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He Cares for You.

BY N. DANIEL DAVIS.

And is it true that o'er the shining river,
God's tender hand shall wipe away all tears?
That in that land our songs shall rise forever,
Through endless years?

And can it be that pain, and grief, and sorrow,
And sin, and death, can never enter there?
That evermore we'll rest, in that glad morrow,
From toil and care?

O stricken ones, look up, and cease your mourning!
God's promises are faithful, tried and true,
He sees your tears, hears your bitter groaning;
He cares for you.

Be you but faithful; then ere long you'll reckon
All earthly things but dross; your life-work done,
Celestial doors will open, angels beckon;
Your crown be won.

OVER LAND AND SEA.

This year is the 250th anniversary of the completion by the Westminster Assembly of the Confession of Faith.

The General Assembly of the Presbyterian Church in the U.S.A., will meet in the First Presbyterian Church, Saratoga Springs, N. Y., Thursday, May 21st, 1896, at 11 o'clock a.m., and will be opened with a sermon by the Moderator of the last Assembly, Rev. Robert Russell Booth, D.D., LL.D. The undersigned constituting the Committee on Commissions will be in the lecture room of the above named church at 8 a.m., on the day of meeting, to receive the Commissions of Commissioners. Wm. Henry Roberts, Stated Clerk, Wm. Eves Moore, Permanent Clerk.

All correspondence with reference to the entertainment of delegates should be addressed to the Rev. J. N. Crocker, D.D., Saratoga Springs, N.Y.

Reduced rates of fare on the railroads for Commissioners and other persons in attendance have been secured.

All correspondence relating to railroad rates or other business of the General Assembly, and all papers, overtures, memorials, etc., should be addressed to the Stated Clerk, Rev. W. H. Roberts, D.D., 1534 Chestnut St., Philadelphia, Pa.

Before the British occupation of India the Ganges, in whose waters the Hindoos believed the happiest death was to be found, carried annually 1,000,000 dead bodies to the sea.

It is stated that the most crowded spot on the earth's surface is the "Mandaraggio," in the city of Valetta, in Milan. Upon a spot in this place, about two and a half acres in extent, no fewer than 2,574 live.

In *Word and Work* [of London] we find the following interesting fact: "Important remains of a prehistoric city and necropolis have been discovered near Syracuse by Dr. Orsi. The rock-cut tombs amount to nearly five thousand, distributed over a space of ground nearly four miles in circumference. The period is that of the bronze and the first iron ages. A great number

of bronze knives, daggers, and *fibulae* have been collected, and several earthen vessels. There is also a very primitive megalithic building, evidently the king's residence. The city is supposed to be the ancient Erbessas. Explorations will be carried out in the spring by the Director of the Syracusan Museum."

In Norway there are 189 Y.M.C. Associations, with a membership of 10,000. Seventeen of the Associations own their own buildings, and general secretaries are employed at Christiania, Bergen, Moso, Stavanger, and Baklandet.

While two woodmen were cutting down a huge maple a few miles from Wolverine, Mich., they came upon a hard object embedded in the wood, which, upon examination, proved to be an axe. On the head was inscribed the motto: *Ad Majorem Dei Gloriam*, and underneath the inscription appears the name of Robert Lasalle with the date 1655. The axe is no doubt one of those supplied to the explorer by the Jesuit missionaries. The handle of the axe has five notches all on the same side and the end is bound with an iron ring.

M. Rochefort's recent advocacy of temperance has directed attention to the consumption of absinthe in France, and some startling statements in connection therewith are being made. Men as a rule take the absinthe diluted with water, sipping it slowly. But the women, to the consternation of the doctors, insist as a rule on drinking it "neat," with most terrible results to their constitutions. The number of brilliant men whom France has lost through the abuse of the opalescent but poisonous fluid, from the great poet Alfred de Musset, who used to be picked up drunk and half-dead every night in the streets, down to the celebrated artist and caricaturist Andre Gill, is simply appalling. An idea of the extent of the evil may be gathered from the recent returns of the ministry of finance, which show that at the present moment there is a *marchand de vin*, or French absinthe seller, to every three houses in the French metropolis.

Rev. W. E. Shive once said, an invalid grew so cross and wicked that none could wait on her but a little negro. She hooted at religious talk and sympathy. Finally a copy of the Shorter Catechism was put in the negro's hands with instructions to request the invalid to teach her; and she was paid a dollar to sit as a learner. The scheme worked like a charm; for the negro reported, "You had better take that Catechism away from her, for she just reads it and cries." The next morning she sent for Dr. Scott, a Baptist minister, "to show her the way to Jesus." The Holy Spirit had used those clear statements of the doctrines of salvation to melt her hard and rebellious heart. This all occurred near Kingston, La., years ago.

In China it is an offence for a man or woman to get in a passion in a public place and use words of anger. The punishment is five days' imprisonment.

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Toronto, April 9, 1896.

The College Closings.

LAST week was College week in Montreal and Toronto. Convocation with its bustle and its ceremonies came and went at each of these cities. And important ceremonies they were. Convocation means a great deal to the Church. It is reckoning day for future ministers, and the eyes of Presbyteries and vacant congregations turn inquisitively to the lists, for the standing of the members of the Graduating Class, and for the positions of the winners of prizes and scholarships; while the Church at large listens with interest to the wise counsels of experienced leaders who, from the very centre of the system, speak with exceptional knowledge of the duties and privileges of the ministry, and of the needs and resources of the Church. No better mark of an intelligent Presbyterian can be desired than his interest in the theological seminaries of his Church, for sound doctrine and scholarly culture are qualifications insisted upon by Presbyterians in their acceptable ministers. And it is not without good reason that the Church can look with pride on her educational institutions. She has always been a friend of national education, and has carried her principles with effect into her own seminaries. Her membership and her ministry have given men of learning to the world who have travelled the realms of science, philosophy, literature and theology in company with the masters of the later centuries, who have battled successfully and prominently for the faith as "delivered to the Saints," and who have nourished, and tended, and moulded the national tastes and thought. No Church has been more public-spirited in these directions than the Presbyterian Church, no matter in what land she has taken root, and on every side are evidences that her traditions are cherished and are living forces in these times. The annual convocations form an outlet for public interest to manifest itself, and those of last week were no exception to the rule.

At Montreal College great enthusiasm prevailed and the record of the year's work was most gratifying. As will be seen in another column, the attendance and the diligence of the students, and the continued prosperity of the College in every respect were all that could be desired.

At Knox College there were many elements to attract attention, and events to ensure more than usual interest in the meeting. The D.D's., it is acknowledged, were worthily bestowed, but the honor was secondary in interest to the supreme transaction of the board in making choice of the new professors. Then the financial condition of the College, and its future prosperity and development from that point of view, received much consideration, and altogether last week was a record week in the history of "Old Knox." To some of these matters such as the recommendations to the chairs and

the organization of the new College Association more detailed reference than is here bestowed will be made elsewhere in this issue.

The Board's Choice.

The Board of Knox College has made its choice in the matter of the Professors for the vacant chairs under its control. As is well-known the choice is not final as it must be ratified or amended by the General Assembly, but still it is most unlikely that it will be disturbed, for the usual course, and the most reasonable one, considering the circumstances, is that the recommendations of the Board should be confirmed by the General Assembly. The Board is a large, an influential, and a representative body. On it are members of the faculty of the College, some of the best known, and most useful of its honored Alumni, who have given much time, thought and service to the welfare of the College, and laymen, such as the chairman, Mr. Mortimer Clark, Q.C., Mr. J. K. Macdonald, Mr. R. Kilgour, Mr. Ormiston, and others who are pillars in the Church and whose disinterested services and enlightened judgment entitle them to deep respect in the councils of the Church. The Board draws its membership, moreover, from Presbyteries widely apart and in touch with the feeling and needs of the Church throughout a wide area of territory. It will be conceded, therefore, that the wisest course for the Assembly to pursue is to accept the recommendation of the Board in matters affecting the College so closely as the appointment of new professors, unless where serious considerations could be urged for a contrary course.

So far as can be learned the choice made will meet with general approval. The qualifications of the nominees selected are high; they are men already in the very front rank, or with the promise of a near approach thereto. The selection reflects credit on the patriotism of the Board and on its deep sense of duty to the Church. It had a list before it containing the names of strong men, bred within the Canadian Church, brothers of their own, with strong claims on the positions, yet no consideration influenced the Board but one solely and that was to do the best possible for the Church. And as showing the harmony, the singleness of the aim of the members, the choice was made unanimous and it goes out to the public as the unanimous choice of the Board. As to the choice made there is likely to be satisfaction throughout the Church. Dr. Robinson has behind him a splendid record and very high testimonials of fitness for the important duties which it is intended will be entrusted to him. He is a young man settled over a congregation, but with a college record of great distinction. He is energetic, industrious and would be an attracting and stimulating power in the College and Church. Dr. Hope Hogg is also a young man credited with singular abilities in his special departments. Those who have stood sponsors for him can be relied upon for honest, and competent advice as to his thorough qualifications for the post which is likely to be offered to him by the General Assembly. Dr. Robinson is a graduate of Princeton, with post-graduate training in Scotland and Germany, and Dr. Hogg is a graduate of Edinburg with Oxford post-graduate training.

It will be remembered that at the last meeting of the General Assembly a committee of the Alumni was appointed to discuss the work of the Chairs and consider the selection of occupants for them, and it is understood that the choice now made meets the approval of this committee. Should these gentlemen be the final choice of the Church and be installed in the important positions

ow vacant, they will be heartily welcomed by the Church whose prayer will be for the continued and increasing welfare of the College.

Rev. Dr. Burns' Death.

The cable bringing the news of Rev. Dr. Burns' death, brought sorrow to many in Canada whose privilege it had been for many years to enjoy the friendship and ministrations of the deceased. Especially sorrowful will be his late congregation of Fort Massey Church at Halifax where his memory is fresh in the minds of every member of the Church. Dr. Burns died at Broughty Ferry Scotland where he had lately resided.

A brief sketch of his career is as follows, but space forbids at present a reference to his great services to the churches he ministered to and to the church in Canada as a whole: Rev. Robert Ferrier Burns, D.D., was born in Paisley, Scotland, on the 23rd of December, 1826. He received his early education at the High School of Paisley, and then entered the University of Glasgow, where he remained four years, taking honors in Latin, Greek, logic, and moral philosophy. He studied theology in the New College (Free Church), Edinburgh, and Knox College, Toronto. In April, 1847, he was licensed to preach by the Presbytery of Toronto, and on the 1st of July following he was ordained pastor of Chalmer's Presbyterian Church, Kingston, Ont. For one year he was Presbyterian chaplain in the 71st Highland Infantry. During his charge in Kingston, where he remained eight years, he succeeded in having built for his congregation a handsome edifice. In July, 1855, he moved to Knox Church, St. Catharines, where a fine building was erected for him by his people. He remained until March, 1867, when he accepted a call from the Scotch Presbyterian Church in Chicago, U. S., where he remained three years, during which time a new church was built. The degree of D.D., was conferred upon him in 1866 by Hamilton College, New York. He moved to Montreal in April, 1870, taking charge of the now Crescent Street Church. On the 18th of March, 1875, he became pastor of Fort Massey Church, Halifax, a charge he occupied until his death. During his residence in Montreal he was Chairman of the Presbyterian College Board, and from his appointment to Fort Massey Church up to the present acted as Chairman of the Halifax College Board. He was elected Moderator of the General Assembly of the Presbyterian Church at the Winnipeg meeting.

Augmentation of Stipends.

From a paragraph in another column it will be seen that the sum of \$3,000 is still required to enable the Assembly's Committee on Augmentation to pay in full the grants to ministers for the half year ending 31st March. This sum represents 25 per cent. of the total of these grants. In other words, if this \$3,000 is not forthcoming 25 per cent will require to be deducted from the half years grants now due the ministers of augmented charges. Such a course will be far from creditable to the Church, besides inflicting hardships on these faithful men. To render this unnecessary we appeal to all congregations that have not yet forwarded contributions to do so at once. Could not many congregations that have already contributed send in an additional sum, and could not many of our Church members, to whom God has given the ability, come to the help of the Committee by forwarding direct to the Rev. Dr. Warden a special donation towards this deserving object?

The grants for the past half year are already overdue and ought to be paid without further delay. Contributions should therefore be forwarded immediately.

We understand that quite a number of congregations have contributed nothing to the Augmentation Fund for several years. Would it not be well for the Committee in their report to the General Assembly to give the names of all such congregations, with their ministers? If any one scheme should appeal more strongly than another to the ministers of our Church we would naturally conclude that this would, seeing that its object is to aid in supporting brethren who are doing the Master's work at the minimum salary in weak, struggling charges.

Foreign Mission Funds. Rev. R. P. MacKay Secretary F. M.C. writes:—Will you allow me

to draw attention to the following facts. 1. It is encouraging to be able to report that the state of the Foreign Mission Fund has improved during the last two weeks. 2. In order to close the year free of debt, Dr. Warden estimates, that \$6000 must be received by the 1st of May. 3. Interest has been saved by the fact that congregations have sent in their contributions earlier than usual. From many of the remaining congregations, judging by their records in past years, not very much can be expected. Hence if the needed \$6000 are to be secured congregations that have already contributed must make an extra effort. These special appeals are undesirable, yet we have put our hand to the plough and cannot go back. If the effort is at all general, the burden will not fall heavily upon any. 4. The late Robert Anderson of Montreal has left a legacy of \$25,000 for the Foreign Mission work of our Church. But according to the terms of the Will, that sum must be invested by us, the interest accruing to be applied to Foreign Missions from year to year. Hence the legacy will bring no immediate relief—probably none for two years—and after that, only to the extent of the amount of interest received. Nothing remains but another effort. Let each congregation do a little and it will both relieve the Committee and gladden the hearts of our Missionaries.

Loyal Alumni. The most loyal and useful friends of a college must naturally be of its own household. When the Alumni are full of enthusiasm for their Alma Mater, her cause will prosper. It has been said that some graduates of Knox College do not maintain the interest in it they ought when they settle in their own charges and when the lapse of a few years dim the recollections of class-room and hall. In some cases, no doubt, the change is by the book, and graduates to whom it is applicable ought to awaken to their duty, for the voice of the Mater should never lose its charm and power. But there are others. And their zeal and self-denial and high ideal of duty is worthy of all praise. Then there could be no more loyal nor more worthy sons. The graduates of '96 last week formed a class association in the interest of Knox College, one object of which is to pay for five years the interest on a portion of the college debt. Then, just a day or two later, an association was formed, which shall be known as "The Knox College Endowment and Sustentation Association," whose object shall be to increase the efficiency of the Endowment Fund, to stimulate interest in the College, and generally to enlarge its sphere of usefulness. Membership in the Association will be open to any member or adherent of the Presbyterian Church on payment of a fee of \$1. Anyone desiring to become a life member of the Association may do so upon payment of a fee of \$50. A means is here provided for the co-operation of all interested in the College, and it ought to be the aim of the members to see to it that the claims of Knox College are not lost sight of when collection day comes round. When the "spirit of giving" stirs within men of means.

The Chinese in Winnipeg.

BY JAMES THOMSON.

A paper read at the annual meeting of the Winnipeg Presbyterial W. F. M. S.

The subject I am to bring before your notice is the Chinese and what is being done for them in Winnipeg. Since God in His Providence has sent representatives of this great nation into our very midst, remembering Christ's last command "Preach the Gospel to every creature," it is surely the part of a true Christian to make known to them the blessed truth that Jesus is a Saviour for them as well as for us. This we cannot do unless they first learn our language; a school or class for that purpose is therefore necessary. All honor to the band of Christian ladies with Mrs. Watt as Superintendent at their head, who some ten years ago resolved to take the matter in hand and form a class to teach them for one hour on Sunday afternoons. Having secured a room from the Y. M. C. A., and after visiting the different laundries for some weeks, a class was started with a membership of five. For some years the number did not increase beyond six or eight.

Nearly five years ago Mrs. Watt through delicate health was constrained to give up any active part in carrying on the work. As honorary president she is however still connected with the school and shows in many ways her deep interest in all pertaining to it. Mrs. Thomson then acted as superintendent for a short time. When she was set aside the Lord called me to fill the vacant place. Since that time I have held it a sacred duty, with the help of the faithful teachers of whom I cannot speak too highly, to visit each laundry in the city—there are twenty-eight in all with seventy Chinamen—every week and speak to every Chinaman, whether they to school or not, trying to induce those who do not come to come and be taught English, (that being the first step). Though their desire to learn our language is very great, there are some in Winnipeg who have been visited almost every week for the last five years who have never yet come to school. Still we go all the same. They always seem glad to see us and we endeavor to be helpful to them in other ways; but we feel in our hearts that the best way to do them spiritual good is through the school, and we keep on asking them to come.

At the close of 1895 we had thirty on our roll, with an average attendance of twenty-three for the whole year, and teachers twenty-four. We still adhere to the plan of having one teacher to each Chinaman, with one exception—a lady who takes two. Some six gentlemen have been enrolled as teachers a slight departure from the old rule of having ladies only. Ladies no doubt make the best teachers, but gentlemen sometimes feel freer to visit the laundries. Both have proved earnest and capable instructors.

It was a cheering sight last Monday night to see over thirty Chinamen gathered together to enjoy a little social arranged for them by their teachers—to see their bright happy faces, and how thoroughly they entered into the amusement of the evening, yet each conducting himself with strict propriety and as gentlemen should.

In February of 1895, a missionary box was placed on the table, into which the boys put a little every Sunday. At the close of the year its contents amounted to \$23.65, to which was added \$5 from a friend, making a total of \$28.65. By the wish of the scholars \$20 were given to the Y. M. C. A., and the remainder, \$8.65, to help missions in China.

One of our Christian Chinamen—Lee Chair—being home on a visit to China, died last July. He was one of our brightest converts, and said before he went away both to his teacher and myself, that he would tell his people all about Jesus, and we find from Chinamen who have since come back that he proved faithful to his promise. Who can estimate therefore, how far-reaching the little heaven he put forth may have been blessed of God.

This is the chief aim we as teachers have in view—to bring all who come to the school under a knowledge of the truth, that when they go home they may tell others of the true God and His love for all mankind. Another Christian Chinaman—Lee Ying—our oldest

and most faithful scholar, is away now on a visit to China, where he will remain for two years, and we trust much good may be done by him. Still another went back to China last week. As these leave us, how essential it is that they should carry with them, some knowledge of the one and only Saviour, and how earnest and diligent we should be in doing our very utmost to lead them to Him who alone can save.

At present we have five baptized Chinamen who are members of churches—four in Knox and one in St. Stephen's. Five in all have confessed Christ, as a direct result of the instruction obtained at the school, while three have come to us with certificates from other churches. And so we labor on in faith and prayer, *nothing doubting, but that the Lord will use our humble efforts and bless them to the good of immortal souls.*

The Young Peoples' Societies of Our Church.

W. G. JORDAN, STRATHROY.

Written for the Review.

By this time it is probably pretty well known throughout the church that the last General Assembly appointed a Committee on Young Peoples' Societies, with Rev. R. Douglas Fraser, M.A., of Bowmanville as Convener. The aim of this Committee is not to run all the Societies into any one mould but to gather information as to the work these are now doing, and find out in what way help can be given to them. The problem is to discover how the Societies can be organized as an official branch of the Presbyterian Church while encouraging the freedom and individuality of each local Society. It is not necessary now to discuss this matter in its general bearings; the Convener during his first year of office has shown a commendable activity, and already much useful information has been received which will be presented for discussion to the higher courts of the Church. It may be well however to point out in passing that we as Presbyterians are not the first to take action in this matter; our Methodist and Baptist friends have already organized their young people into "Leagues" and "Unions" with district meetings and provincial conventions. If it had been possible to have the young people through their Societies organized simply on undenominational or inter-denominational lines, the objections to the existence and action of our Committee would have been strong; but evidently the time for that, has either not come, or has passed by, and while there is danger in having too many unions and conventions, it may be found that the "unsectarian" unions will be all the stronger when each Church possesses its own fully equipped organisations. Leaving all these questions to the full and free discussion which awaits them we turn to a sub-division of the subject which will need very careful consideration before any definite action is taken. *Is it possible to use these Societies as a means of conveying to our young people a course of instruction in the doctrines of our Church and the principles of our church-life? If so what is the best way of dealing with this somewhat delicate and difficult matter.* Many of our young people are working for Home or Foreign Mission schemes and the pamphlets and leaflets now being issued on those schemes will be both instructive and stimulating if the members of the various Societies can be got to take an interest in them. *This is the kind of education that is needed in the practical work of the Church.* As to the issue of a paper especially designed for the use of the young people there seems to be no opening in that direction at present, and many will think there is no need for it as the journals already appealing to our people devote a fair share of their space to this subject. It may be thought that any movement in this direction would clash with the work of the Sabbath school Committee and its schemes for higher instruction, or it may be suggested that the solution of the problem is to link the work of that Committee in some way to the Young Peoples' Societies. That point will not be lost sight of, and no action will be taken without conference with Mr. Fotheringham and his co-adjutors. In a matter of such importance it may be well to "hasten slowly" but in the meantime the Committee will be glad to receive information or suggestions from Conveners of Presbyterian Associations or others specially interested. Those who have had most experience in the working of Young Peoples' Societies will surely be able to form an opinion on the question whether

without lessening the devotional interest or impairing the missionary action, it may not be possible to do something in the way of regular instruction which will tend to give a fuller knowledge of our Church's history and of the testimony committed to its care. Information or suggestions bearing on this part of the Committees work should be sent to N. E. Jordan, B.A., Strathroy Ont., as soon as possible, in order that a report may be prepared before the meeting of next Assembly.

The Decline of Family Prayer.

A veteran missionary was once asked, says *The Outlook*, on his return from the Orient, what sign of change during his ten years' absence most impressed him. He replied, "The decline of family worship in the Christian homes where I am a guest." A contrast of this sort among Unitarians between the present and the preceding generation has recently been noted in the "Christian Register." It is not limited to them, and is an increasing contrast. Not only is the morning family worship omitted, but the blessing at the table also. Some theory of causes is likely to come first to mind, but a more important matter is the consideration of effects. It is a well established psychological principle that expression has a stimulating reaction upon feeling, and that the life of feeling so depends on the stimulus of this reaction that if it be restrained the feeling declines. Moreover, while religion is essentially personal between each individual and God, religious feeling cannot be satisfied without social expression, since we are essentially social persons. Neither is the individual the social unit, but the family is the integer, and the individual but a fraction. The decadence of family worship is not only the impoverishment of social religious feeling, but it is the promotion of the excessive individualism from which in our time both the family and the community suffer.

Many can remember when evening as well as morning prayer was the rule in religious families. Social engagements and late hours have altogether driven out the evening prayer, and early trains to business now threaten to exclude the morning prayer. But to maintain the spirit of religion apart from its form is a hope without warrant from experience. There are, no doubt, a few

"Whose faith has centre everywhere,
Nor cares to fix itself to form."

It is otherwise with most of us. It is otherwise in every family where there are children. A religious spirit cannot grow, neither can it sustain itself, except at a "poor dying rate," apart from embodiment in outward expression. So long as a faithful life in purity of heart depends on the habitual realization of the presence of God and our filial relation to Him, so long is the daily acknowledgment of this at the family altar indispensable for those who would not only make their daily calling a divine service but teach their children to do so. What is the quarter-hour that one should grudge it for this? "Prayer and provender hinder no man." Time is given to fit the outer man for his daily going forth into the world, but the inner man is no less needy.

The Sin Against the Holy Spirit.*

BY REV. ADDISON P. FOSTER, D.D.

Our Lord was accused by the Pharisees of casting out demons by the help of Satan. It was an outrageous charge, but as the miracle itself was beyond question, His enemies could find no other way to break its force. On this Christ sternly warned His hearers not to commit the sin against the Holy Spirit.

THE NATURE OF THE SIN.

What is this sin? Christ implies that the Pharisees were guilty of it. The incident certainly shows the elements of the sin. The wrong-doing of the Pharisees on this occasion enters into the mysterious sin. *They treated divine goodness as evil.* When God's power through Christ healed the demoniac, they called it devilish. Nothing strikes a more serious blow at humanity than to confound moral distinctions. Here were the great teachers of a nation trying to obliterate the moral sense of the community. Christ's work they attributed to Satan. It was the act of wreckers luring a ship upon the rocks. It was the consummation of villainy.

These Pharisees were guilty in another way; *they defied the personal influence of God.* God works on men through the Spirit. The name then meant to the Jews, — for it was before the doctrine of the Trinity was fully formulated, — God in contact with humanity. So here Christ claimed to cast out demons by the Spirit of God. The Spirit's close relation to man's soul these false teachers repudiated, and this was a fearful sin.

More than this: Christ wrought His miracles to substantiate His claims. The Pharisees in trying to break their force were guilty of rejecting evidence for Christ. Treating His miracle as from the devil, they regarded it as proving nothing. They closed the door against the plainest evidence. It is amazing how far belief is under our control. We can refuse to hear evidence. We can twist and torture the argument to be deducted from evidence. We can close heart and intellect against the force of truth. This marvellous power over beliefs is why Christ says the Spirit shall convince men of sin because they believe not on Him.

One other element in their sin was *dishonoring and opposing the Holy Spirit.* Our Lord calls the Pharisees' conduct "blasphemy against the Holy Spirit." Could anything be more horrible than to charge that His work was from Satan? But blasphemy, as the Jews understood it, meant resistance of the Divine influence and treason against God. God reconciles us to Him as loving and loyal subjects, if at all, through the Holy Spirit. The Spirit alone can move our hearts and bring us to Christ. To defy the Spirit, then, is to oppose the one influence that can save us. It is to smite the loving hands that reach out to snatch us from the raging seas.

All this shows what is this great and mysterious sin against the Holy Spirit which Christ denounces. It is the sin of defiant refusal to accept Christ as Saviour, or, in briefer words, of persistent impenitence. Such impenitence is the result of confounding good and evil, of struggling against the fatherly influence of God, and of regarding the plainest proofs of Christ's claims, and of driving the Spirit from our hearts.

THE SERIOUSNESS OF THE SIN.

It is not strange, then, that this sin is declared to be eternal. In Mark, according to the impressive change in the Revision, Christ declares that he that "shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin." The single word "eternal," as manifestly interpreted by the statement preceding that the sin has never forgiveness, throws a flood of light on certain vexed questions in eschatology. There is an unending sin. Such a sin can have no forgiveness and is a bar against any escape from sin's penalties.

This same sin is pronounced *unpardonable.* Evidently this is not from any arbitrary decision of God, but is founded in the soundest principles of reason. The sinner by his persistent opposition to the truth blunts the faculty which should perceive the force of argument, weakens his will-power so that it can no longer resist temptation, quenches the still, small voice of the Spirit urging him to repent, and becomes unable to appreciate and accept Christ. The sin goes on forever, and its consequences, like the flame of fire that follows a comet through the affrighted skies, are inseparable from it.

THE SOURCES OF SIN.

Our Lord is gracious, and after His dreadful rebuke of this sin proceeds to indicate its sources. If these are known, the sin itself can be avoided.

The sin begins in an evil heart. An impure and rebellious character prompts to an attitude that, if encouraged, leads to this sin. Our desires and passions, if allowed, will rule us, and if unchecked may in time lead us to inconceivable wickedness. The Pharisees' pride, avarice and lust for power caused them to denounce the holiest deeds of Christ as of the devil.

We may be led into an unpardonable sin by *rash words.* It is far easier to retreat from a false position before than after we have committed ourselves by public speech. When the word has gone from our lip, pride forbids its recall; we bolster it with others; one evil word succeeds another until blasphemy is rampant on our tongue. There is a blasphemy that is worse

*A Meditation based on (Matt. xii. 22-27; Mark iii. 19-30) in the Bible Study Union Course on "The Teachings of Christ."

than profanity; it is deliberately charging God with Satanic works. Unhappily this is not altogether unknown in modern times.

A third source from which this awful sin may spring is *Satanic temptation*. That there is such temptation none can reasonably doubt. Modern mental science is steadily pointing to influences reaching from mind to mind without the intervention of language or any other form of communication. Such mysterious, but by no means abnormal, influences are possible, rather they are probable,—both from evil and benignant personalities in the unseen world. On the other hand, there is reason from science, as well as from Scripture, to suppose that Satan tempts us to evil; on the other hand, similar reasons must convince us that the Holy Spirit is bringing a pressure on our mind for good.

The Resurrection of Nature.

BY REV. ALEX. KING, (PHILOS.) M.A., B.S.C.

Written for the Review.

Until a few weeks ago our Canada for some months was a plateau of ice covered with a mantle of snow reflecting the shadow of death. The plants were sapless; the bushes hung their white arms broken and withered; the trees stripped of their foliage stood, like sentinels of death, with their snowy branches bending against each other. The torrents, which used to roar and sweep along as if they knew time were short, were dumb and motionless; the rivulets and brooks which used to meander and refresh the groves and meadows were sleeping in peace; and the east wind like an angel of death swept o'er that vast cemetery. But now all nature is rising from her grave in life, order, beauty, and fragrance: to cover fields with living flowers and smiling blossoms; to give leafy music to the woodlands and songs to rills and lucid streams; to fill the hillside and the vale with sweet lullabies and the foxy trees and lowly thickets with feathery choirs; to paint the mountain, lake and glen, with the beauties of light; and to give speech to the wide region of conscious life to swell forth worship to Him who gives dead matter a form, breath, and a duration. And how pleasant to walk through the verdure of summer and to be fann'd by the breeze from o'er blossom'd fields; or to watch the flutterings of the bee, the bird and the butterfly on their loveliest wing; or to stroll through shady woods echoing the song of the fleeting stream; or to look around and inhale the perfumes which come in waves from a thousand orchards; or to gaze through the ambient air aglow with all the benisons of peace; or to sit on a rock and listen to the weird music of the waves, and a million harps encircled by a rainbow smiling the mercy and love of Him who sits above the floods; or to see the joyful crowd, from the city's din, and bustle, and worry, and sin, and sorrow, move the village shores, and with their summer laughter and music of their fifes and songs of liberty ripple the sea-meadows, and how in the evening when the bosom of each tiny wave is illumin'd with myriads of sea-suns as if the milky-way had fallen from heaven, and how in the morning almost before night has hid in the secrets of the hills or the pearly dew drops have slaked the thirst of the rising sun, they animate the rocks and disturb the repose of the sleeping sea, or to stand on some lofty eminence and view the wide field of resurrected life, light and design.

But pleasanter to be filled with thoughts that link nature with nature's God. But pleasantest to stand on some hill of truth and with angels and the God of eternity view the vast universe of redemption raised into being through the Incarnation, Crucifixion, Resurrection, Ascension and Intercession of Jesus.

From even such a contemplation of resurrected nature, can we doubt that the frame, fearfully and wonderfully made, though it be siffling in the wins of death, shall yet rise in resurrection? Yes, we may doubt, and if we look only with the eye of reason we will doubt. But we love to mistrust, now and again, the charms of reason's flowers which have their autumn to make barren their spring and their summer and to fall and disappear into the chaos of their winter. And we love more to read by faith and trust the Word of Him who said: "Let there be light" and there was light; who sits on the circle of the heavens; who walks on the wings of the wind; who whisper'd the thunder-voice billows into a sea of rest; and who called from o'er lethal river Immortality to experience again the scenes and the activities of this world.

It is very surprising how the skeptic, conscious of nature's resurrection, should mistrust the same power to raise our bodies from the grave, which called forth the Spring from death. Hath He who called life out of Winter, not the power to raise the dead? Or, is it easier to effect a resurrection of nature than to clothe corruption with Immortality? If there be a difference, does it not lie in favor of the resurrection of the body, it being more in harmony with the God of power—for the resurrection body is a spiritual one. And it the God of the Spring hath implanted in nature living germs so that every year it cometh to life and buds and blossoms and bears fruit; is it against reason to suppose that the resurrection body hath living germs after its kind.

The skeptic does not know the origin, nature, or elementary principle of matter, how then can he say that one part—nature, shall live; and that another part—the human body, shall be annihilated? Hath He who turned chaos into life and order; He who with His finger framed the starry heavens and gave them constant and uniform motions; He who gave man life and sustains it; hath He not power to raise the dead? Yes, He has: and each shall be a witness of their own and of other's resurrection, and the skeptic shall mourn and wonder that ever he doubted.

TORONTO.

Seeing God.

How wonderfully rich are the words of Jesus! It is like gazing long into the depths of a pure spring to ponder upon them. From unseen sources, ever fresh, increasingly reviving, clear, and sweet, they issue, a well of eternal life. No wonder the people as He talked marveled, and said, "Never man spake like this man." How His words grow in meaning as we think upon them and as our own experience deepens! It may be that in His early ministry He gave to His disciples the simpler truths as we find them in the Sermon on the Mount, reserving the more deeply spiritual for His later teaching, as recorded by St. John. And yet what richer depths than in the beatitudes are anywhere else revealed? We hear Him saying: "Blessed are the pure in heart: for they shall see God"—a teaching so simple and incontrovertible that a child may receive it. In order to see the Father's face and dwell with Him forever in His sinless heaven, of course, we must be good and holy. Who could believe otherwise?

But our first reception of this truth is very limited. It embraces only the conditions of our future blessedness; only the pure in heart can see His face there. But as we grow in the knowledge of Jesus, as we try out His doctrine in daily living, what infinite depths we find. The blessedness of a heart cleansed from sin, sincere and teachable, is, we discover, a comprehensive "seeing" God everywhere, in all things, here and hereafter. The truth so very simple deepens as we gaze beyond our power to fathom its crystal depths. As we consider what seeing God in all things at all times means, with what longing do we cry out for the pure heart that thus beholds Him behind the clouds of mysterious providences, holding with unerring wisdom and strength the government of men and nations, never losing sight of the divine love, the all-controlling force in the universe which will ultimately bring disorder into righteous harmony.

A heart made pure by the indwelling of the Holy Spirit sees God in the beauty of the things which He has made as others cannot see Him. A refined nature or poetic mind may realize the beauty and get great enjoyment from it.

But when the loveliness of the landscape, the trill of the birds, the scent of the flowers, become, not only revelations of beauty, but also of the Author of all that is beautiful and good, with what exquisite delight do they fill the soul. The Christian's part,

"In all the pomp that fills
The circuit of the summer hills."

is a rich and full possession. "The wonder and bloom of the world is God's free gift" to him in a peculiar sense. The over-arching sky suggests the brooding love and care of God; the trees whisper of Him; the mysteries in flowers and stones fill him with reverent awe; all nature, all experience, are touched with a light unknown to eyes upon which the divine finger has not pressed with the command, "Be opened." "Blessed are the pure in heart: for they shall see God."

Every to-morrow has two handles; we can take hold of it by the handle of anxiety, or by the handle of faith.

THE COLLEGE CLOSINGS.

Knox College, Toronto.

The convocation of Knox College, Toronto was held on Thursday last, Principal Caven presiding; Dr. Caven's address was as follows:—We desire first of all to thank God for all progress made in study during the session now closing. We thank Him also for the comfort which we have had in our work, and in the fellowship of college life. Nor should we forget that the general good health of the session is due to His favor.

The work of the college in all departments has gone steadily forward. I desire publicly to acknowledge the obligation of the college to the brethren who have so efficiently conducted the classes in O. T. Literature, Apologetics and Church History, Messrs Ramsay and Duncan, and Dr. Somerville. I know that I speak truly when I say that the services of all these gentlemen have been highly appreciated in this place, and by undertaking at personal inconvenience, work of so great importance they have laid the Church as well as the college under obligations to them. The able lectures of Dr. Worfield were an interesting and valuable contribution to the work of the session. They had the true academic tone, and were models of clear, thorough, Scriptural discussion.

Having referred to the special work arranged by the Alumni Association. Dr. Caven referred feelingly to the deaths of Revs. Dr. Reid and D. J. Macdonnell, and of Mr. Semple a student of the college.

Our Church, he said, will soon be called to exercise the important function of appointing permanent teachers in this college. The place of one whom we cease not to mourn, Prof. Thompson, is vacant; the place occupied by our venerable friend, Dr. Gregg, (whom may God long spare to us), is vacant. The action which the Church will thus be called to take is of exceeding importance, and may intimately affect the life of the college and the church for many years to come. May He who knows what is best to be done so direct that a wise choice shall be made, and the college greatly strengthened by the accession of able and devoted teachers. "For except the Lord build the house they labor in vain that build it."

And surely the Church will not long delay to improve the financial position of an institution that is called to do so much, and has been—with inadequate resources—doing so much to provide a ministry for the Presbyterian Church in Canada, and to supply missionaries for the heathen world.

DOCTOR OF DIVINITY.

Rev. Dr. Proudfoot presented Rev. George Sutherland, of Fingal, for the degree of Doctor of Divinity, and Rev. Dr. MacLaren recommended for the same degree, Rev. Carlo Alberto Iran (Knight of the Crown of Italy), of the Waldensian Church in Italy; and Dr. Caven, on behalf of the Senate, conferred the degree in absentia.

BACHELOR OF DIVINITY.

Rev. John Macnair, B.A., of Waterloo, was presented by Rev. Geo. Logie, B.D., for the degree of Bachelor of Divinity.

THE GRADUATING CLASS.

The following is a list of the members of the graduating class who received diplomas:—

J. A. Dow, B.A., W. C. Dodds, E. W. Mackay, B.A., J. T. Hall, A. S. Ross, B.A., S. O. Nixon, W. A. Campbell, B.A., T. A. Bell, B.A., R. T. Cockburn, John Radford, W. M. McKay, J. D. J. D. Jeffrey, D. L. Campbell, B.A., R. F. Cameron, G. R. Faskins, B.A., W. M. Burton, B.A., C. Tate, A. Mullin, B.A., A. E. Duncan, M.A., P. W. Anderson (sagrotat), G. C. Little, B.A., W. A. Maclean, Walter Moffat, H. Cowan, B.A., H. A. Macpherson.

SCHOLARSHIPS IN THEOLOGY.

First year—1. Central Church, Hamilton, G. R. Wilson, M.A.; 2. Eastman, J. A. Moir, B.A.; 3. Bloor Street Church, Toronto, and 4. Goldie, divided between A. H. Abbott, B.A., and R. W. Dickie, B.A.; 5. Gillies (1), H. McCulloch, B.A.; 6. Gillies (2), S. H. Gray, B.A.; 7. Dunbar, J. Barber, B.A., and D. B. Macdonald, B.A.

Second year—1. Elizabeth Scott School, J. H. Brown, M.A., LL.B.; 2. J. A. Cameron, R. Martin; 3. Knox Church, Toronto (1), F. D. Roxburgh, B.A.; 4. Knox Church, Toronto (2), and 5. Logh-rin, J. J. Patterson, B.A., and W. G. Richardson, B.A., 6. Heron, and 7. Boyd, E. B. Horrie, M.A., and J. B. Torrance.

Third year—1. Bonar-Burns, J. A. Dow, B.A.; 2. Fisher, (1), A. Mullin, B.A.; 3. Fisher (2), A. S. Ross, B.A.; 4. R. H. Thornton (memorial), T. A. Bell, B.A.; 5. Jane Mortimer, G. C. Little, B.A.; 6. Cheyne, H. Cowan, B.A., and G. R. Faskin, B.A.

SPECIAL SCHOLARSHIPS.

Boyne (proficiency in Hebrew), A. H. Abbott, B. A.; Prince of Wales. J. Bailley, B. A.; Smith, E. W. Mackay, B. A.; Brydon prize, Crawford Tate; Clark prize, No. 1, J. H. Brown, M. A., LL. B.; Clark prize, No. 2, W. A. Campbell, B. A.

For degree of B. D.—1st department, Rev. R. Haddow, B. A., took the full examination, J. H. Brown, M. A., LL. B., wrote on three subjects, and passed in all three, 2d department, Biblical option, Rev. John MacNair, B. A., Waterloo.

The moderator of the General Assembly, Rev. Dr. Robertson, being called upon by Dr. Caven, in a short and pithy speech paid a high tribute to the missionary spirit of the students of Knox College. In concluding his remarks, he made an urgent appeal to the alumni and the friends of the college to afford help in the way of placing Knox on a sound financial basis. As the most prominent college in the Dominion, it was worthy he held, of help from all interested in the welfare of the Presbyterian Church.

PUBLIC MEETING.

In the evening the closing exercises for the year were held in St. James' square Presbyterian Church. Principal Caven presided, and with him on the platform were Chancellor Burwash, of Victoria University, Chancellor Wallace, of McMaster University; Rev. Dr. Robertson, moderator of the General Assembly; Rev. Dr. MacLaren, professor of systematic theology Knox College; Rev. W. A. J. Martin, of Euclid avenue Presbyterian Church; and Rev. R. D. Fraser, of Bowmanville. The exercises opened with the reading of the 132nd Psalm by Principal Caven, after which Chancellor Burwash led in prayer. This was followed by the singing of hymn 209, beginning "Soldiers of Christ Arise."

Rev. Dr. MacLaren was the first speaker, and his impressive and eloquent charge, to those who were about to enter God's field of labour, was listened to with breathless attention by all those present. The church, said the rev. speaker, was to be congratulated on the splendid increase in the numbers of this year's graduating class, and in the many sterling qualities displayed individually by the members of the same. They, as students, would be missed from their accustomed places in the college halls and classes they were about to leave, but they would go forth with the prayers and best wishes of the faculty. The arduous course of study through which they had just come, might be thought by some of them to be very long, extending, as it did, in some cases, over a period of eight or ten or even twelve years; but if they would take what had been the personal experience of the speaker, they would find that after being in the ministry for a short time they would not regret the length of time they had spent in preparation. In the first place, they must themselves be in right relation to God. If he would give them one bit of advice more than another, it would be to begin with an assurance of their own personal interest in the Saviour, and if they lacked this in any way they should not go forward a single step. In the second place, if they were quite sure of this beginning, they were to go forward as they had begun. A close life with God would surely bring them increased comfort, increased love, and increased joy. Another thing was very important, and that would be a steady mental growth. Their colleg studies were but an introduction to the continuous study of God and His works that they would find necessary.

The next speaker was Rev. R. D. Fraser, of Bowmanville, who gave the students a historical sketch of the Presbyterian Church, reciting fully its various creeds, beliefs, and aims. He claimed that the Church with which they were identified was ever in the front rank where work for God was to be done, and that this thought was to be ever in their minds. The spirit of the Church was more than ever one of highest consecration and broad Christ like charity.

Rev. W. A. J. Martin, of St. Paul's Church, gave his hearers an account of the training and equipment the graduates had received, and emphasized the importance of the same as a means of power to give their congregations the right spiritual training. He explained that the nominations now being made for the two vacant chairs in the college staff were hedged about with the difficulty as to their financial support. The funds for the maintenance of only one chair were at present available, and he hoped that the suggestion he was about to make would be acted upon by some of his hearers. He would like if Principal Caven could announce at the next annual meeting that one of the vacant chairs had been endowed by the liberality of some of Toronto's citizens, as the present state of the funds would not allow of an adequate provision being made for both.

Principal Caven, in a few well-chosen remarks, then brought the proceedings to a close, and, after the singing of the Doxology, Chancellor Wallace pronounced the benediction.

Presbyterian College, Montreal.

The annual convocation of the Presbyterian College, Montreal, was held on Wednesday evening, April 1st, in the College Hall. The Principal, Rev. Dr. MacVicar presided, and was supported on the platform by Rev. Professor Scrimger, D.D., M.A.; Rev. Professor Ross, B.D., M.A.; Rev. Professor Coussirat, D.D., B.A.; Rev. A. J. Mowatt, Rev. Dr. Smythe, Rev. Dr. Barclay, Principal Peterson, of McGill University; Rev. Dr. Chiniquy, Rev. C. E. Amaron, Rev. Professor J. Clark Murray, LL.D.; Rev. J. R. Dobson, B.D., B.A., Rev. Professor Campbell, LL.D.; Mr. A. A. Graham, B.A., and Rev. E. A. Mackenzie, B.A., B.D.

After the opening exercises had been conducted by the Rev. I. R. Dobson of St. Giles Church, the medal, scholarships and prizes were presented to the successful competitors. The list is as follows:

The gold medal, Mr. Geo. Gilmore; the Mackay scholarship, Mr. J. S. Gordon, B.A., Crescent scholarships, Mr. Geo. Gilmore; Sinclair scholarship, Mr. Geo. Gilmore; D. Morrice and W. Brown scholarships, Messrs. A. A. Graham, B.A., and M. H. MacIntosh; B.A., equal; Balfour scholarship; Mr. J. A. Cleland; Peter Redpath scholarship, Mr. J. M. Wallace; John Redpath Scholarship, Mr. H. Young; W. Paul scholarship, Mr. N. D. Keith, B.A.; T. Houston scholarship, Mr. E. Curdy; W. Ross scholarship, Mr. E. H. Brandt; Hamilton scholarship, Mr. L. Abram; T. Houston, second scholarship, Messrs. J. Rey, G. W. Thom, equal; Dr. McEachrans scholarship, Mr. H. D. Leitch; F. Robertson scholarship, Mr. A. MacCallum; D. MacNish scholarship; Mr. D. M. MacLeod; Nor-West scholarship, Mr. F. Worth; Lord Mount-Stephen scholarship, Mr. J. R. Thompson; Stirling scholarship, Mr. D. M. MacLeod; Drysdale scholarship, Mr. J. C. Robertson, Erakino Church scholarship, Messrs. N. D. Keith, B.A., and M. H. MacIntosh, B.A., equal; prize in architecture, Mr. E. M. Smith, B.A.; first prize in elocution, Mr. A. A. Graham, B.A.; second prize in elocution, Mr. N. D. Keith, B.A.; prize for public speaking, Mr. P. A. Walker, B.A.; prize for English essay, Mr. N. D. Keith; prize in French essay, Mr. J. Rey; prize for French reading, Mr. J. Rey; prize for English reading, Mr. J. A. Cleland, The degree of B. D. was conferred upon the Rev. E. A. MacKenzie, B.A., of Chesley, and it was announced that the Rev. I. S. Black, of St. Andrews' Church, Halifax, had received from the Senate the honorary degree of D. D. *in absentia*.

The following graduates of the year were presented by Dr. MacVicar with their diplomas: Messrs. J. D. Anderson, B.A., W. E. Ashe, E. H. Brandt, G. Gilmore, J. S. Gordon, B.A.; J. Lindsay, A. MacCallum, D. D. Millar, T. A. Sadler, B.A.; J. B. Sincennes, E. F. M. Smith, B.A.; J. C. Stewart, B.A.; W. M. Townsend, B.A.; G. A. Woodside.

The Rev. C. B. Ross B.D., then gave an eloquent and thoughtful address to the graduating class, taking as his theme "Paul as Preacher and Christian."

The reverend speaker first dwelt upon the principles which underlie Paul's work as preacher and Christian. These, he said, were: Paul's firm conviction of his conversion, his sense of the sinfulness of sin, which only the blood of Jesus Christ could remove; his sense of the indwelling power of Jesus Christ, and his reverence for the sacred writings of his nation. Accordingly Paul emphasized the preaching of the Gospel in his sermons. This word he constantly uses in his epistles, so that, in itself, it is a sermon for the Christian minister. It could not be without significance that Paul made this the centre of his teaching. He knew it was the source of his success. He knew that the Gospel is "the power of God and the wisdom of God." We sometimes hear, in these days, the expressions used: "A worn-out Christ" and "a worn-out Gospel." But, where these are the watchwords, there the vocation of the preacher is gone, and his influence is doomed to decay. He may, for a time, keep up his audience by intellectual force or emotional power, or by some less worthy means; but his influence as a spiritual power will be gone. In dwelling upon the spiritual life of Paul, Mr. Ross said: "Paul's life was a life of consecration. This was one of its most striking features, as revealed in the narrative of Luke and in Paul's own letters. We hear much of consecration in these days; we hear much of Christian heroism; but there has never been greater consecration than that shown by Paul, there has never been greater heroism than his. What a picture he gives in his letters to the Corinthians of his sufferings, his perils, his weariness, his painfulness, his watchings, his hunger and thirst, his fastings, his cold and nakedness. And besides the things that were without, there came upon him daily the care of all the churches. Paul was thus an example to all ministers of consecration and service. Thus, in the profession of the minister, the hardest toil was the lightest in the end; and, for every spiritual gift ministers were enabled to give they received, at least, ten-fold in return. Thus Paul looked towards the things which are unseen rather than towards those which are seen. And the crowning feature of Paul's spiritual life was its calmness. In this respect, his inner life was in striking contrast with the outer life. Cannot we learn the secret of Paul's calmness in the spiritual life? Paul, ordinarily, was quite familiar with the currents of unbelief existing in his time. His address at Athens shows that he was quite familiar with the teachings of the Stoic and Epicurean, principles which really underlie the main currents of scepticism to day, the pantheism, the agnosticism, the materialism, the atheism, which are merely phases of these old systems of thought. Paul never for a moment yielded to the currents of sceptical thought around him. The reason was because his spiritual faith was so real that they

had no influence upon him whatever. There was no more rational theologian than he. He accepted the Christian religion because it appealed to the deepest instincts of his nature. Having done that and felt the reality of Christian experience, he allowed no sceptical thoughts to trouble him. This was the true line of apologetics for the Christian minister—the apologetics of Christian experience. Mr. Ross then addressed these concluding words especially to the younger men present, "You will soon separate to your several spheres of labor. Life is full of mysterious problems; do not allow these mysteries to perplex your faith. Let the current sweep past you as Paul did, because he had such a vivid consciousness of his relationship with Christ."

Principal MacVicar followed with a few closing remarks, in the course of which he stated that the session now ended has been in all respects satisfactory. By the good hand of our God upon us, Professors and students have enjoyed the best of health, and faithful and honest work has been done in every department. I have once more to report continued growth and prosperity, as compared with former years. Fourteen students graduated to-night, all of whom enter at once upon positions of usefulness in the church, while still larger classes remain on our roll. The evangelistic force which we represent may be estimated in some measure by the fact that over two hundred of our alumni are in the active service of the Master, and during the summer vacation some fifty of our students will occupy mission fields throughout the Dominion. Ten of these are sent out and sustained by the Students' Missionary Society, the students themselves contributing over four hundred dollars for their salaries. These facts warrant me in saying, with appropriate emphasis, that a true missionary spirit is here fostered, as it has been from the beginning—a spirit that leads men not to seek places of commanding publicity, but to be ready to go into regions of obscurity and spiritual destitution where they will receive no attention from the daily press, and have to face self-denial and hardships. The men ready for such service are those now called for. But do not understand me to mean feeble, pious persons of imperfect education. No. Among our alumni you may see the names of nearly a score of university gold medalists. What the Church needs is true godliness united with profound scholarship, men full of the Holy Ghost, and full of learning, wisdom and missionary zeal as well. These qualifications are not incompatible. The Spirit of God is not antagonistic to high intelligence, culture and Christian activity. On the contrary, He is the author of them all in their truest forms. For this reason no defence is required of the severe intellectual training to which candidates for the office of the Gospel ministry are subjected in this institution. Holding these views, which are shared by all the members of our faculty and senate, you may expect us to raise the standard still higher, that we may continue to attract strong men by making our courses of study more and more commensurate with the legitimate demands of the age. Theology treated as an inductive science, as is done in our class rooms, along with its cognate branches, requires more time, and fuller equipment than are yet at our disposal. Our post-graduate course, of which several of our alumni have availed themselves, should be more fully provided for. In this department we should be put in a position to secure the services of distinguished specialists in this country and in Europe. Our scholarships should be increased in number, and in value, and all the more, that we give no financial aid to students, except what may be gained by competition in this form. American colleges and seminaries bring eminent men from the old world to deliver special courses of lectures to their students. Why should we not emulate their example? We are ready and anxious to do so, as well as to avail ourselves of the talent and learning of Canada and the United States, as soon as funds are provided for the purpose. Our generous benefactor, Mr. D. Morrice, Chairman of the Board of Management, has this year again added 128 volumes to our library, and Mr. D. T. Fraser '76. To them and to all other donors we tender cordial thanks. The library, containing some 13,000 volumes, requires constant additions, and should be open daily six or eight hours to enable students to make full use of it. This has not been the case, because we have been unable to pay a librarian to be in attendance. Will some one provide for this obvious want? I desire here gratefully to acknowledge the generous bequests by the late Mr. Robert Anderson of \$25,000 towards the endowment of the French chair for the training of French missionaries and colporteurs; \$2,000 for the endowment of "The Anderson Scholarship," and \$1,000 in aid of the Students' Missionary Society. It is proper to add that the support of the French chair has been hitherto, by act of the General Assembly, made a first charge upon the funds of the Board of French Evangelization. This bequest of \$25,000, therefore, will aid that board, but adds nothing to the general revenue of the College. I direct special attention to what we have done for many years by our able and scholarly lecturer, the Rev. Dr. McNish, in giving instruction to students in the Gaelic language and literature. There are in our church at least 120 congregations in which a knowledge of the Gaelic language on the part of the pastors is most desirable, if not absolutely necessary. Our senate, therefore, has resolved to appeal to all the Celts of Canada, to provide a fund for the support of this department. We regret the unavoidable absence of the honored Chancellor of McGill University, Sir Donald Smith, who has favored us with his presence on former occasions. Finally, a word to those who take leave of us to-night. Show the same love and loyalty to your Alma Mater as your predecessors. Strive to give a good account of her by your honest, earnest, self-sacrificing career in the service of Christ. Be true to Him and to His Word, and seek to be filled with His Spirit, that you may go forth in His might to achieve great things for the glory of His name.

Before the Benediction was pronounced by the Rev. A. J. Mowatt, Principal Peterson extended his hearty good wishes to the graduating class.

The Ideal Sabbath School.

BY S. J. KELSEY.

The Sabbath-school is often called the nursery of the Church. It is, therefore, thought by old folks to be no place for them, while young men and women, in youthful pride that they are no longer children, feel that they have outgrown the nursery. As a consequence, the school is relegated to the little ones only and made to perform only nursery work. A line is thus drawn which greatly limits the usefulness of the church in one of its most important branches of service. It hampers the pastor and his corps of workers down through all ranks, and not only prevents the enjoyment of greater knowledge and use of the Bible, but diminishes even the circulation of the precious volume among the people, endangering the pathway and salvation of many souls sacredly committed to the care of the church.

The Sabbath-school is a nursery where care and instruction are tenderly adapted to the very young. But it is more. And because it is more the church should insist upon its larger meaning by urging a better and more correct definition. What, then, is the Sabbath-school? To this inquiry what answer shall be given sufficiently comprehensive to sweep the entire circle of its purpose and work? If it be said that the Sabbath-school is the church at study, perhaps it would be somewhere near the mark. The whole church, the aged, ripe for heaven, full of counsel as of hope and peace; the middle-aged full of vigor as of desire for activity and usefulness; the young men and maidens abounding with vital energy and thronged with the subtlest perils of life; the children, alert in memory, receptive in mind and in that formative period which decides character for futurity; all classes alike graciously blessed with opportunity to receive and impart more and still more light from the Divine Word. The ideal is high, true, but what ideals are not for the Christian? Sure it is that were a church to resolve itself into such a body of teachers and learners that would be an ideal Sabbath-school. Every hand would hold not a lesson leaf but a Bible. Every book in the Bible would be known in its proper order. Every passage called for would be readily found. Effort would be directed toward thorough familiarity with use of the sacred volume. Type would go with antitype, prophecy with its fulfilment and shadow with its substance; or, in other words, the unity of the Old Testament with the New would be more prominent than is the case with the International series. No blank leaves rising like partition walls between the two great divisions would be found. This is our one criticism upon the present method in the respects mentioned. Six months' alternate study in each part rends the golden fabric of heavenly truth as it is in Jesus. "The testimony of Jesus is the spirit of prophecy." What a treasure house are the prophecies, for example, in connection with the Saviour's birth, not at all to be adequately brought out in the half hour spent with Matthew's narrative. The same is true of His person, character, beneficent deeds and sacrificial death, as well as the reign of the Holy Spirit under which we are now living, all of which are contemplated in the Old Testament and not to be clearly grasped without its aid. In short, the ideal school would exhibit certain modifications of the present system whose tendency would be to promote the study of God's Word in greater consonance with its design.

But even under present limitations is it practicable to have every member bring, use and become familiar with the Bible in the school? The experience of many years enables me to say it is perfectly practicable. And those brethren in the work everywhere who can testify in like manner will join in the assurance that the results achieved are even more valuable than by our present valued method of narrative teaching. But they can be accomplished only by disciplinary instruction in the school; by incorporation into the regime of its hour of study when the coils of mind and heart are fanned into fervor and interest by the reactions of assembled intercourse, and when upon the appointed ground of the visible kingdom the co-operation of the Holy Spirit may be especially relied upon. Home readings are suggested in the current series. They are good. Would that every soul in the church might faithfully follow them. Yet it remains obvious, for reasons familiar to every worker, that the school must call to this duty and carefully and prayerfully meet such exigencies as arise from neglect elsewhere. Reverence for the Holy Book itself is important and fundamental. To be inculcated, the volume must be present and subject to use.

Its presence can be secured. A certain school never fails to greet the superintendent's call with a wilderness of clean and well kept Bibles. Many have been purchased, some given, but the school seems to attract them all. Promptness and facility in its use are required proportionately, of course, to the degree of pedagogical skill exercised. It has however, long been a conviction that beyond and above the good, old, time-honored plan of instruction there is "a more excellent way" in which the church could transmit the glory of the revealed page more clearly and profitably to those who sit at her feet. The difficulties now encountered in honoring God's Word in the school, it is believed, are neither necessary nor insuperable, and could be measurably, if not entirely, obviated. Our aim, at least, should be even higher.

If the tone of what is said be thought too conservative, let us haste to say that the process of advance in spiritual knowledge and life and power is essentially so as to the means employed. The prayer—sometimes unconscious, true, for all need knows not whence blessings flow for its relief, yet still the prayer—of every soul with or without hope in the Saviour; of every home circle solemn with divinest responsibilities; of the nation reproached with sin, languishing for God and only to be exalted by His righteousness; of the church wrestling with principalities and powers, yet never losing sight of Jacob's Star, is "sanctify us by Thy truth, Thy Word is truth."

Reference is made only to the school use of the Bible because it certainly is the right wing of an advance movement toward a higher ideal in the service and for the glory of the Lord Jesus Christ.

The First Grey Hair.

BY JOSEPH PARKER, D.D.

You know what it is to find the first grey hair in your head? It quite startles you: in fact, it amuses you so much that you hand it around the family circle, that each member may laugh at the circumstance that a grey hair has been found where a grey hair was not so much as suspected! Young people look at you with a new feeling, hardly knowing, indeed, whether to address you as a stripling or a patriarch. You have put one foot into that sombre and unbeautiful borderland which lies between summer and autumn, and there is no going back again! All the gates are locked, and God has taken the keys away! A grey hair? It is the signature of time! It is the beginning of the end! It is a hint that you have lost something—it is a flake which tells of the hastening snow!

Such changes remind us in the gentlest possible manner that this is not our rest. The night does not close in suddenly. The common end is not violence and terrible-ness. We go gradually down the steep, and as a general rule time is given for reflection. Your first grey hair says, Think! You have come to a turn in your life, Think! This grey hair is a notice to quit, Think! It is not a keen weapon which cruelly cuts us down, 'tis but a grey hair, and it says mournfully, Think! The grey hair tells us that the hours are getting on, and presently the night cometh! There was your first grey hair, there was your first day's sickness; there was your first consciousness that your power of endurance was failing! What, indeed, is all life, from the sunny laughter of childhood to the mellow solemnity of old age, but a succession of reminders that our days are few and our strength a bruised reed!

There is in our members a law of decay. The outward man perisheth. Do what we may, Time will conquer! None can stand before that silent Victor. He corrodes the storied brass: he moulders away the consecrated marble: he drinks the juice of the great tree: he digs graves for giants, and causes the haughty to show their weakness to hirelings. Time goes on conquering and to conquer. Whatsoever thy hand findeth to do, do it with thy might! The opportunity will soon be gone! The evening bell will call thee home "The night cometh when no man can work."

Time is earnest, passing by,
Death is earnest, drawing nigh.

You will never be so young on earth as you are this day! Now is the accepted time. Give God your best strength, the bloom of your power, the pride of your life, and when you are old and grey-headed He will not forsake you. Blessed are they who have lived in the way of godliness even unto old age. "The hoary head is a crown of glory, if it be found in the way of righteousness."



CHRIST RAISING JAIKUS DAUGHTER.
(After Gabriel Max.)

W. G. B. C. 1885

CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

WORLD'S O. E. PRAYER CHAIN, SUBJECT FOR APRIL.—That Christians everywhere may realize the obligations of their stewardship, giving more generously and praying more earnestly for the conversion of the world.

Daily Readings.

SAVING SOULS.

- First Day—With the Spirit's help—John iii. 1-8.
 Second Day—By all means—1 Cor. ix. 14-23.
 Third Day—Saved through the Bible—Acts xvii. 1-12.
 Fourth Day—Saved through speech—Acts ii. 14-41.
 Fifth Day—Saved by faith—Acts xvi. 16-34.
 Sixth Day—Lost through drink—Lev. x. 1-11.

PRAYER MEETING TOPIC—WHAT WE SHOULD BE DOING TO SAVE THE LOST. Luke xv. 1-10.

No more important subject can possibly claim the attention of the Christian, than this one of saving souls. It is for this work that Christians have been saved; it is their chiefest duty and their highest privilege. While we accept this as true with our minds, how many of us spend our days as if we believed it in our hearts? One of the saddest thoughts that can come to us, is of the thousands of Christians who will appear before Jesus empty handed, with nothing to give Him but their own mean souls. And yet saving souls is the simplest service a Christian can find to do for Christ; because He has made everything ready, and only left it to us to give the invitation. We have not even the responsibility of awakening sinners to a sense of guilt; that is one of the special functions of the Holy Ghost. No, our part is but to say to the lost one "come," to point him to the Lamb, and leave the rest with every confidence to God. Yet even to do this we need more than what we have by nature. We must of course ourselves be saved, and then we must be yielded to the Holy Spirit's indwelling, if we would be able to give the invitation effectively. But all Christians may be and should be, by virtue of their profession, thus qualified; and if so what excuse have they for neglecting this great work? None, absolutely none. O, Christian Endeavorers let us awaken to our duty and privilege! You are missing the sweetest joy God gives you on earth, and failing to lay up treasure in heaven if you are not saving souls. Do not rest until you have tasted of this pleasure. Seek from God this privilege, and beginning in your home, your place of daily toil, or your social circle, do your part, give the invitation, point to Jesus, until you have reaped the first sheaf in a glorious harvest for eternity.

DOCTRINAL TEACHING.—How the message should be delivered, *Larger Catechism 159.*

FOR THE SABBATH SCHOOL

CONDUCTED BY S. JOHN DUNCAN-CLARK.

International S. S. Lesson.

LESSON III—THE LOST FOUND—APRIL 19.

(Luke xv. 11-24).

GOLDEN TEXT.—"Likewise I say unto you there is joy in the presence of the Angels of God over one sinner that repenteth." Luke xv. 10.

CENTRAL TRUTH.—The Father's Love.

ANALYSIS.—

THE PRODIGAL'S DEPARTURE, v. 11-13.
 THE FATHER'S DESPAIR, v. 14-19.
 THE FATHER'S DELIGHT, v. 20-24.

TIME AND PLACE.—January A. D. 20, in the country of Perea.

INTRODUCTORY.—The only record of events between last lesson and this one is found in Luke xiv. 25-15. 10. As Jesus continued His journey through Perea, after the parable of the Great Supper, He was accompanied by great multitudes. Addressing them, He taught very clearly the cost, requirements, and conditions of discipleship. The Pharisees and scribes complained because He received kindly and ate with the many publicans and despised outcasts who drew near to Him. In answer to these criticisms Jesus told the parables of the Lost Sheep, the Lost Coin, and the Prodigal Son.

VERSE BY VERSE.—V. 11. "A certain man."—This the phrase characteristic of the parables in Luke's Gospel, since it particularly deals with the human side of Christ's character.

V. 12. "Give me the portion of goods."—The young man wanted to strike out for himself and "see life," as does many a young man to-day; yet how often seeing life means seeing death, spiritual, moral, mental and physical. This phrase is the mock-

ing ambition that drags many a youth to the very mouth of the pit.

V. 13. "A far country."—Moody says, "The farthest a Christian can get from Heaven is the world." We may be right at the door of the church, and yet be in a far country inasmuch as our communion with God is concerned. Our citizenship is in Heaven, and unless we are enjoying our privileges as Christians and dwelling in the Heavens even now with Christ, we must be living in a more or less distant land.

"Wasted his substance."—He had his treasure in the hand,—not in head nor in heart; and it does not take a very clever person to squander the former. Let us see that we lay up our treasures in Heaven, and there will then be no danger of waste.

V. 14. "A mighty famine." There can be nothing but famine in the far country, the world. Thousands and thousands are spiritually starving and dying for lack of food. The soul that gets away from God always gets into famine. If we could only see into the innermost beings of some of those who seem most favored by the world, we would find them perishing for very hunger, and famished for the Bread of Life.

"He began to be in want."—And there could be no end to his want while he remained in the far country.

V. 15. "Joined himself to one of the citizens."—This was another downward step. Having cut loose from the old home, he was now forming ties of union with the enemy. He exchanged the fellowship of his Father, for the friendship of this stranger. How many Christian people are doing the same thing? Relinquishing companionship with God, their Heavenly Father, for the companionship of the world, His implacable enemy.

"He sent him to feed swine."—See what it led to! Allied with this stranger, he had to take the ignominious position of a feeder for the stranger's swine! There are many professed Christians just in that shameful position to-day. Allied with the world, they are prostituting their God given talents and abilities to feed the world's swine, and getting nothing in return but the husks!

V. 16. "He would fain have been filled with the husks."—Moody says, "The devil has never had a famine of husks. There is always plenty of husks, and plenty of swine to eat them." We get an idea of the food some people eat when we glance at the stuff served up by our newspapers day by day, and the dirt and chaff that form the chief elements in many of our modern novels. God pity the souls of the men and women who feed on such poison!

V. 17. "He came to himself."—And what a miserable specimen of humanity he found! This is the first step in the salvation of any sinner; he must first through the conviction of the Holy Ghost, come to himself, and see his deplorable condition and absolute helplessness.

V. 17. "I perish with hunger."—He was a poor testimony to his father's wealth and goodness, as many Christians are to-day. The most convincing argument for Christianity is the life of the Christian who finds his pleasure, peace, occupation, all in Jesus.

V. 18. "I will arise."—This was the determination upon which his salvation was based. The proverb that says "the way to hell is paved with good intentions,"—is but a half truth. The way to heaven is also paved with good intentions,—intentions put into execution by the enabling of the Holy Ghost. "Will say."—Hos. xiv. 12. "I have sinned."—It is an unwillingness to say this that keeps many from returning.

"Am no more worthy."—This is the only plea man can make effectively to God. His salvation is only bestowed because of our unworthiness. Failure to realize this, and dislike to acknowledge it is a hindrance to many unsaved souls.

V. 20. "Yet afar off."—God is ever on the watch for the slightest indication of repentance on the part of the sinner. The Father never ceases to love nor to long after the wayward child, though the child may neglect and forget the Father. All the days of the prodigal's absence the Father's arms wanted to welcome him back, and when at last he arose and returned, it was the memory of the Father's love that prompted and impelled him onward. "His father ran."—Eyes, heart, feet, hands, and lips are all found here engaged to welcome the wanderer. How beautiful is thought of God's loving haste to receive the returning sinner.

V. 22. "But the father said."—The son was not allowed to make his humble request. The confession of sin, and expression of sorrow was heard, but that was enough; the father in love silenced the rest. "The best robe."—The robe of righteousness, Isa. lxi. 10. Jer. xxiii. 6. xxiii. 16. "A ring."—The evidence of sonship. "Shoes on his feet."—The shoes of peace, Eph. vi. 15.

V. 23. "The fatted calf."—Emblem of the bounty of the Father's love. What a contrast to the husks the world gives!

V. 24. "Was dead."—What, dead? Yes, spiritually a corpse, and that is much worse than being physically so. Every man or woman united with the world, and separated from God is dead, a mere galvanized corpse. How speaks the Holy Ghost in another passage. "She that liveth in pleasure is dead while she liveth," 1 Tim. v. 6. "Began to be merry."—In v. 14, we learned that he "began to be in want," but now an end has been put to his want for ever, and a merriment begun that will never cease.

Sketch of Rev. G. L. Robinson.

NOMINATED BY THE BOARD OF KNOX COLLEGE
AS PROFESSOR OF OLD TESTAMENT
EXEGESIS.

REV. George L. Robinson was born Aug. 19, 1864, in West Hebron, Washington county, N. Y., the son of William Robinson, elder in the United Presbyterian Church of Hebron (the history of which church he wrote and published in 1889.) He was prepared for



REV. G. L. ROBINSON

college in Salem, the maiden home of his mother, and where for five years she was principal of the Washington Academy.

He entered college at Princeton, N. J., in the autumn of 1883, and graduated after a four years' course in 1887 with the academic honor of general excellence, having won various prizes for oratory, debate and in competitive examinations. During his college course he became interested, especially at Mt. Vernon, in the summer of 1886 in Mr. Moody's Bible school, in the subject of foreign missions, and went to Beirut, Syria, to teach for a period of three years in the Syrian Protestant College.

This afforded large opportunities for travel. En route he travelled through Ireland, Scotland, France, Switzerland, Austria, down the Danube and via Black Sea and Bosphorus to Constantinople, thence by Smyrna, Messina, visiting Tarsus, Paul's birthplace, to Beirut.

While in Beirut he visited about every town, village and valley and mountain peak in Palestine, and went over beyond the Jordan, into Moab (where very few travellers get), and across the Syrian desert to Palmyra, the city of Zenobia, and stood under the remaining cedars of Lebanon.

In the summer of 1889 he visited Egypt, meeting in Cairo Miss Jessie Patton Lee Harvey, the daughter of Rev. William Harvey, D. D., of the American United Presbyterian mission of Egypt. Later in the same summer, as members of a large party, they travelled together in Palestine. Two years later he became engaged to Miss Harvey.

At the expiration of his three years' engagement in Beirut, he returned to America to study for the ministry. He entered Princeton Theological Seminary in the autumn of 1890 and because of an acquaintance with Arabic (an acquaintance gained while in the Orient,) soon became very fond of Hebrew, Aramaic and the cognate Semitic languages, especially Assyrian and Syriac.

Being defeated in the middle year in a contest in criticism by a classmate, he resolved to make his competitor work in the senior year, when the Hebrew fellowship of \$600 was at stake.

The contest was an interesting one, but apparently in favor of his competitor, hence he was constrained to accept (as it afterward turned out, prematurely,) a call to the West Street Presbyterian Church of Georgetown, D. C. But being awarded, quite unexpectedly, the fellowship in Hebrew, he resigned the church in Georgetown and went abroad for a year's study in Berlin.

However, he visited his fiancée at Cairo first; also went as far as Beirut in order to see once more his old pupils, professors and friends. Returning to Germany, he spent two and a-half months in a German pastor's family, learning the language.

Then he went to Berlin, and entered the university. He heard lectures by the famous Prof. August Dillman, Adolf Harnock, E.

Schrafer, H. L. Stroock and others. Toward the close of the year he made preparation to marry, thinking he was about to return to America.

On the way to Egypt he visited Greece, seeing Olympia, Corinth, Athens, Eleusis, etc., thoroughly. He was married in Cairo in the spring of '94. The honeymoon was spent at the Pyramids, and returning to Berlin, visited Naples, Rome, Florence, Venice, Vienna and Dresden.

Scarcely arrived in Berlin as husband and wife, when the offer of another fellowship of \$600 was made to him by the seminary professors at Princeton. This was accepted in order to get as much equipment for the ministry as possible.

In the autumn of 1894 he entered the University of Leipzig, as a student of philosophy, in order to try for a degree. He chose Semitic, Hebrew, Arabic and Aramaic, for the major; the history of philosophy and ancient history for the minor, and made the examinations in July of 1895 before the pro-chancellor and faculty of the university, passing most satisfactory examinations in the departments named, and receiving "Magnum laude." For the thesis in "The Prophecies of Zechariah, with special reference to the origin and date of chapters 9 to 14," he received "Summa cum laude," the highest mark given by the university, and the first one ever received by a foreign student, from Prof. Albert Socin, the famous Arabic scholar.

This honor was very remarkable as Mr. Robinson in his essay combatted the views of the professors who belonged to the advanced school.

The dissertation on Zechariah's prophecies is now in press. In August, 1895, he returned to America with his family, his little daughter, Henriette, having been born in Leipzig.

Mrs. Robinson was born in Cairo, Egypt. She was educated in Dumfries, Scotland, and in America. Before her marriage she was especially interested in work among the English and native young men of Egypt.

Augmentation of Stipends.

THE General Assembly's Augmentation Committee, as we go to press, are in session in this city. From the treasurer's statement the Fund is \$3000.00 less than the amount required to pay the grants in full to ministers of augmented charges. We are not aware, at the time of writing, what action may be taken, but the policy of the Committee, when the scheme was re-organized two years ago, was to expend simply the money the Church supplied, and end every year free from debt. Should this be carried out, it will mean a considerable reduction in the grants to ministers.

It is earnestly hoped, however, that before the end of the month, every congregation throughout the Church will have contributed towards the Fund. If this is the case, the \$3000.00 yet required will doubtless be made good.

Pointe Aux Trembles Schools.

THE present session of these well known Mission Schools has been one of great encouragement. The ordinance of the Lord's Supper was administered there on Sabbath, the 29th March, when eleven of the pupils were publicly received into connection with the Church. In December last, nine others were admitted, making in all, twenty during the current session.

The large attendance entails a very heavy expenditure in the maintenance of the Institution. The Fund is, at the present time considerably behind, and it is earnestly hoped that all Sabbath Schools supporting pupils, and the friends of the work generally, will forward contributions, without delay, to the Rev. Dr. Warden, treasurer, so that the year may close at the end of this month free from debt.

Close of the Church Year.

WE remind all Congregations, Sabbath Schools and Christian Endeavor Societies, that the financial year of the Church terminates this month. The books close promptly on Thursday, April 30th. It is hoped, however, that all money may be forwarded immediately, so as to enable all accounts to be paid before the end of the month.

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.

PERHAPS the most important event of the week in Presbyterian circles has been the formal opening for public worship of the New St. John's French church on Sabbath, the 29th ult. For two or three months past the congregation has been occupying the basement, but the completion of the church proper was anxiously awaited in order that the work of the mission might be carried on in a more advantageous way. The occasion was celebrated by three special services—two in French and one in English—at all of which suitable addresses were given by various friends of the work, including Principal McVicar, chairman of the Board of French Evangelization, Rev. S. J. Taylor, secretary; Messrs. Bourgoin, Lafleur and DeGruchy. The sermon in the morning was preached by the Rev. Dr. Cousirat, in the afternoon by the Rev. Dr. Mackay, of Crescent Street church, and in the evening by the Rev. Dr. Chiniquy. At all of these services the attendance was large, and in the evening many were unable to obtain admission at all. The new building is a plain but exceedingly tasteful structure, and both outside and in presents an attractive appearance. Situated as it is, on one of the leading thoroughfares of the city and in the heart of the French population, it will be a standing invitation to all inquiring souls to learn the truth of the Gospel. It is proposed that some portion of the church should be open to the public at all hours, so that as far as possible every opportunity may be utilized of coming into contact with those desiring light. The caretaker will have on hand a good supply of helpful literature, and every evening some official member of the congregation will be in attendance to meet with any who may come in for information or discussion. It is important that as soon as possible the indebtedness on the building should be extinguished. Five thousand dollars are needed at once to meet obligations which have already matured. The collections at the three services on Sunday amounted to \$516. The special services in English will be continued during Sabbath afternoons of April with a view of allowing as many of the friends of the work as possible to see the new building and show their interest in the congregation.

THE congregation of Stanley Street church, which was organized some twenty years ago by dissident members of Erskine church on the introduction of the organ into public worship, has at length, in its turn, yielded to the now prevailing custom. At the last annual meeting of the church and congregation the question of providing the psalmody of the church with an appropriate instrumental accompaniment was discussed, and it was then found that the majority of those who had hitherto opposed the introduction of an organ into the church had altered their opinions, and when a vote was reached, the meeting was found to be practically unanimous in favor of the organ. It was then arranged that steps should be at once taken in the direction of securing subscriptions to the organ fund, and a committee was appointed to canvas the congregation with that object in view. It is understood that as soon as sufficient money has been subscribed, the organ will be secured.

THE Rev. Mr. Macgillivray, of Melville church, Westmount, has gone south for a few weeks holiday to avoid the risk to his health from the trying weather which always accompanies the approach of spring. His pulpit is being supplied by the professors of the College.

THE closing exercises of the College took place on Wednesday evening when the hall was filled with an interested audience. Fourteen graduates received their diplomas. The Rev. G. A. Mackenzie, of Chesley, was admitted to the degree of B. D., and that of D. D. was conferred upon the Rev. J. S. Black, of St. Andrew's Church, Halifax, formerly pastor of Erskine church, Montreal. The session has in every respect been a successful one. The principal was able to announce the bequest of \$25,000 from the late Robert Anderson for the endowment of the French chair. This however aids the funds of the Board of French Evangelization rather

than those of the college, though it is a matter of the greatest satisfaction to have it so far provided for permanently.

The gift of a half million to McGill University from Mr. W. C. Macdonald, mentioned last week, has since been followed by a further donation of \$150,000 from the same gentlemen for the purpose of providing for the running expenses of the two buildings he has already erected. The friends of the institution are determined to furnish it with an equipment second to none on this continent.

The name of the Rev. Dr. MacRae, of St. John, N.B., is being mentioned in connection with the principalship of Morrin College, Quebec. He has recently visited the institution and, it is understood, has the matter under consideration. Dr. MacRae has many qualifications which eminently fit him for a position of so much importance and responsibility.

General.

REV. A. McDIARMID has removed from Napier to Windsor, Ont.

The congregation of Knox church, Perth, has contributed \$104 to the relief of the sufferers in Armenia.

THE Rev. S. Childerhouse, B.A., of Eldorado, Presbytery of Kingston, has accepted the call from Zion church, Parry Sound.

THE Rev. E. A. Mackenzie, B.A., of Choley, has received the degree of B.D. from the Presbyterian College, Montreal.

ASHBURN and Utica are to be supplied for one year by Mr. John Radford, of the graduating class of Knox College.

ALL communications intended for the Presbytery of Glengarry should be addressed to the Rev. D. MacLaren, Alexandria, who has been appointed clerk pro tem., during the absence of the stated clerk in Scotland, where he expects to remain for about a year.

REV. M. McLENNAN, of Kirk Hill, at the meeting of the Presbytery at Cornwall, asked and obtained leave of absence for six months. It is Mr. McLennan's intention to make an extended tour of Scotland, and in the land of the heather build up his health, which of late has not been good.

THE entertainment held at Wapella, N. W. T., on the 5th inst. under the auspices of the Presbyterian church, was a grand success. Speeches were delivered by the Rev. H. Boyd, of Fort Qu'Appelle, Rev. J. A. Redden, of Mocsomin, and Rev. J. A. Carmichael.

REV. A. MacWILLIAMS will be inducted into the pastorate of the Wentworth Presbyterian church, Hamilton, on April 16th. Rev. John Young will preside, Rev. Mr. Conning will preach, Rev. J. G. Shearer will address the people and Rev. Dr. Fletcher the minister.

IN the Dovercourt Presbyterian church on March 25th, the new pastor, Rev. Samuel Carruthers, was tendered a reception by the members of his congregation. There was a large attendance, a fine programme and refreshments served by the ladies. Among the clergymen present were Rev. Messrs. Mutch, McGillivray, Martin, and Smith, all of whom spoke words of encouragement to pastor and congregation.

Presbytery of Superior.

THE Presbytery of Superior met in Port Arthur on Tuesday, March 3rd, in St. Paul's Presbyterian church. There was a full attendance of members. Rev. S. C. Murray was appointed moderator for the ensuing six months. A communication from West Fort William congregation re their relation to East Fort William was received and read, the tenor of which was that they did not wish to sever their connection with East Fort William, but they acceded to the request of Presbytery to the extent of agreeing to unite with Slate River, and Oliver for the summer. A letter from the convener of the Foreign Mission Committee was read, allocating the sum of \$150 to be raised by the Presbytery and urging to liberality for this scheme. An application to the Church and Manse Building board from Slate River for a grant to aid in erecting a church was read. After making full enquiry, it was agreed, on motion of Mr. Omand, seconded by Mr. Nairn, to recommend a grant of \$125. A communication

from the secretary of the Synodical Home Mission Committee re arrears of ministers' salaries was received and read. The clerk was instructed to inform the secretary that all arrears had been paid. Mr. Omand stated that the total amount of money contributed by this Presbytery up to the present to Manitoba College was \$120, and that \$130 had been asked of us. Arrangements were made for collecting the balance. Mr. Murray submitted the Home Mission report, dealing with the grant to the several mission fields, and the supply of the same. It was arranged that Mr. McDiarmid should remain at Rainy River, Mr. M. P. Floyd at Fort Francis, and Mr. J. H. Brunton at Ignace. Mr. A. Graham, of Montreal, will be asked to supply West Fort William, and an ordained man will be asked for Scribner, where Mr. A. E. Camp has been laboring during the past six months. The report was received, considered seriatim and adopted. On motion of Mr. Rowand, seconded by Mr. Nairn, the Rev. D. M. Gordon was nominated for the moderators of the General Assembly. Rev. R. Nairn and Mr. J. L. Meikle were appointed commissioners to the Assembly. Re remit on representation to Assembly it was agreed, on motion of Mr. Nairn, duly seconded, that in the act constituting the General Assembly, Sec. 1, one-sixth be substituted for one-fourth. Messrs. Nairn and Omand were appointed a committee to examine Mr. M. P. Floyd, and to report to Presbytery. Mr. Rowand was appointed to dispense ordinances at Fort Francis and Rainy River, Mr. Nairn at Ignace, Mr. Rowand at West Fort William, and Mr. Murray at Scribner. The reports on finance and statistics, church life and work, Sabbath schools, and Young People's societies were received and dealt with. The next regular meeting was appointed to be held in Rat Portage on September 9th, at 2 p.m. Presbytery then adjourned, the moderator pronouncing the benediction.—W. L. H. ROWAND, Clerk.

Presbytery of Guelph.

THE Presbytery of Guelph met, according to adjournment, in St. Andrew's church, Berlin, on the 17th of March. Mr. Rae, of Acton, moderator. Commissioners to the General Assembly to meet in Toronto, June next were appointed, as follows: Messrs. Walkie, Watson, N. D. McKinnon, Henry Knox, and Dr. Smellie, by rotation, and Dr. Torrance and Mr. Hamilton by acclamation, ministers; and Messrs. Hepburn, Hazen, Bennett, Wisler, and Wood, ruling elders, by rotation, and Messrs. George Davidson and William Watson (Hollin), by ballot. The clerk reported the returns he had received from congregations and stations of their statistics and financial statements. Dr. Wardrop reported that he had moderated in a call in Melville church, Fergus, which had come out unanimously in favor of Mr. John H. MacVicar, B.A., returned missionary from China, and his conduct was approved. Messrs. Dow and Peter Russell were heard from the session and congregation in support of the call, which was sustained as a regular Gospel call. Mr. McVicar having been communicated with, signified his acceptance, and his induction was arranged to take place in Melville church, Fergus, on Thursday, the 9th of April next, at half-past two o'clock in the afternoon. Dr. MacVicar, father of the pastor elect, has consented to preach on the occasion. In the matter of the call from Knox church, Guelph, to Mr. McPherson, of Petrolia, an extract minute of the Presbytery of Sarnia was read to the effect that having cast himself on the Presbytery to decide for him as to whether he should accept or refuse, they had resolved not to grant his translation. The call was then laid aside, and, on application, leave was granted to the congregation of Knox church to hold another moderation as soon as prepared. Mr. Glassford read the report of the committee on arrangements for the annual conference, containing a list of the subjects to be discussed. The report was adopted. The committee on the report from the General Assembly proposing a reduction in the proportion of commissioners to be chosen by each Presbytery, reported recommending not to approve, and the recommendation was accepted. Reports were called for from sessions as to their diligence in complying with the recommendation of a former meeting to hold evangelistic services. A request was read from Mr. E. T. Cockburn,

who is completing his theological course at Knox College, to be taken on public probationary trials for license, and it was agreed to apply to the Synod of Toronto and Kingston for leave in this behalf. A largely signed call from the congregation of Toronto Junction to Mr. Rae, of Acton, was produced with guarantee of stipend at the rate of twelve hundred dollars a year, and reasons for translation. All the parties interested in the call are cited to appear at Fergus in April, when it will be brought up and final action taken. An application from Chalmers church, Guelph, for leave to borrow seven thousand dollars on mortgage was considered and granted. Mr. McKinnon, minister, and Mr. Robert Middlemiss, ruling elder, were appointed on the Synod's committee on bills and overtures. The next regular meeting was fixed to be held in Knox church, Guelph, on Tuesday, the 19th of May, at half-past ten o'clock in the forenoon.

Presbytery of Paris.

THE Presbytery of Paris held its regular quarterly meeting in First church, Brantford, on March 17th, Rev. P. Straith presiding as moderator. A resolution was adopted on the Armenian atrocities. Dr. J. Munro Gibson, of London, England, and Dr. W. B. Armstrong, of Ottawa, were nominated for the vacant professorships in Knox College. The remit of the General Assembly proposing reduced representation in the Assembly was disapproved. A telegram from Hamilton Presbytery consenting to the transfer of Delhi to Paris Presbytery was read, and it was agreed to make application to the Synod to transfer Delhi to be united with Windham as a pastoral charge. The Rev. Dr. D. M. Gordon, of Halifax, was nominated for moderator of the next General Assembly. Commissioners to the Assembly were appointed as follows: Ministers—Dr. Cochrane, John Thomson, G. C. Patterson, W. E. Shearer, Dr. Mackay; and elders—George Bruce, Adam McClellan, Jas. McNight, D. H. Hunter, B.A., and G. M. Thompson. Wm. Lochard applied for leave to retire from the active duties of the ministry, and it was agreed to bring his application before the General Assembly, Dr. Mackay to state the case. Permission was given to Knox church, Woodstock, to remove to a new site, sell their present church property and apply the proceeds towards a new church building and effect a loan on the latter to the extent of \$15,000. The standing committee for the year gave in reports, Mr. McGregor presenting the report on Young People's Societies, Mr. Hardy the report on Church Life and Work, Mr. Straith on Sabbath Schools, and Mr. Hamilton the report on Statistics and Finance. The next meeting is to be held in St. Paul's church, Ingersoll, on the first Tuesday of July at 11 a.m.—W. T. McMILLAN, Clerk.

Presbytery of Huron.

THE Presbytery met in Hensall on March 10th. Elders' commissions were received, and the roll for the year made up. Mr. Martin on behalf of the Home Mission Committee gave the report on supplemented charges, recommending that application be made to the Assembly's committee on augmentation for the following supplements, viz.: Grand Bend, \$250; Bayfield and Bethany, \$200; Leeburn, and Union Church, \$200. The report was received and recommendation adopted. Reports on Temperance, Church Life and Work, and Sabbath Schools, were submitted, adopted, and ordered to be forwarded to the conveners of committees of the higher courts. Mr. Shaw presented the report on Christian Endeavor. The report was adopted, and the committee instructed to call a meeting of representatives of all the societies under the jurisdiction of the Presbytery, with a view of organizing a Presbyterial society. Mr. Weir, a minister of the American Presbyterian Church, applied to be received as a minister of this church. The Presbytery agreed to make application to the Assembly for his reception. The following were elected commissioners to the Assembly: Messrs. Carriere, Martin, Dr. McDonald, Stewart, Musgrave, ministers; and Habkirk, Swallow, Scott, McMath, Torrance, elders. Dr. McDonald was nominated as moderator of next Assembly. The next meeting of Presbytery is to be held in Brucefield on May 12th, at 10 a.m.—A. McLEAN, Clerk.

Presbytery of Ottawa.

The Presbytery met in Bank street church on March 10th, at 2 p.m. Rev. R. E. Knowles, moderator. Rev. W. T. Herridge reported about the mission in St. Andrew's church globe, and Rev. T. W. Winfield was appointed to take charge of the work there as an ordained missionary for two years. Rev. R. Gamble, of Wakefield, Que., accepted the clerkship of the Presbytery. Rev. Dr. Armstrong presented the report of the Home Mission Committee, and Rev. J. Ballantyne that on Augmentation. The grants necessary for furthering the work in the different fields were applied for. Rev. A. E. Suckling resigned Chelsea and Cautley, owing to ill health. On accepting the resignation the Presbytery expressed high appreciation of Mr. Suckling's labors in the field, and sympathy with him in his affliction. The Rev. Jas. Ballantyne, B.A., of Knox church, Ottawa, was nominated to the chair of Old Testament Literature in Knox College. Rev. R. Gamble presented the report of the French Evangelization committee, and the grants needed for the French mission fields were arranged. Mr. Gamble resigned the convener'ship of the French work, and Rev. J. A. Macfarlane was appointed in his place. Rev. M. H. Scott was appointed moderator of Chelsea and Cautley. Presbytery adjourned to meet in same place on the first Tuesday in May, at 10 a.m.—R. GAMBLE, Clerk.

Presbytery of Sydney.

The Presbytery of Sydney met in St. Matthew's church, North Sydney, on the 10th ult. Partial supply for Louisburg was made until a catechist would be sent to that field. Mr. Gunn to remain in Cape North until further notice. The Aged and Infirm Ministers' Fund received more than usual attention. It was found that nearly all members of Presbytery were connected with it, and it was agreed that larger contributions than formerly be made, in aid of this important scheme. On report that Gabarus congregation were doing all that could fairly be expected in support of their pastor, it was agreed to recommend the usual grant from Augmentation to it. Commissioners appointed to Little Bras d'Or and Leitch's Creek with a view of securing the union of these two weak charges in one, reported that Little Bras d'Or was unwilling to unite, but that Leitch's Creek was well disposed to do so. The opposition of the former to do this was so strong that Presbytery allowed the matter meantime to drop, and agreed to ask for a catechist for each during the approaching summer. Catechists were appointed Mr. McOrum to assist Mr. Calder, in Mira; Mr. McIntosh to Louisburg; Mr. Melville Grant to Little Bras d'Or; Mr. Beaton, at Anzur, U. S., to Little Lake, Mr. M. A. McNeill to Pleasant Bay, Mr. W. A. Fraser to Leitch's Creek. Presbytery directed all statistical reports to be sent to Mr. McKenzie by April 1st. Any sent later could not appear in the minutes of General Assembly for 1898. Rev. M. A. McKenzie, of Grand River, asked leave of absence for three months. Mr. McKenzie has provided so fully for his pulpit in his absence as to require only two Sabbaths from Presbytery. Mr. McLeod and Mr. Greenlee, his neighbors, were appointed to take charge of his pulpit for these days, and Mr. McKenzie's modest request was noted. Presbytery was much pleased to learn that St. Peter promises soon to raise \$500 for salary, reducing the present grant to that congregation by one-half. The Forks section of Sydney congregation contemplate building a place of worship for itself. The site was sanctioned and other arrangements made satisfactory to pastor and commissioners. Dr. Murray had informed the Presbytery on November 6th, and on January 10th that he intended to lay his resignation of St. Matthew's congregation before Presbytery in March, and accordingly did so. His age and the infirmity caused by the injury received in New Glasgow on October 2nd, 1894, demanding this course. The resignation was allowed to lie on the table of Presbytery until its next meeting, and St. Matthew's congregation was cited to appear for their interests at that date. Dr. Gordon was nominated moderator to the General Assembly. The representation of members of Presbytery to General Assembly was reduced from one in four to one in six. Commissioners to General Assembly are: John A. McGlashan, E. B. Rankin, J. F. Forbes, and W. R. Calder, ministers; A. Matheson, Norman McDonald, A. McNeill and Senator McKoen, elders. It was agreed to ask each family under the care of Sydney Presbytery to contribute in addition to what was given all other schemes, the sum

of 25 cents each to support a missionary or missionaries in the North-West. This action was taken in view of a request by Dr. Robertson to this effect when visiting Sydney Presbytery, last fall. It is hoped that without difficulty the suggestion will be easily realized. Next meeting of Presbytery was appointed to be held in St. Matthew's church, North Sydney, April 14th, at 10.30 a.m.—ISAAC MURRAY, Clerk.

Presbytery of Victoria.

HELD a special meeting on the 19th Feb., in St. George's church, Union Mines, for the induction of Mr. Logan, late of Cooke's church, Chilliwack, to the pastoral charge of that congregation. Mr. Alex. Tait, of Comox, presided, preached, and addressed the minister, and Mr. J. H. Rogers, of Wellington, the people. The ordinary March meeting of the Presbytery was held in the First Presbyterian church, Victoria, on the 3rd of March. Mr. Clay, acting convener, presented reports on augmented charges and Home Missions for the past six months. These were carefully considered and necessary recommendations to the General Assembly and Synod's committees on these subjects adopted. Mr. Alexander Young presented a very full and carefully prepared report on Church Life and Work—indicating gratifying progress during the past year. The Rev. Prof. D. M. Gordon, D.D., was nominated for moderator of next General Assembly, and Mr. Somerville, of Owen Sound, for the Chair of Church History and Apologetics in Knox College. The following commissioners to the General Assembly were appointed—Dr. Campbell, D. MacRae, A. B. Winchester, and in the event of inability to attend, Messrs. J. G. Logan and Alex. Young, with Messrs. Thornton, Tell, Victoria; Jas. Henderson and John Winchester, Toronto. The remit on reduced representation to the General Assembly was approved.—D. MACRAE, Clerk.

Presbytery of Minnedosa.

The Presbytery of Minnedosa held its March meeting at Birtle on March 3rd. There were eleven ministers in attendance and one elder. Mr. McLeod of Salteaux was elected moderator for six months. The Presbytery approval of the proposal to reduce the representation of Presbyteries at Assembly from one in four to one in six. Commissioners to the Assembly were appointed, Revs. Jas. Lang, J. W. Cameron and A. Chisholm, ministers and Messrs. A. G. P. Smellie of Binscarth, V. Schwalm of Birtle, and D. Morrice of Montreal, elders. Dr. Stalker of Glasgow received the nomination to the chair of Introduction and Biblical Theology in Knox College, and Rev. Jas. Denny of Bronghty Ferry to the chair of Apologetics and Church History. Rev. P. Wright, B.D., of Rortage la Prairie was nominated for the moderatorship of the coming Assembly. The report on finance showed an advance of \$200 in contributions to the schemes of the Church over last year. There was an increase of 235 in the membership of the Church, 169 by profession. The report on Church Life and Work showed that in integrity and public morality our people stand well; that the spiritual life of our Churches is in a fairly healthy state, gospel ordinances are well attended, Sabbath schools well maintained, family worship in some congregations sadly neglected, but in others widely observed; the Sabbath is revered by most of the people and a strong sentiment exists in favor of the prohibition of the liquor traffic. The Home Mission report showed that all the Mission Fields within the bounds of the Presbytery were occupied last winter. Recommendations were made and passed giving grants to fields and placing men for summer months as far as possible. The next meeting of Presbytery will be held at Shoal Lake on the 1st Monday of July next at 7.30 p.m.—J. H. CAMERON, Clerk.

Presbytery of Kamloops.

The Presbytery of Kamloops met in Kamloops on Wednesday March 4th. It was agreed that commissioners to the General Assembly hereafter be appointed by election. An overture to the Synod and General Assembly recommending that the salaries of missionaries be \$1,000 in every case, was presented by Rev. Mr. Wilson. After careful consideration it was agreed unanimously to adopt the overture. Intimation was given to the Presbytery of a call to Rev. Mr. Lee from Prince Albert,

and a telegram was received from Regina Presbytery stating that the call had been sustained by that Presbytery. It was agreed to cite the Kamloops congregation to appear for its interest and that the call be disposed of in the evening. At the evening meeting a report on Church Life and Work was submitted by Rev. Mr. Wilson, and considered. Arising out of the report, the Presbytery resolved to petition the Provincial government to make every Sunday of the year part of the close season for game. The call of Rev. A. Lee was next taken up. The Presbytery requested the congregation to hold a meeting and appoint commissioners. The delegates from the congregation declared the loving, earnest wish and prayer of the people of Kamloops that God's mercy might follow Mr. Lee in his new sphere of labor. Mr. Lee was heard and declared his acceptance of the call. On motion, duly seconded it was resolved to grant the translation of Mr. Lee from Kamloops to Prince Albert. It was agreed that the Kamloops pulpit be declared vacant on the first Sabbath of April, and that Mr. Murray, of Nicola Lake, be interim moderator. The Presbytery met again on Thursday morning at 10 o'clock, when claims for grants from the Home Mission fund for the past half year, were considered and granted. Rev. A. Lee as treasurer presented his report for the financial schemes of the church. Auditors were appointed and reported the statement correct. The report was adopted. Mr. Wilson was appointed convener of H. M. C. and treasurer of Presbytery. Rev. J. Knox Wright and Rev. G. A. Wilson were appointed commissioners to the General Assembly and also to support the overture of the Presbytery regarding missionaries. In connection with the translation of Rev. A. Lee, it was moved by Rev. G. Murray, seconded by Rev. J. K. Wright, and resolved, that the Presbytery, in consenting to the translation of Rev. A. Lee, B.A., from Kamloops congregation to St. Paul's, Prince Albert, desire to express the high appreciation in which his services as a member of this council have been held. Presbytery adjourned to meet in Enderby on the 1st Tuesday of September.

North West Notes.

The Presbyterians of Emerson are planning to build a new church. The subscriptions have already reached \$2700 and as soon as they reach \$3000 the congregation is to go on with the work. The pulpit has been vacant for some time but there has been good student and other supply, and with the support of vigorous local effort the cause has not suffered.

On the 25th inst., the Rev. Joseph Hogg of Winnipeg lectured at Springfield to an interested audience on the subject of Jerusalem.

The Rev. Wm. Meikle, the evangelist, has completed a series of special services at Fort William and Port Arthur, and is now spending a few days in Winnipeg with his family before taking charge of services at Manitou.

The summer session of Manitoba College is to begin on the 31st inst. The opening lecture will be delivered by the Rev. Professor Baird. The subject: Dr. Franz Delitzsch of Leipzig, professor and commentator. During the early part of the session the Winnipeg professors are to be assisted by the Rev. Dr. McLaren of Toronto, President Patton of Princeton, and Dr. Beattie of Louisville come later in the summer.

St. Andrew's Church Toronto.

The following letter was sent for publication to the Presbyterian Witness, Halifax, and to the PRESBYTERIAN REVIEW by Mr. Hamilton Cassels, Toronto:—

In a recent issue of your paper, in referring to the action taken by St. Andrew's church relative to the family of the beloved pastor who has been removed from us, you unwittingly—by wrongly reporting what was determined upon by the congregation—do Mr. Macdonnell an injustice. Mr. Macdonnell made what he considered, and his family consider, ample provision for those dependent upon him. His congregation, however, are desirous of being permitted to supplement this provision to some extent. We have felt it to be a private matter, in no way concerning the public.—But as the comfort of privacy has been denied by you to those most concerned, one might have expected that at least any statement regarding the matter would have been made with care in

stead of being published without due enquiry, in such a form as to make some sensitive hearts feel that Mr. Macdonnell's action has contradicted his constant teaching. Nothing could be more unjust to the memory of one whose consistency of life and doctrine was ever apparent and a perpetual inspiration. I hope you will not fail to note in an early issue that you were mistaken in what you have stated about the congregation's action.

On this the Witness remarks:—
The item to which our correspondent refers was from telegrams in the daily papers. It was intended to show the affectionate regard of the congregation for their honored pastor. It could not, and should not, and did not, in the remotest degree, reflect on the memory of the Rev. D. J. Macdonnell. We cannot but regret its publication since it caused pain to any one concerned.—It is always desirable to give the widest publicity to acts of grateful kindness by congregations to their pastors, and it is in this light we view the item referred to.

We entirely concur with our contemporary's remarks, adding that the statement that privacy had been denied by us inaccurate. No request of any kind was made by the congregation or on its behalf, or by or on behalf of any one concerned that the item of news published in the Toronto daily press, should be suppressed. There having been no request, there was no denial; but had there been such a request it would have been cheerfully acceded to.

Knox College Board.

At a meeting of the Board of Knox College on Thursday last Rev. Principal Caron was appointed to represent the college at the 150th anniversary of the founding of Princeton College, New Jersey, on the 22nd of October next. In connection with the two vacant chairs in the college the board have made the following recommendations:—Dr. G. L. Robinson, of Princeton, to the chair of Old Testament Literature and Church History, and Dr. Hope W. Hogg, of Edinburgh, to the chair of Apologetics. The Presbyteries of London, Paris, Sauguen, Huron, Hamilton, Whitby, Barrie, as well as Toronto, were represented at the meeting.

Benjamin Franklin on Life Insurance.

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For copies of the last annual report, and for pamphlets explanatory of the company's attractive investment plans of insurance, address Wm. McCabe, F.I.A., Managing Director, North American Life Assurance Company, 22 to 23 King street west, Toronto, Ont.

The Canadian Horse Show to be held in the Toronto Armouries on April 15th, 16th, 17th and 18th is a public spirited enterprise designed to encourage a most valuable agricultural interest. It may not be generally known that Canada shipped more horses to England last year than any other country in the world and that the value of the trade with Great

Britain alone amounted to nearly two million dollars. At a Horse Show the noble animal is seen in his pleasant phases and without any of the undesirable associations which sometimes attend his appearance in public and other places. The programme of events at the Canadian Horse Show is most interesting and there will be performances morning, afternoon and evening of the four days of the show. The show will be opened on Wednesday afternoon April 16th at 2.30 by their Excellencies the Governor General and Lady Aberdeen. The railways offer greatly reduced rates and there is likely to be a large influx of many representative people from cities and towns throughout the country.

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The above is a letter written by the late Rev. W. E. Penn, the noted Tex. Evangelist, to Mrs. W. H. Watson, New Abblon, N.Y.

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At the age of 69, and after having suffered from Catarrhal Deafness 20 years, I am truly thankful to state that I am entirely cured by Aerial Medication, and my hearing, which had become so bad that I could not hear a watch tick, or conversation, is fully restored. I will verify this statement.



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THE CHURCH ABROAD.

During the past year 1,775 new Sunday schools were started in India, and 66,000 new scholars brought in.

Marylebone Church London, (Rev. Dr. Pentecost's), has had a good year, with an income for all purposes of £1,117.

The Rev. William Williamson, of Islington Church, Liverpool, has accepted the call from Trinity Church, Sunderland.

The Rev J W Pearson has resigned the pastorate of Earle road Church, Liverpool. A committee of the Presbytery has been appointed to confer with all parties.

Mount Pleasant Church, Liverpool collected for all purposes during the past year over £1,000, and satisfactory reports have been issued regarding the various agencies.

The Rev. J. M. Withrow, Wallace Green Church, Berwick has declined the overtures from Lauriston-place U.P. Church, Edinburgh, to be a candidate for the vacancy caused by the retirement of Dr. Robert Whyte.

At a meeting of Kilmarnock and Ayr Presbytery at Ayr on Monday, the 4th inst., the Rev. Mr. Moodie read a paper on "Woman's Work in the Home Mission Field." A resolution with regard to the massacres in Armenia was passed.

"Recent events," says Dr. Wood of the American Methodist Mission at Lima, "make plain that wherever the gospel messengers go throughout the land the common people hear them gladly. My judgment is that no country from Mexico to Cape Horn is readier for evangelisation than Peru."

Darlington Presbytery met at Darlington and resolved by the casting vote of the chairman that in future, when a call is addressed to one of its members it will be satisfied with written reasons for or against translation, and will not pledge itself to give time for other readings except in special cases. A resolution on Armenia was unanimously passed.

A largely attended meeting of the members of Sherwood Free Church, Paisley, was held on Wednesday, the 5th inst., in the Clark Town Hall, when the Rev. Hugh Black was presented with an illuminated address and a cheque for £70 on the occasion of his leaving Sherwood Church to be colleague to Rev. Dr. Whyte in Free St. George's Church, Edinburgh.

Rev. J. A. Gardner, B.A., formerly of Grosvenor-square, Manchester, and Langside Free Church, Glasgow, has been elected minister of Manly congregation, near Sydney, New South Wales. The former minister of Manly was the Rev. T. G. Molyneux, M.A., who returned to England last spring on account of his wife's ill-health, and is now in charge of the preaching-station at Ilford, near London.

A rather annoying incident occurred in Alloa West U.P. Church last Sunday. The forenoon service was to have been conducted by a student, while the pastor, the Rev. Mr. Mackenzie, was asked by his presbytery to preach at Clackmannan. After the bell, stopped no preacher arrived, and the congregation sat for fully twenty minutes with a feeling of suspense, thinking that something had gone wrong. At length there was a feeling of relief when the Rev. Mr. Bryson, the parish minister, who was in his own church just immediately opposite (while his assistant officiated) kindly came over and conducted the service.

News has come to hand of the death of the Rev. Wm. Anderson, who has for fifty-five years been a missionary of the United Presbyterian Church. Mr. Anderson began work in Jamaica in 1834, but he was transferred to Old Calabar, West Africa, in 1843. A few years ago he retired from active duty in the foreign field, but only to do good work at home in the way of pleading the claims of the mission with which he was for so many years identified. He spent the winters of 1893-4 and 1894-5 in Grand Canary, but at the beginning of this winter resolved to visit once more his old friends in Calabar. He landed there in October last, and met with a most enthusiastic reception. But very soon signs of failing strength began to appear, and after a brief period of illness he passed away on the 23th of December. He was born in Galashiels in 1812, and was thus in the eighty-fourth year of his age.

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I was in a dreadful state, weak and miserable. Doctor said I had Bright's disease. My kidneys were in dreadful condition. I read about Hood's Sarsaparilla and decided to give it a trial, thinking at the time it was not much use as nothing helped me before. But, thank God, I got relief after the first bottle. I kept on taking it and used five bottles; am now a cured man; never felt better. I owe my life to Hood's Sarsaparilla. **JOSHUA SMITH, 231 Market Street, Brantford, Ontario**

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Wanted to make Crayon Portraits in spare hours at their homes by a new copyrighted method. Those learning my method will be furnished work by me, by which they can **EARN \$8 TO \$16 A WEEK.** Send for particulars to **G. A. GRUBB, German Artist, Tyrone, Pa.**

GEMS OF THOUGHT.

Spirits of turpentine will take grease or drops of paint out of cloth. Apply it till the paint can be scraped off.

Tar can easily be removed from clothing by immediately rubbing it well with clean lard, and then washing out with warm water and soap.

If soot be dropped upon the carpet, throw upon it an equal quantity of salt, and sweep all up together. There will be scarcely a trace of soot left.

Turpentine and black varnish is the blacking used by hardware dealers for protecting stoves from rust. If put on properly it will last through the season.

Put French chalk or magnesia on silk or ribbon that has become greasy, and hold it near the fire. This will absorb the grease so it may be brushed off.

Iron rust may be removed from marble by taking one part of nitric acid to 25 parts of water, and applying it carefully to the spots. Rinse off ammonia and water.

To make good mucilage without using gum arabic, take two parts of dextrine, five parts of water and one part of acetic acid. Dissolve by heating, and add one part of alcohol.

For solder, take a mixture of two parts of tin to one part of lead. For a soldering fluid, dissolve zinc in muriatic acid, then add a little sal-ammoniac, and dilute it with a little water.

To clear marble, mix whiting with common soap, till thick as paste. Spread it on the marble and leave it for a couple of days. When the paste is cleaned off the stains will also be removed.

A carpet, especially a dark one, often looks dusty directly after sweeping. Wring a sponge almost dry out of water, and wipe off the dust from the carpet. It will brighten it quite effectively.

baby growth

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