnesses."—The falsity of the testimony probably consisted in a perversion of words which Stephen had actually uttered.

\*An Exposition of Lesson 8 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

V. 14. "Saw his face as it had been the face of an angel."—This was a preternatural lustre, no doubt, like that on the face of Moses as he came down from the mount.

V. 54. "Cut to the heart."—Not with conviction of their sin, but with rage with Stephen. "Gnashed on him with their teeth."—An expression of extreme rage.

V. 55. "Saw the glory of God, and Jesus, etc."—A vision was granted him in confirmation of his faith.

V. 57. "Cried out with a loud voice, etc."—This verse would seem to mean that, without waiting for a formal decision of the case, the council, in its rage, rushed upon their victim.

V. 58. "Cast him out of the city."—This was in accordance with the Mosaic law, which required that transgressors should be executed without the gates. "Stoned him."—This was the punishment of blasphemy. "The witnesses."—According to the law, those who had testified must cast the first stones. "Laid down their clothes."—Their outer garments, that they might be unincumbered. "At a young man's feet, whose name was Saul."—Afterwards Paul, the apostle.

V. 59. "Stoned Stephen."—Stoned him to death.

V. 60. "Fell asleep."—This expression is often used in the New Testament for death; it carried in it the hope of awakening—the resurrection.

Truocours.—At Stephen's martyrdom the world was at its worst, and the Church at its best.

Not a saint suffers for Christ without the observation of the Saviour.

Of love there are two principal offices; to give and to forgive. Stephen is an excellent pattern of both.

The spiritual world is always near us; and whenever it pleases God it becomes visible. For example, to Elisba's servant (2 Kings vi. 17); to Isaiah (Isa. vi.); to Ezekiel, and to John on Patmos.

Saul kept the clothes of them all; and so, in a certain sense, stoned Stephen with the hands of them all.

The Martyr's Prayer.—Sir Thomas More, after having been tried at Westminster, and condemned to death without any just or reasonable cause, concluded his speech to his judges thus: "More have I not to say, my lords, but that as Paul held the crosses of those who stoned Stephen to death, and as they are now saints in heaven, and shall continue there friends for ever: so I verily trust and shall, therefore, most heartily pray that though your lordships have now here on earth been judges to my condemnation, we may nevertheless hereafter cheerfully meet in heaven in everlasting salvation.

The Final Triumph.—In the midst of his sufferings two exclamations escaped the lips of Stephen. One was for himself: "Lord Jesus, receive my spirit." The second petition was for his foes: for them he kneeled. Perhaps his strength was failing, but he spoke in a voice that all could hear: "Lay not this sin to their charge!" How like the last prayer of Jesus, "Father, forgive them!" No other such examples can be found in history. It comes only from a life "hid with Christ in God." "He fell asleep!" Amid the rage and brutality of foes set on fire as hell, this martyr quietly falls asleep in the arms of Jesus.

"Asleep in Jesus—blessed sleep, from which none ever wake to weep:

A calm and undisturbed repose, unshaken by the last of foes."

## CHRISTIAN ENDEAVOR.

### DAILY READINGS.

First Day—Stephen Arrested and Arraigned—Acts vi. 1-15.

Second Day—His Defense before the Council—Acts vii. 1-21.

Third Day—His Argument Continued—Acts vii. 22-36.

Fourth Day—His Argument Concluded—Acts vii. 37-53.

Fifth Day—The First Christian Martyr—Acts vii. 54-60.

Sixth Day—"Fear None of Those Things."—Rev. ii. 8-17.

PRAYER MEETING TOPIC, Feb. 21.—"Our little worries and how to get rid of them."—Ps. cxxi. 1-8; John xvi. 1.

It is not work that kills men, it is worry. It is not the revolution that destroys the machinery but the friction.

### OUR LITTLE WORRIES.

Character requires a still air. There may be storm and upheaval around, but there must be peace within for the soul to thrive. But anxiety and worry is the reverse of peace. It teases the mind with questions that it cannot answer; it broods over possible evil; it peoples the future with dark shapes; it frets the sensibilities with worrying conjecture. It spoils the present by loading it with the evil of to-morrow. Its tendency is, by dwelling on evil, to make us cowardly and selfish. Character cannot grow in such an

atmosphere. Hence, as a matter of fact, we seldom find any great height and sweetness of character in an anxious-minded person, for the simple reason that it has no chance to grow; all the forces go in other directions. But when one in wise and righteous ways has learned to trust in God, and so has come into peace, then the seeds of all grace and beauty spring up, and spread out their leaves in the calm, warm air, and blossom out into full beauty, fed from beneath and above. It was to secure such an atmosphere, for an end so eternally important as this, that Christ spoke these words: "Take no thought." Oh, how wise the teaching! How blessed to be able to receive it!

Most people have troubles. Some of these may be great. Others may be slight. It is almost universally true, however, that the heaviest burdens that are borne are those of anxiety, solicitude and apprehension. There is the fear of possible evil that is about to befall, but that oftentimes does not; of loss that is about to be suffered, but that, often, does not occur. If we are willing to leave the future in God's hands, as we are to leave the past, and if we are ready to live simply in the present, accepting His grace and help for each passing moment, our lives would be more happy, as they would certainly be more efficient.

It has been said that most people suffer their troubles three times—in apprehension, in actuality and in memory. The worst of it is that a very great part of this is positively unnecessary owing to the fact that many of the troubles that are dreaded never come.

The Lord Jesus Christ warns and commands us against this worse than idle habit of worrying about the future. We are not to be anxious as to the morrow. To-morrow will take care of itself. Sufficient to each day is the evil thereof. God will see His children through each day as it comes, but He does not promise grace to help before the trouble comes. Let it alone. Leave the future in God's hands. The clouds that are so much dreaded may not bring a storm at all. They may only come with much-needed rain. But if the storm does come, God will be stronger than the storm.

The habit of looking on the bright side of things is a good one, and is worth a great deal to each one who cultivates it. Certainly one should not cultivate the habit of looking on the dark side, especially when he must draw on his forebodings and apprehensions for a vision of that dark side, and thus see not only what does not exist, but what may never exist. God promises grace for each time of need, but not for each time of worry and anxiety. He promises to be with His people when they pass through the fire, but He does not promise to extinguish the fire before it has been lighted. He says that when His people pass through the waters they shall not overflow them, and we ought to be satisfied with that. If we trust in God the disasters we dread most will never come, or, if they do, He will change the disaster into benediction.

### THE WORLD OF ENDEAVOR.

An active anti-saloon campaign was waged by Pine Valley, Tex., Endeavorers before the December district election, with the result that prohibition carried by a majority of thirteen to one.

The old people of a congregation in Tesumseh, Mich., were given a reception one afternoon not long ago by the Christian Endeavorers of the church. Infirm guests were taken to the meeting in carriages and a delightful social, that warmed the hearts of all present, was provided for the old folks.

The influence of Christian Endeavor Conventions never adjourns. There has just been reported from Chicago a band of fifteen Endeavorers, who, as a result of the Washington Convention, meet weekly for Bible-study and preparation for evangelistic work, and after the meeting take entire charge for the evening of the services in a rescue mission.

This year's Christian Endeavor Annual, published by the United Society, is called "The Endeavorers Daily Companion," and in addition to an excellent regime of the year's Christian Endeavor history, and a great number of suggestions for Christian Endeavor workers, it presents a discussion of each week's prayer meeting topic. The book this year is in pocket form, and contains one hundred pages. The price remains at ten cents.

General Secretary Baer, of the Christian Endeavor Society, recently made a trip to the Pacific coast in the interests of the San Francisco Convention. He found interest in the approaching Convention high among the young people and the churches, and preparations well advanced. The Convention meetings will be held in two great auditoriums, one seating ten thousand persons and the other six thousand. The weather will be too cold in San Francisco to permit the Committee to make use of the Convention tents.

This is a page from our great **PREMIUM FAMILY BIBLE**, a book of nearly **1,000** pages beautifully illustrated, and a most fitting and appropriate gift. Sent, express charges paid, together with Two Subscriptions for one year for the PRESBYTERIAN REVIEW, all for \$5.00. Send your own and a new name and secure this great offer.

David's complaint in sickness.

PSALM V.

David prayeth, and professeth his study in prayer. 7 David, professing his faith, prayeth unto God to guide him.

To the chief Musician upon Nehiloth, A Psalm of David.

**G**IVE ear to my words, O LORD, consider my meditation.

2 Harken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up.

4 For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.

7 But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O LORD, in thy righteousness, because of mine enemies; make thy way straight before my face.

9 For there is no faithfulness in their mouth, their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.

10 Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: Let them also that love thy name be joyful in thee.

12 For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield.

PSALM VI.

David's complaint in his sickness.

To the chief Musician upon Neginoth upon Sheminith, A Psalm of David.

**O**LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed.

3 My soul is also sore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my soul: oh save me for thy mercies' sake!

5 For in death there is no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.

7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my supplication; the LORD will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.

PSALMS.

Ps. 3. 4. Ps. 65. 2. Ps. 30. 5. & 83. 13. & 130. 6. Hab. 1. 13. before thine eyes. Rev. 21. 8. Heb. the man of blood and deceit. 1 Kings 8. 29, 30. Ps. 38. 2. & 132. 7. & 138. 2. Heb. the temple of thy holiness. Ps. 25. 5. Heb. those which do serve me. Ps. 27. 11. Ps. 25. 4. & 27. 11. Or. I fast. Heb. in his mouth, that is, in the mouth of any of them. Heb. wickednesses. Luke 11. 44. Rom. 3. 13. Ps. 62. 4. Or. Make them guilty. Ps. 15. 31. & 17. 14, 23. Or. from their counsels. Ps. 65. 13. Heb. thou con- siderest. Ps. 115. 13. Heb. creatur him. Or, upon the eighth. See 1 Chron. 15. 21. Ps. 12. title. Ps. 38. 2. Jer. 10. 24. & 46. 28. Ps. 41. 4. & 110. 6. 1. Or, upon the eighth. See 1 Chron. 15. 21. Ps. 12. title. Ps. 38. 2. Jer. 10. 24. & 46. 28. Ps. 41. 4. & 110. 6. 1. Ps. 20. 9. & 53. 11. & 118. 17. & 138. 16. Or, every night. Job 7. 7. Ps. 31. 9. & 110. 10. & 62. 9. Lam. 5. 17. Ps. 119. 115. Matt. 7. 23. & 25. 41. Luke 13. 27. Ps. 3. 4.

God's glory magnified by his works.

PSALM VII.

David prayeth against the malice of his enemies.

Shiggaion of David, which he sang unto the LORD, concerning the words of Cush the Benjamite.

**O**LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

2 Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.

3 O LORD my God, if I have done this; if there be iniquity in my hands;

4 If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)

5 Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

6 Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded.

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

8 The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity that is in me.

9 O let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

10 My defence is of God, which saveth the upright in heart.

11 God judgeth the righteous, and God is angry with the wicked every day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 He made a pit, and digged it, and is fallen into the ditch which he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the LORD according to his righteousness. and will sing praise to the name of the LORD most high.

PSALM VIII.

God's glory magnified by his works, and by his love to man.

To the chief Musician upon Gittith, A Psalm of David.

**O**LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained;

## 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.

All Canada will be interested in the scheme just launched here by Lady Aberdeen as a fitting commemoration of the Diamond Jubilee of the Queen, to provide trained nurses for the North-West Territories and other sparsely settled districts in Canada. In many places it is impossible to find a physician within a distance of forty miles and often before his services can be secured much unnecessary suffering has to be endured or even life endangered. Even after the physicians aid has been obtained it is often impossible to secure proper nursing for the sufferer who may be alone in some wretched little hut at a long distance from any neighbors who can render assistance. To meet these needs it is proposed to organize a band of nurses who are prepared to devote a few years at least of their lives to the work of caring for such cases and who are to receive sufficient medical training to enable them to deal with ordinary emergencies until the medical man can be brought. The whole territory will be divided so as to bring some one of these within comparatively easy reach of all settler and mining camps. It is expected that in course of time the scheme will be largely self-supporting, but it will require a considerable sum to set it going and to meet the initial expenses. It is believed that there are now enough trained nurses in the country without steady employment to make a beginning at the most needy points and that once the opportunity is afforded many others will offer themselves for the necessary training. In all probability many of those who go will remain permanently in the districts to which they are assigned either as nurses or as wives of the more prosperous settlers, and in either case, as being educated above the average, prove a blessing to the community and leaders in every good work. There is no doubt that the successful inauguration of such a scheme would be one of the worthiest tributes to the noble woman who has so long occupied the august throne of Britain's vast empire.

On Monday evening last the Chinese New Year was celebrated by one of their unique entertainments in the lecture room of Stanley St. Church. It was of course under the auspices of the mission and the programme was arranged by Dr. Thomson. A few short addresses were given by the Superintendents of the different Chinese Sunday schools and by the Rev. J. Edgar Hill of St. Andrew's Church, but the items were largely furnished by the Chinese themselves who were present to the number of about two hundred and who had decorated the room in gorgeous style with their natural banners and lanterns. The climax of the whole entertainment as usual was the Chinese orchestra which is certainly very different from anything that occidentals are in the habit of hearing. The interest in the Chinese work was shown by the fact that though no special pains had been taken to advertise the meeting, the lecture room was packed to the door and people were standing everywhere in the aisles. Refreshments were served at the close to the Chinamen present by their teachers. A happier company or a more orderly and respectable looking body of men one could not desire to see anywhere. Most of them wore their native costume, but a few were in European dress and manifestly prided themselves on the extent to which they had assimilated new world ideas. Occasionally these celestiala receive unkind treatment at the hands of the rougher element in the population, but such incidents as that of Monday evening go a long way to compensate them for any such indignities and prove to them that kindness is the true outcome of the Christian faith of the country. Thus they are quick enough to recognize and to this sentiment not a few of them are ready to respond.

### GENERAL

The induction of the Rev. D. A. Hamilton, of Harrison, into the pastorate of the

Presbyterian Church at Havelock took place on Wednesday, Feb. 3.

Rev. Dr. Campbell of Erskine church was elected Moderator of the Ottawa Presbytery at its last meeting.

Mr. Thomas Kerr well delivered his popular lecture on St. Patrick, on Tuesday evening, Feb. 16th, in the Queen St. East Presbyterian Church.

The recent monthly meeting of the Toronto Auxiliary, Leper Mission, will be held (D.V.) Monday the 15th inst. at 8.30 p.m., at 632 Church street. All are cordially invited.

The farmers in connection with the Presbyterian church, Pakenham, are now drawing stone and sand for the erection of their new church, which edifice is to be built next summer.

Rev. Dr. Mutch presided on Jan. 29th at the annual anniversary of Chalmers Presbyterian church S.S., Dovercourt road, at which the seven hundred scholars enjoyed an exceedingly pleasant evening.

Rev. D. J. Fraser, B.D., whose name was before the congregation of St. Andrew's church, Toronto, has been inducted into the pastoral charge of St. Stephen's church, St. John, N.B., as successor to Rev. Principal Macrae, D.D., Morrin College, Quebec.

A collection was taken up in Knox Church, Galt, January 31, for the famine-stricken inhabitants of India. The amount raised was about \$90. This is the first Church in Canada that has yet taken up a collection for this object, according to Dr. Jackson.

At the last communion held in the congregations of Caledon and Alton, Rev. J. A. Matheson, B.D., pastor, twenty persons were admitted into the membership of the church. A great many young people are in this congregation and, therefore, splendid opportunities for work for the Master.

New St. Andrew's congregation, New Glasgow, on Jan. 29th, unanimously called Rev. W. McC. Thompson in succession to Rev. Andrew Robertson. Mr. Thompson is a son of Rev. Mr. Thompson of Durham, N.S., and has studied in Edinburgh and Germany. He is a brother of Rev. A. W. Thompson, of Trinidad.

At a largely attended meeting of St. John's Presbyterian congregation, Feb. 3rd, a unanimous call was extended to the Rev. Mr. Abraham, of Burlington, Ont., to succeed the Rev. Mr. Cameron, who went to Boston some months ago. The Rev. W. A. McKenzie and Mr. J. W. O. Watson were appointed commissioners to represent the congregation at the meeting of the Hamilton Presbytery, to consider Mr. Abraham's transfer.

The Presbyterian Hymnal is now well under way. Rev. Dr. Somerville of Owen Sound and Rev. A. MacMillan of Toronto, delegates from the Canadian Committee, returned from Oxford and London Feb 5th and met the Publishing Committee, to whom they reported. In all points they report most satisfactorily. The book, they say, will be beyond their most sanguine expectations. The publishers, the Oxford University Press, have exceeded the terms of the contract, and the church is assured of the finest specimen of hymn book making ever offered to any church. The book will be on the market in Canada on May 1st, and will be sold through the regular book trade. The specimen sections of the new book are beautiful pieces of work.

Westminster church, Toronto, held its annual missionary meeting in the church, Bloor street east, Feb. 3rd. Mr. J. O. Anderson occupied the chair, and Rev. R. P. McKay of Parkdale Presbyterian church and Rev. John Neil, pastor of the church, addressed the gathering. The treasurer's report shows receipts from missionary association \$1,519 and from other sources \$231. These officers were elected for the ensuing year: Rev. John Neil honorary president, J. O. Anderson president, Henry Graham first vice president, Dr. John Stanhouse second vice president, Mr. D. P. McIntosh treasurer, Richard Knowles assistant treasurer, James T. Donald secretary, Messrs. Britton, Christie, Davidson, Forrow, Gunn, Knowles, Lindsay and Misses Bethune, Haig, Purse and Stalker committee.

The annual meeting of the Toronto Auxiliary of the McAll Association was held in the Library, Y.M.C.A., Feb. 4th afternoon. Mrs. Howitt occupied the chair. The annual reports of Secretary and Treasurer were read and adopted. The election of officers resulted as follows: President, Mrs. S. C. Duncaz-Clark; Vice-Presidents, 1st, Miss Carty, 2nd, Mrs. Howitt, 3rd, Mrs. Joe. Henderson, 4th, Mrs. Wrong; Secretary, Miss Ada Daudas; Treasurer, Miss Inglis; Literature Secy., Miss Bain; Executive Com., Mrs. Fotheringham, Miss McMaster, Mrs. Shurtreed, Mrs. Sills, Mrs. Matthews, Mrs. Bryce, Mrs. Laird, Mrs. Henry O'Brien, Mrs. Dalton, Miss J. F. Caven, Mrs. Geo. A. Cox. Mrs. Grant occupied the chair during election of officers. At the conclusion of this a Bible-reading, on the Faithful Servant was given by Miss Downie.

### BRITISH COLUMBIA NOTES

Rev. A. MacVicar has resigned his charge at Nelson, Kamloops Presbytery, with the view of prosecuting a special line of study.

Rev. E. D. McLaren, of St. Andrew's Vancouver, lectured before the Art and Historical Society of that city on the 26th inst. His subject was "Longfellow."

Rev. Thos. Scouler has been appointed chaplain of the Penitentiary at New Westminster vice Rev. H. H. Gowen, resigned.

During the first two weeks of the New Year Union Evangelistic services, productive of much good, were held by the congregations of First church, and St. Andrew's Victoria.

The Chinese Mission in Victoria has recently moved to more suitable quarters, on the ground floor of the same building in which the work has hitherto been carried on.

Mr. Winchester, who in addition to his labors in Victoria is charged with the oversight of all our Foreign Mission work in this Province, is at present visiting the towns in the interior.

### NORTH WEST NOTES.

The handsome stone church at Deloraine was opened on the 17th inst. Services were conducted by the Rev. Donald Munro, formerly pastor of the congregation, and by the Rev. Peter Fisher, of Boissevain. On the following Monday evening the Rev. R. G. MacBeth, of Winnipeg, lectured on "General Gordon."

A church costing \$4,000 has been erected in Emerson, and was dedicated on the 24th. The Rev. Dr. Bryce, of Winnipeg, preached at the opening services and on Monday evening there was a social meeting of the congregation at which addresses were delivered by the Rev. James Lawrence, formerly pastor of the congregation, and by the Rev. R. G. MacBeth.

The Chinese Sunday school in Winnipeg has concluded another year of useful work. Mr. James Thompson and his self-denying band of assistants show no sign of being weary in well-doing. The Chinamen contributed during the year \$33, the greater part of which goes by their wish to the Young Men's Christian Association as an expression of appreciation for the use of the room in which the Sunday school is held, while the remainder is voted by them to the Foreign Mission Fund for work among their own countrymen.

During a recent absence of the Rev. Wm. Hansen of the German Reformed Church in Winnipeg, the Rev. Principal King conducted a service very acceptably in German for the congregation. All went smoothly except the singing. The pastor, it appears, had been in the habit of acting in the capacity of precentor—a line of service in which Dr. King showed hesitation about following him.

The Rev. R. G. MacBeth has been appointed to organize a new congregation in the Western part of the City of Winnipeg.

The Presbytery of Winnipeg has nominated the Rev. Dr. Moore, of Ottawa, as Moderator of the next General Assembly.

In the matter of remits from the General Assembly the Presbytery of Winnipeg has taken action as follows: the proposals to reduce the representation in the General Assembly and to establish a permanent

place of meeting were disapproved; and the proposals to have a Board of S.S. Publication and a General Committee to review estimates, etc., were approved.

The Presbyterian congregations in Winnipeg held their annual business meetings on the 19th inst.

Knox church, Winnipeg, has completed its 22th year. Its communion roll has 746 names—22 were added during the year by profession of faith, 44 by certificate and 3 by restoration. 37 were removed by certificate, 6 by death and 17 on revision of the roll. The Treasurer's report showed that the total receipts amounted to \$10,881, including weekly offerings \$6,243; open collections, \$1,300; special collections, \$416; special collection for church indebtedness \$1,400. The mortgage indebtedness has been reduced within two years from \$28,000 to \$22,000. The contributions to schemes of the Church were: Home Missions, \$402; Manitoba College, \$280; Augmentation, \$70; Foreign Missions, \$332; French Evangelization, \$50; Aged Ministers, \$30; Widows' and Orphans, \$20; Assembly Fund, \$10; total for schemes \$1,194. Mr. David Philip was re-elected Secretary; Mr. A. N. McPherson was re-elected Treasurer; Messrs. John McKechnie, Wm. Hunter, J. Scroggie, Wm. Clark and Wm. Blackwood were elected members of the Board of Management. The Session was asked to arrange for the celebration in March of this quarter centenary of the founding of the congregation.

St. Andrew's church, Winnipeg, reports a communion roll of 931. During the year 117 were received into full communion—4 were removed by death, 44 by certificate, and 95 by leaving the city without certificate. The Treasurer reported that \$5,493 had been contributed by envelope and open collections; \$1,282 had been raised to reduce floating debts; \$2,005 received from other sources and \$1,142 raised for the Schemes of the Church. The Sabbath School has 612 scholars and 49 teachers with an average attendance of 490. Messrs. D. E. McEinion, D. R. Dingwall, A. McCormick and W. F. Ross were elected managers.

Augustine church, Winnipeg, reports 15 additions to its communion roll and 10 removals. The congregation has no debt of any kind and its givings during the year have increased by 26 per cent. for congregational purposes and 70 per cent. for the Schemes of the Church. The Treasurer's statement showed that the income for the year had been \$2,750 and the expenditures \$2,737 in addition to which \$1,087 had been raised for Schemes of the Church; Home Missions, \$265; Augmentation, \$70; Manitoba College, \$180; French Evangelization, \$10; Foreign Missions, \$300, and to other schemes \$58. Messrs. Wm. Jackson, Andrew Curle and A. O. Archibald were re-elected as managers. Mr. H. M. Drummond was re-elected as auditor, and Messrs. J. G. Griffin and E. F. Stephenson were elected trustees.

St. Stephens church, Winnipeg, reports a net increase in membership of 43. Contributions for ordinary revenue amount to \$1,657; special collections, \$149; for debt and new buildings, \$322; for Sabbath school purposes, \$255; Congregational Missionary Society, \$603; W.F.M.S., \$138, etc., making a total of \$3,728. The members of the Board of Management and other officers were re-elected by acclamation, and the congregation resolved to reduce its debt by \$500 during the current year.

Westminster church, Winnipeg, has a membership of 232 on its communion roll. All current liabilities have been met during the year, and in addition the floating indebtedness has been reduced by \$300 leaving it now \$1,000. The total revenue was \$8,016. The Ladies society raised \$731; the W.F.M.S., \$117; the Sunday school and Bible Class, \$207; Y.P.S.C.E., \$69; special for missions, \$29; special for Manitoba College, \$149. The following were elected deacons: Messrs. James Sjaart, G. R. Crowe, C. N. Mitchell, J. G. Harvey and R. C. Brown. Messrs. W. G. Scott and J. D. Morton were appointed auditors.

#### PRESBYTERY OF SAUGEEN

At a meeting of the Presbytery of Saugeen, held in Mount Forest, on the

12th ult., the resignation of the Rev. L. W. Thom, of Arthur, and Gordonville, was accepted. The Rev. D. M. Ramsay, of Mount Forest, was appointed to declare the pastoral charge vacant on the 14th February. Mr. Ramsay was also appointed moderator of session during the vacancy. Parties wishing to preach in these congregations will please correspond with Mr. Ramsay.—S. Young Clerk.

The Presbytery of Inverness met at Baddock, on the 20th ult. The question of winter supply of vacancies took up some time. Rev. M. A. McKenzie was continued at Little Narrows till the end of February. Mr. J. W. McPhail continues to supply Middle River. The clerk was appointed to preach at Port Hastings on the 14th of February, and at River Inhabitants on the 21st. Rev. A. McMillan will give Hastings a Sabbath at a later date. Further supply will be arranged for in due time. Applications for summer supply were laid on the table till our March meeting.

Visitation. The questions of the formula were put by the moderator. The answers showed that the pastor, Rev. D. McDougall, endeavors to preach the gospel faithfully, that he visits pastorally from house to house about once a year; that he visits the afflicted attentively, and with the elders, takes careful oversight of the affairs of the congregation generally; that the elders and the managers are doing their part of the work creditably; and that the people as a whole are much interested in the work of their church. Prayer meetings are well attended and much spiritual power manifested in them. Special meetings recently held proved a rich blessing. There are four or five Sabbath schools in the congregation and each of them doing good work. A.Y.P.S.C.E. was organized lately with good prospects. The treasurer, Mr. A. O. McDonald, reported \$1,472 raised for all purposes during the year, of which \$738.80 was for stipend. The envelope system is found helpful. The presbytery was gratified with the good work done during the year, and closed the visitation by pointing out where some improvements might be made.—D. McDonald, Clerk.

#### WHITBY PRESBYTERY.

The regular quarterly meeting of this Presbytery took place on the 19th Jan., at Oshawa. There was a full attendance of ministers, and a large representation of ruling elders. The Moderator, Rev. J. B. McLaren, constituted Presbytery by prayer. Mr. John Radford, Licentiate, at present stated supply at Ashburn and Utica, conducted divine services and by appointment of Presbytery, gave an address on the phrase "Ambassadors for Christ," 2 Cor. 5:20. Subsequently on motion of Mr. R. D. Fraser, Presbytery thanked Mr. Radford for his pointed and practical address and invited his presence and counsel in the further work of the day. Previous minutes were read and sustained and docket adopted. The Moderator's year of office having terminated, on motion made and seconded Mr. R. Whiteman, was elected to the chair for next twelve months. On motion of Mr. Abraham, seconded by Mr. McKeen, thanks were tendered to Mr. McLaren for his efficient and impartial conduct as Moderator. Session records for Pt. Perry, Claremont, Whity, and Bowmanville, were presented, examined by committees, and endorsed by clerk, as carefully and correctly kept as recommended.

A deputation from Ashburn and Utica congregations was present to try and secure the continued services of Mr. Radford. Presbytery directed that the matter should lie over until the next regular meeting.

The Clerk read a letter from Mr. John MacLean tending the resignation of his charge at Claremont owing to the continued ill health of his wife in Scotland. Clerk stated that he had issued a citation to the congregation to appear for their interests. Mr. John Reid appeared for Session and congregation stated that the citation had been duly read and that in the circumstances no opposition would be offered. After some deliberation it was moved by Mr. Abraham, seconded by Mr. Chisholm, and agreed "That the resignation of the Rev. John MacLean, of the pastoral charge of Claremont, be accepted, said

resignation to take effect on the 20th of January inst., and that the Rev. Alexander McAuley declare the pulpit vacant on the 24th inst., and act as interim Moderator."

The Clerk was instructed to grant Mr. McLean the usual Presbyterial certificate, moved by Mr. Eastman, seconded by Mr. McLaren, and agreed "That Messrs. McAuley, McKeen and Abraham, be a committee of supply with the Session during the vacancy." The resolution following, prepared by Messrs. Eastman and McLaren was adopted unanimously. "In accepting the resignation of the pastoral charge of Claremont, by the Rev. John MacLean, Presbytery desires to put on record an expression of their warm esteem for their brother, their appreciation of the valuable services rendered by his too brief pastorate, and their regret that the pastorate has so soon to be dissolved, and to express their sympathy with him owing to the illness of his wife, and pray that she may be soon restored to health." Presbytery also desire to express their sympathy with the congregation in the loss of a beloved pastor so soon after his ordination and induction and hope that they may be wisely guided in the choice of a successor."

The Presbyterial W.F.M.S., in annual session now sent in their yearly report, when Presbytery appointed Mr. John McAllen and the Clerk, a committee to examine and draw up a resolution on the same. Subsequently the committee reported, warmly commending the zeal and successful efforts of the Association, and wishing them in increasing prosperity. Presbytery adopted the resolution and directed committee to return the report and read the resolution to the ladies. At the request of the President, the Association expressed their acknowledgment of Presbytery's sympathy and interest by a standing vote. The remits for General Assembly were taken up and considered. Presbytery adopted the proposal to reduce representation at the Chief Court to 1-6 instead of 1-4 as at present.

A committee appointed to consider the remits abolishing billeting, having a fixed place of meeting and providing funds for paying travelling expenses to the delegates to General Assembly, reported through Mr. McKeen, convener, against a fixed place of meeting and recommended that the Assembly meet alternately in Toronto and Montreal as convenient centres, also that ways and means should be provided for increased expenditures of commissioners, the expenses being understood to mean the necessary actual outlay for travelling to and from the place of meeting, and shall not include sleeping cars or state-room fares, or meals by the way, cabs, etc. "That this fund be known as the Assembly's Commissioners' fund be distributed by a small committee to be appointed annually by the General Assembly," and further suggest that for convenience of commissioners a local committee when the Assembly meets collect and furnish such information as will assist commissioners in finding suitable accommodation during the meeting of Assembly. On motion of Mr. McKeen, seconded by Mr. McLaren these recommendations were adopted as the mind of the Presbytery.

Mr. Whiteman submitted report of the Y.P.S.'s annual meeting at Pickering, containing names of officers of the several societies, and of the amounts contributed for missions and general purposes, namely, \$151.18; disbursements, \$138.28, balance on hand, \$12.90. The evening session was extremely profitable, and the young people showing marked ability in their discussion. Report received and convener thanked.

Rev. Dr. Campbell, of Renfrew, was nominated as Moderator for next General Assembly. On motion of Messrs. Eastman and McLaren it was resolved "That Presbytery tender their cordial thanks to the pastor and office bearers of this (St. Simon's Methodist) church for the use of their church so kindly granted for the quarterly meeting of Presbytery."

Presbytery adjourned to meet in St. Andrew's Church, Whity, on Tuesday, April 20th, at 10 o'clock a.m. Mr. Eastman to conduct devotional exercises and deliver address. The Moderator pronounced the benediction.—J. McKeen, Clerk.

## Correspondence.

## FOREIGN MISSION DEFICIT.

Editor Presbyterian Review:

Will you kindly allow me to say that one of the most discouraging things about the situation is that the Church does not believe the situation is critical. People are heard to say again and again, "O, there is an annual cry about this time of the year," or "The estimates leave a good margin over expenditures, and it will be all right at the end of the year," or "The Committee will have plenty of money when the W.F.M.S. pay up," etc.

Now, I wish to say, without discussing past years, that this is no false alarm that we are face to face with a deficit of \$30,000 or \$35,000 which can be prevented only by some very special effort.

The total estimates for this year are \$128,842, and they leave no margin—indeed the expenditure will be in excess of the estimates. The Committee may be blamed for going too fast, but blame will neither give the bread of life to the perishing millions nor meet the present emergency. The fact just now is what I have stated, that without special effort we cannot escape a \$30,000 deficit. If that fact were believed and realized, we scarcely think it possible that congregations in distributing their funds would entirely ignore Foreign Missions as many are doing this year and as they have been accustomed to do in the past.

R. P. MACKAY

## TO TREASURERS OF MISSION FUNDS.

For several months past we have been meeting the salaries of Missionaries, and other expenses in connection with the various Schemes of the Church, chiefly by means of money borrowed from the Banks. The notes maturing this month amounted to \$52,000. It is most undesirable that any of these should be renewed, as the interest account is already very large. I take the liberty of asking Treasurers of congregations, and of Missionary Societies, to forward me any money now on hand, that we may be able to meet these notes as they mature. Many congregations have already held their annual meetings, and apportioned their Missionary money. Thus far, we have received nothing from a large number of these. The attention of Ministers and Treasurers is specially directed to this.

Presbyterian Offices. ROBERT H. WARDEN  
Toronto, Feb. 6th., 1897.

General Assembly's  
SABBATH SCHOOL COMMITTEE.

CIRCULAR TO PRESBYTERIES.

Agent the overture on S.S. Publication and Editor.

In accordance with their circular note of Sept. 21, 1896, the General Assembly's Sabbath School Committee beg to lay before the Presbyteries of the church, the following facts and considerations which they believe will assist them in arriving at such a decision on the Overture re a Sabbath School Board of Publication and the appointment of an editor as will be most conducive to the best interests of our work amongst the young.

In the first place we would draw attention to the fact, that the overture does not contain the suggestions of the Sabbath School Committee, but was carried in amendment to these. The special Committee of the Assembly to which the S. S. report was referred, after conferring with a sub-committee of the S. S. Committee, proposed that the publication of the Lesson Helps already fully authorized by the Assembly, should be removed from St. John to Toronto and an Editor appointed who should give his whole time to them. They also indicated the sources from which the salary of such Editor would come without instituting any new fund, or laying additional burdens upon the church. The S. S. Committee would not recommend the setting up of any new machinery. The present Committee is quite able to carry on the business it has built up, in the same manner as do the Hymnal and Record Com-

mittees. They deem a Board of S. S. Publication quite unnecessary. But at the same time the amount of work connected with editing and publishing the Helps, imperatively calls for the whole attention of one person. Do the financial prospects of the Committee warrant the church in appointing an Editor and general Superintendent of S. S. work?

On this question they wish Presbyteries to be fully informed in regard to the true position of the Committee's finances and publication work.

I. Finances.—The total amount received during 1896 (May, December, 8 months), for periodicals and S. S. Supplies, not including payments or new orders for 1897, was \$4,240, the cents and units are omitted for the sake of convenience and brevity. Children's Day contributions amounted to \$2,040, \$500 were given as special donation to wipe out deficit and unpaid accounts, will yield at least \$500. Thus the total assets of the Committee on Jan. 1st, 1897 were \$7,180.

The cash paid out on bills and notes was \$7,230, and there are personal notes of the Convener and others, on which the Committee has procured the money it needs, not yet matured, amounting to \$3,220. There are no unpaid bills of any account, so that the total disbursements and liabilities for 1896, May-Dec., is \$10,450, leaving a net deficit on Dec. 31, of \$3,270.

We would respectfully call attention to the very large increase in the contributions from Children's Day. Between May 1st and Dec. 31st 1895, 207 Sabbath Schools gave \$997. During the same months in 1896, 324 schools gave \$2,040, an increase of 57 per cent. in number of schools contributing, and of over 100 per cent. in the amount contributed. The whole amount received between May 1st 1895 and April 31st 1896, was \$1,474, some \$480 having been forwarded during the first four months of 1896. If a like sum is contributed during these months this year, the total sum reported to the Assembly next June as donated directly by our Sabbath Schools, explicitly and exclusively, for the carrying on of the Committee's work, will be about \$2,500, as against \$1,474 last year. This shows very clearly that the Committee's cause is approved of by an increasing number of our S. S. Workers.

We would further notice the success which has attended the committee's efforts to reduce its deficit, said "deficit" being really money borrowed on personal notes in order to establish the publication of Canadian Lesson Helps for our own schools. The Assembly's special committee to which the report of the S. S. Committee was referred last June, and on which the two financial agents, Drs. Warden and Morrison were active members, went carefully into the state of the accounts, and found that the probable deficiency on December 31st would be about \$5,000. The liberality of our schools, the increase of subscribers during summer months (who are not included in any statement of our circulation as their subscriptions began and ended between May 1st and Dec. 1st); and the response to a special appeal to friends outside of our schools, enables the committee to close the year with much less than the deficit expected, \$3,270 instead of \$5,000. We ask Presbyteries to give full weight to these figures. That such results have been achieved in a year of great financial depression, when business houses long deemed as secure as the Bank of England, are going into liquidation, when discouraging deficits are presented to congregational meetings everywhere; and when the other Boards of the church are apprehensive of serious diminution in their funds, as, for example, the F. M. Board, which feels itself face to face with the possibility of having to recall some of our missionaries, that such results should have been attained, at such a time, is a matter of sincere congratulation and thankfulness. It certainly evinces a very deep interest in the success of the committee's policy on the part of those most immediately affected by it.

II. PUBLICATIONS.—The actual circulation of our Lesson Helps on Jan. 1st, 1897 was Leaflets, 33,263, Quarterlies, 21,143; Teacher's Monthly, 4,839. Since most of our publications began just a year ago the first edition of the subscription list with which we can compare these figures was laid before

the committee on April 1st, 1896, only eight months previous. We shall have to add at least 10 per cent. to our figures to bring them up to what they probably will be next April, for quite a large number of belated renewals are received in January, and even in February, while new subscriptions are coming in every month of the year.

Then again very few, comparatively, are not less than 12 months. The large summer subscription list which is not included in either of the totals compared would more than make up for those which do not run the whole year. The following table shows our increase at a glance:

	April 1st, 1896.	April 1st, 1897.	Increase.	Per cent.
Leaflets....	27,820	36,630	8,810	32%
Quarterlies..	14,145	23,320	9,175	65%
T. Monthly..	3,875	4,840	1,449	37%

We would also refer the Presbytery to the pamphlet containing testimonials from those who have used our Lesson Helps. The increase under the circumstances is evidence that our schools will liberally support our own publications. Consider for a moment the obstacles to be contended with, including the natural and very excusable reluctance of our teachers to give up excellent helps to which they have become accustomed, and it will be at once seen that only a very general desire to support a Canadian series would induce so many to discontinue the old for the new. If the verdict of the subscription list means anything it means that the Home Study Lesson Helps meet a felt want of this church.

It has been frequently asserted that it would be impossible, in the comparatively limited field of our church, to obtain a sufficient number of subscribers for a self-supporting series of Lesson Helps, and certainly no one would advocate the publication of any that did not secure, within a reasonable time, a remunerative circulation. The present status of our periodicals ought to dissipate all doubts on this subject. Taking the circulation as on April 1st, 1897 to represent the average for the year (it is below what it will be), and carefully including every item of the cost (printing, binding, mailing etc.) of an edition large enough to supply these, we have the following figures:

	Subscribers	Revenue	Cost	Surplus
Leaflets....	36,630	\$1,832	\$1,213	\$619
Quarterlies..	23,320	2,332	2,050	272
T. Monthly..	5,324	2,130	1,432	698
		\$6,294	\$4,705	\$1,589

With our present circulation we should have a balance next December sufficient to wipe out nearly half the present deficit. But there is every likelihood that the current year will close with a greatly increased circulation. We are but beginning to obtain the support of our schools. To have secured one-fourth of them in two years is encouraging success, and three-fourths yet remain out of which our lists should be at least doubled. The S. S. Committee are now able to present the church with a series of graded lessons helps established on a paying basis. Our church can support its own lesson helps and it is doing it now. In another year they will pay an editor's salary as well, for with a circulation increased only 50 per cent the surplus would amount to over \$3,000.

The Committee feel that the appointment of an editor is of the utmost importance to the success of our publications. Should Presbyteries veto this proposal it will be necessary for them to make arrangements with outside parties to publish, while the editing is done as now by some one who has other duties claiming his first attention. A contract would have to be made for at least five years and during that time the committee would see the profits which they designed for the prosecution of the church's work, absorbed by a purely business concern. Moreover in such a case it should be clearly understood that the General Assembly would have to advance at once about \$4,000 to retire the convener's notes, which now represent the liabilities of the committee. If the work of publishing remains in the hands of the committee the deficit can be gradually overtaken, but let the business on account of which the money was loaned

pass out of our hands and those from whom it is obtained will require the immediate re-payment of the loan. This any business man will quite understand, and the point should not be overlooked. Gradual re-payment would be impossible under the circumstances. But why hand over our prosperous business to others who would shoulder no responsibility and only reap the harvest which we have sown?

The work cannot continue to be done as at present. The limitations of time, strength, and prior claims forbid the convener any longer to act both as editor and as publisher. Even with the whole time of a secretary it has been difficult for him, with a due regard to the claims of a pastoral charge, to make all the entries necessary in connection with a business of such magnitude as ours has now reached, and conduct its extensive correspondence. During 1896 he has received 1,823 remittances of money and over 3,500 written communications. In addition to this it should be remembered that the laborious study necessary in editing periodicals of this class require a mind free from the distraction of business details, and the financial worry attendant upon them. How many of our ministers would care to have over \$4,000 floating in notes for which they were personally responsible, some of which were maturing every week? Providing for these when funds were not coming in formed no light part of the convener's multifarious duties and anxieties. It is not only unjust, but exceedingly impolitic for the church to think of prolonging such an unsatisfactory arrangement for even another year.

"But," some will say, "why not make some arrangement with the Philadelphia Board by which we might have a Canadian edition of the Westminster helps?" If members of Presbyteries will kindly turn to the report of the U. S. Committee in the appendix to the Minutes of last Assembly, (No. 31, pp. II and III,) they will see that the committee endeavored to do this but were unable to come to any arrangement. As the business manager of the Board said in closing the correspondence, no arrangement seemed possible that would be satisfactory to them. We were quite willing to take the same terms as those under which the Methodists in Canada republish the Borean series, but these the Board refused to consider. If any one says, as was said by Agents of the Board at Last Assembly, "They will come to terms with you now," we reply that we have no evidence of the fact. The Convener has received no communication on the subject since the one abruptly closing the former negotiations and declaring that it would serve no good purpose to write any more about it. Whether any such arrangement with the Philadelphia Board would be to our advantage has yet to be discussed, and that cannot be until the terms proposed are before us. The refusal of the Board to negotiate removes the matter out of the list of practical alternatives altogether.

In regard to the salary of an editor no difficulty need be felt. After another year or two at the most, the revenue from our publications will more than suffice for this purpose, and meantime the contributions from our schools on "Children's Day" will amply provide for any deficiency. The response to our appeal this year shows that the S. S. workers of the church will cheerfully support the efforts of the committee. With the appointment of an editor or agent whose business it would be exclusively to attend to the improvement and circulation of our periodicals a very large increase in the subscription list would follow and the liberality of our schools would be correspondingly stimulated. If the Assembly will make the appointment the salary will be forthcoming.

We commend the matters referred to in the overture to the very earnest consideration of Presbyteries. Much of the future of the Assembly's work in connection with our Sabbath schools depends upon the adoption of broad and business-like measures now. The committee is but the servant of the church and can only loyally carry out the instructions it receives. In doing this the members of it will as in the past consider no sacrifice on their part too great if it is within their ability to make it.

(Signed.) M. F. Fotheringham, J. A. Paterson, Jas. A. Brown, sub-committee appointed to draw up the foregoing statement.

January 15, 1897.

## Annual Meetings.

### KNOX CHURCH, LONDON.

The annual congregational meeting was held Jan. 20th Rev. J. G. Stuart, B.A., the pastor, presided, and conducted devotional exercises. The twelfth annual statement of the session, which was adopted, shows that 28 members were added during the year; one was lost through death, and four by removal; total membership, 254. The number of families in connection with the congregation was 152. The offerings for the mission schemes of the church, by envelope, were \$398.10, being \$130.60 more than the preceding year. In addition, special collections amounted to \$90.10; total offerings, \$488.20.

The report of the Sabbath school showed another year of steady increase. The teachers number 21, and the scholars—boys and girls—99 each. The total attendance, 223, is a gain of 13. The average attendance was 152.

The pastor's Bible class has been very successful, and now has 60 members. The sixth annual report of the Women's Association was presented by Mrs. A. Ferguson. The ladies have greatly assisted the pastor by visiting the poor and sick, and contributed largely to the reduction of the church debt. The receipts for the extra cent a day fund were \$365.52.

Very good work has been done by the Young People's Society of Christian Endeavor. It has 44 active and 13 associate members, and has organized a Boys' Brigade and Home Mission Band during the year.

The Women's Foreign Missionary Society made a capital showing. The balance on hand, \$151.40, to give to the general secretary, is an increase over last year. A mission band has been formed, with Miss J. Rowat, president. The membership of the W. F. M. S. is 41.

Very satisfactory reports were received from the flower committee and the gleaners.

The report of the board of managers, presented by Mr. John Macpherson, treasurer, stated that the year 1895, itself far in advance of any previous year, had been eclipsed. The revenue was increased from \$55.71 per Sabbath in 1895, to \$58.45, in 1896, and from \$16.75 per contributor to \$17.44. During 1896 there were 159 contributors, an increase of 9 over the year 1895. The increase in receipts was \$140. The salary of the organist was increased from \$300 to \$400 per year, and of the sexton, from \$150 to \$200. Feeling reference was made to the bequest of \$100 by the late John Marshall, for fitting up the choir loft and for music. Mr. Macpherson pointed out that there were about \$200 extra expenses during the year. The statement of the current account showed receipts \$3,278.10, expenses \$2,939.21.

### ST. JAMES' CHURCH LONDON.

The annual congregational meeting of St. James' Presbyterian Church, which was held Jan. 20th, proved most pleasant and gratifying.

The reports presented showed every department of the church to be in a healthy condition.

Notwithstanding hard times, the total revenue of the church exceeded that of the preceding year, while the contributions for missions was in excess of any other year of the present pastorate.

One of the most pleasing events of the occasion was the presentation to Miss Maggie Webster, the church organist, of a purse of money, as a token of appreciation of her valuable services.

The election of officers resulted as follows: Board of management, Messrs. Nell McNeill, W. Webster, sen., James Gray, W. T. Duff, W. Brown, W. Steward, G. Webster, T. H. McCurdy, A. Anderson, J. Holmes, H. A. Omond and J. Flowers; ushers, Messrs. T. H. McCurdy, H. A. Omond, H. Wyatt, L. Webster, J. Kay, J. Flowers and George Bolton.

## HOPE ENTHRONED.

Life Prolonged and its Usefulness Greatly Extended.

The Ruthless Hand of Nature Permits Only the Survival of the Strongest But Medical Science Secures the Survival of the Weakest.

From the Cornwall Standard.

The science and art of medication holds a unique place in the esteem of the entire civilized world, because by a judicious application of progressive science relative to the art of healing innumerable triumphs are won in the struggle for health. The profession of medicine we may safely say, is no sinecure, its triumphs and successes are rehearsed daily by the million. Those who are in the vanguard of this movement are our greatest benefactors. Their discoveries are a boon to humanity; they have given relief to thousands who would have dragged out a miserable and more or less brief existence. Dr. Williams by means of his Pink Pills has earned and enjoys the gratitude of untold numbers who were on the verge of isolation or death, because their case defied the skill of the ordinary medical practitioner. The ruthless hand of nature permits only the survival of the strongest, but the tender ministrations of medical science, as exemplified in Dr. Williams' Pink Pills, secure the survival of the weakest, which is in harmony with the divine injunction, "We then than are strong ought to bear the infirmities of the weak and not please ourselves."

These famous pills have given strength to the apparently hopelessly weak, and vitalized and invigorated fragile and debilitated constitutions, enthroned health and strength, thus increasing every value and enhancing every joy. In substantiation of the reputed merits of Dr. Williams' Pink Pills read the following testimonial of one of Glengarry's responsible citizens, Samuel Neil, of the village of Lancaster, is one of the best known men of the county. "For three successive winters," says Mr. Neil, "I suffered from severe attacks of grippe. Owing to the exhausting effects of these attacks I was unable to attend to my business half of the time. The last attack I had was in December, 1895. It was the most prolonged and the subsequent effort the most trying. All the winter of 1896 I was under medical care and being somewhat advanced in life I presented a very frail appearance. My weakness was so pronounced that I became a victim of weak turns, and even with the assistance of a cane I was liable to fall. Attempts to walk were risky, and often to be regretted. I was troubled with a dizziness in the head that rendered locomotion difficult and unpleasant. Besides this general weakness I had pains in my shoulders, something like articular rheumatism in its fluctuations and severity. After a five months treatment I was not any better, in fact the doctor gave me very little encouragement. He said I had palpitation of the heart and it must run its course. The truth is I felt so weak that my hope of recovery was about nil. About the first of May I determined to try Dr. Williams' Pink Pills. The result was the dizziness left me, day by day my pains vanished into imperceptibility, and I began to feel myself again. The improvement continued until I was able to follow my business with unexpected vigor. I am increasing in flesh and in the general signs of good health, and I unhesitatingly attribute my recovery to Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills create new blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have cured after all other medicines had failed, thus establishing the claim that they are a marvel among the triumphs of modern medical science. The genuine Pink Pills are sold only in boxes, bearing the full trade mark, Dr. Williams' Pink Pills for Pale People." Protect yourself from imposition by refusing any pill that does not bear the registered trade mark around the box.



## Would You Drop a Pebble

### TO PICK UP A DIAMOND?

If so, you will drop using the notoriously colored and adulterated teas from China and Japan, and drink

# "SALADA"

## CEYLON TEA

Grown on the richest tea producing soil in the world, and sold to the public in its native purity.

No Dust. No Dirt. No Coloring.  
No Adulteration.

Lead Packages only. Black and Mixed.  
All Grocers.

25c, 40c, 50c, 60c.

### CHALMERS CHURCH, GUELPH

The annual meeting of Chalmers Church congregation was held Jan 20th. The meeting was opened by devotional exercises by Rev Mr Glasford, after which Rev. Dr. Wardrop led in prayer. The choir furnished appropriate music.

Mr. R. Melvin was moved to the chair and Mr. Tytler discharged the duties of secretary. The various reports show gratifying increases. The session report a membership of 632 and the managers have again to report a handsome surplus.

The session report was presented by Rev Mr. Glasford, and the managers' and treasurers' reports by Mr. Wm. Tytler, Missionary Association by Mr. D. Young, W.F.M.S. by Miss Little; Mission Band by Master Willie Hart; Sabbath School and Bible Class by Mr. N. Little, Y.P.S.C.E. by Miss Cavers; Ladies' Benevolent Society by Mrs P. Anderson.

Messrs Gideon Hood, James Cowan and Geo. Bruce were re-elected trustees and Messrs. D. Stirton, Wm Tytler, G. R. Bruce and John McCorkindale, managers. Mr. Wm Tytler was re-elected secretary.

### MELVILLE CHURCH, BRUSSELS.

The congregation of Melville Church, Brussels, held their annual meeting, on Jan 13th. The reports showed that there are 200 families in the congregation; that the membership had increased during the year from 425 to 446, and that 464 scholars, teachers and officers attend the church and district Sabbath schools. The financial statement was very satisfactory, the receipts meeting the current expenses, paying off the

debt of \$257.75 on the sheds, with a balance remaining of \$25.63. The total revenue was \$3,698.28, of which \$2,041.04 was for ordinary expenditure and \$656.64 for missionary and benevolent purposes.

### COOKS CHURCH, MARKDALE

The annual meeting of the congregation of Cook's church, Markdale, was held on the 13th January, the pastor, Rev. J. Hunter presiding. The congregation feel gratified with the state of the finances there being ample funds to pay all obligations and a snug balance to the good. Following is the board of management for 1897: Messrs Geo. Buskin, chairman; R. McNally; John Marshall; F. J. Ritchie, Thos. Morrow and J. W. Whitby, the latter being elected secretary. It was decided to have a financial statement printed forthwith.

### NORTH AMERICAN LIFE ASSURANCE COMPANY.

The report of this Company for the year 1896 exhibits some noteworthy features, among them an increase of nine per cent. in assets, ten per cent in cash income, and an equal ratio in reserve fund over 1895. The new insurance issued reaches 18 per cent., and the total insurance in force over ten per cent., increase, while the payments to policy-holders are more than doubled. No previous year in the Company's history, we are told, has equalled this, whose results have brought the assets up to the handsome figure of \$2,515,000, and the net surplus for policy-holders to \$421,000. This, after paying dividends on the five-year participating policies, and on ten and fifteen-year accumulation investment policies.

The Company's Actuary, Mr. Standen, remarks, with respect to the character of its business, that "It is of a paying character," having a "good surplus-earning power." He could not praise it more strongly, for there is no higher test. That the North American was able to do new business equal to \$3,554,000 insurance, under 2,603 policies—half a million more than in any previous twelve months—is a remarkable result in an unpromising year. And notwithstanding the large outgo of last year (\$436,000, as compared with \$220,000 in 1895), caused by the dividends and other payments we have described, there is an addition of some \$16,000 to net surplus. Such results are creditable indeed to the agents and the administration of the Company. A feature noticeable about this Company's statement is the generally "clean" character of its assets of \$2,379,000 in cash, debentures, real estate and loans, besides \$106,000 additional in such items as premium notes and interest due and accrued. It pursues, we are assured, very economical and conservative methods in the treatment of its properties and the valuing of its securities.

It has been a common saying that if people wanted the best results from investment policies of life assurance they must go to the great American companies, whose age and unusual earning power surpass anything we could show. It is, however, not necessary to go outside of Canada to get handsome results of the kind. There are Canadian companies of sufficient age, strength, and soundness to give all the confidence to the investor. The results reached by the North American in its ten and fifteen-year investment policies are very remarkable, but it is not likely that the same profits could be earned over again, so greatly have the conditions of investments and the rates of interest changed.

—Monetary Times, Jan. 29, 1897.

### A Million Gold Dollars

Would not bring happiness to the person suffering with dyspepsia, but Hood's Sarsaparilla has cured many thousands of cases of this disease. It tones the stomach, regulates the bowels and puts all the machinery of the system in good working order. It creates a good appetite and gives health, strength and happiness.

Hood's Pills act harmoniously with Hood's Sarsaparilla. Cure all liver ills. 25 cents.

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We direct special attention to the following remarkable statements

Restored His Hearing in 5 Minutes.

My age is 63. I suffered from Catarrh 10 years. Had intense headache, continual roaring and ringing in ears, took cold easily. My hearing began to fail, and for three years was almost entirely deaf, and continually grew worse. Everything I had tried failed. In despair I had commenced to use Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of Catarrh.



Eli Brown, Jacksboro, Tenn.

I became very hot from overexertion which was followed by chronic catarrh of the ears, nose, throat and lungs. I lost weight, became short of breath, had severe cough, continual roaring, buzzing and ringing in ears, my hearing failed, and in a short time could not understand any conversation. I used Aerial Medication in '94 in three months could hear common conversation across a room and a clock tick 80 ft. Can say honestly and candidly I am cured and have remained well over a year, and my hearing is still perfect.

Thos. J. Glass, Fayette, Mo.

Am satisfied I had consumption, had a distressing cough, profuse expectoration, was reduced in flesh and strength. Used Aerial Medication four years ago. It cured me, and I have been well and able to preach ever since.



Rev. I. H. Hoskins, Reed, Tex.

Medicine for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that Aerial Medication will cure Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send medicines for three months' treatment free. Address, J. H. Moore, M.D., Dept. H-6, Cincinnati, O

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Are the Telegraph System of the body, extending from the brain to every part of the system.

Nerves are fed by the blood, and are, therefore, like it—weak and tired if the blood is thin, pale, impure—

Nerves are strong and steady, there is no neuralgia, brain is unclouded—if the blood is rich, red and pure.

Nerves find a true friend in Hood's Sarsaparilla, because it makes rich, red blood, gives good appetite and digestion.

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Is the One True Blood Purifier. All druggists, \$1.

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