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The Presbyterian Review.

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Toronto, March 14, 1895.

The International Alliance and Other Missions.

WE publish this week a communication from one of our respected ministers who signs himself Presbyter, drawing attention to a Handbill circulated amongst our people, giving reasons why the International Alliance should receive their contributions. Amongst other reasons it is stated that "Whilst in ordinary missionary work it takes \$2,000 to support each missionary in the field, including wives of missionaries and female missionaries, under the Alliance \$500 will support each missionary, besides meeting the cost of outfit and transportation of new missionaries each year, the erection and rental of buildings and all other expenses in the field."

We thought it well before giving this communication to the public and seeming to encourage feelings of hostility between different organizations, all of whom are seeking the same end, to submit it to the Secretary of Foreign Missions that we might be assured as to facts. The Secretary has favored us with a statement, which we give, in answer to the Handbill, and at the same time, with him express our sincere regret that it should be found necessary to write anything that may be regarded as unfriendly towards any other enterprise intended to publish the Gospel to dying men.

To the Presbyterian Review.

I have read the communication signed 'Presbyter,' upon which you ask my opinion. I have also in my possession a copy of the Handbill to which Presbyter refers, and which he has correctly, although not fully set forth in this article. There are twelve reasons given why the Alliance should be supported, but none of them especially concerns other societies, save the one relating to salaries and other expenses of mission work. I thought it well to write to Dr. Simpson, asking him whether he was responsible for so remarkable a document. I did so on the 25th Jan., but have received no reply, so that I assume that no reply will be given. Of course the Handbill professes to emanate from the Board room of the International Alliance N. Y., setting forth

fully the names of officers, managers, fields, and missionaries, and is no doubt what it professes to be. I have before me a list of all the principal missionary societies on this continent with the salaries paid by each to missionaries—single and married—the allowances made for outfit, and furlough and also children's allowances. Some societies have a sliding scale of salaries, according to length of service. They do not see why missionaries should be on a dead level as to salary, any more than ministers at home. But it seems that in America and Great Britain after an experience of nearly a century, there is a general consensus, that the salary of a married missionary should be somewhere about \$1,100 or \$1,200, a year. Some are considerably higher and some considerably lower, but that is about the average—single men average about \$750 and single women between \$500 and \$600,—the differences in salaries often arising from differences in other allowances, and there are of course differences arising from the cost of living in different countries. The same general remarks may be made as to outfit and other allowances and as to transportation. Railway and steamship companies, I imagine, charge the same rates, whether it be a Methodist or Presbyterian, or missionary of the Alliance that is travelling. There is also difference of policy as to the amount of money that should be expended upon rent or upon new buildings in the mission. Some are considered extravagant and others penurious in that respect. But after all things are considered one is still at a loss to discover how Dr. Simpson calculates \$2,000 for each missionary, including female missionaries and wives of missionaries. The fact is that when to salary is added outfit allowance,—which must be distributed over the life service for it is given but once—transportation, rent, and children's allowance, it is in the neighborhood of \$1,000 each. It is generally less, often much less than \$1,000, and can in no way justify such a statement as this, which is not only untrue as to fact but, as every one will feel, indelicate and ungenerous in spirit. One wonders how any one can think he is going to help on the world's conversion, and to hasten the Lord's Advent by such means. As to Presbyter's reference to the supposed higher type of spirituality which is said to pervade the Alliance College, I do not care to speak. We all need more of it. But if it were proper to institute comparisons I would simply say that I would not be afraid to place our own and the missionaries of other societies along side of them, either as to character or as to results of their labors. Of course the short and easy course of preparation, to which Presbyter alludes, must be considered in estimating the salary question, as well as in regard to general efficiency. I doubt not men with very little preparation are used in this work, the Lord uses all kinds of instruments, but does it not still remain true in

missions, as in all else, that the best equipped agents are likely to be most fruitful? It is always assumed that without the inducement of the Holy Ghost nothing will be done by either classes, and none will contend that the illiterate have a monopoly of His presence. I sincerely regret that there should be any occasion for such a communication as this. I yet hope that there is some mistake about the publication and distribution of this handbill, which, when known will remove the unpleasant impression and suggestion it makes.—R. P. MACKAY.

The Rich and Poor.

There is a practice in vogue in some cities in the United States by which a wealthy church takes a poor congregation situated in the outlying suburbs or in the country, under its protection and becomes financially responsible for it; in addition to this the experienced pastor of the city church exchanges pulpits with the country pastor for a month or two each year, thus giving the benefit of his ministrations to a congregation which otherwise would not be in a position to command such and giving the country brother an opportunity of studying the pastoral duties of city charges. Something in the same direction has been suggested in Canada where it has been proposed that Presbyteries should arrange exchange services between members within the bounds, bringing town and country into closer association with each other. These are admirable efforts. But there is another direction in which neighborly interest might well be aroused. There are poor churches in the suburbs of many cities which experience great difficulty in bearing up under heavy financial burdens, but which deserve sympathy and assistance from the brethren. The Augmentation Fund does much to meet current expenses, but the load of debt remains an ever-clogging weight retarding the work of the Master. Why should not a wealthy congregation single out a weak one and stick to it until church debts have been reduced altogether, or to an easy minimum? This suggestion if acted upon would produce the most happy results, and would be a practical illustration of the mutual relationship and community of interest between congregations in the Presbyterian Church.

Sabbath Observance.

Since the REVIEW drew attention to the running of street cars in Toronto on Sabbath evenings, the Mayor of the city has made an investigation the result of which satisfies him that the cars are being run solely to keep the rails clear of ice, for the Monday morning traffic. There is no intention to question the explanation given, but it must be said that the frequency with which the cars were run led many to believe there was a deeper motive hidden behind the act. The Sabbath Observance Committee will do well to keep a sharp eye on any suspicious cases of Sabbath labor which may occur this spring; for there have been rumors that efforts will be made in various directions to lull the public mind into a false security and upon pretexts which may seem at first thought to be plausible enough, make inroads on the quiet and sanctity of the Lord's Day. Let all Christian citizens strengthen the hands of the Committee.

As illustrating the awakening interest in the broad question, two articles have recently appeared in *The*

Christian Monthly, from the pen of Mr. Gladstone. His reminiscent description of the Scottish Sabbath is well worth re-producing:

"It might be a question," says he, "whether the Scottish Sabbath was not for 200 years a greater Christian Sacrament, a larger, more vital and more influential fact in the Christianity of the country than the annual or sometimes semi-annual celebration of the Lord's Supper, or the initiatory rite of baptism, or both together. I remember that when, half a century ago, ships were dispatched from Scottish ports to South Australia, then in its infancy, laden with well-organized companies of emigrants, I read in the published account of one of them that perfect religious toleration was established as the rule on board, but that, with regard to a fundamental article of religion like the Sabbath, everyone was, of course, required to observe it. Many anecdotes might be given which illustrate the same idea: an idea open to criticism, but one with which the Presbyterian Church cannot well afford to part, without some risk to the public power and general influence of religion."

Dealing with the New Testament evidence Mr. Gladstone finds that while the aggregate of evidence for the obligation of meeting together for worship on the Christian Sabbath or Lord's Day is not literally homogeneous; he must assert and insist that its several parts are in keeping one with another, and that its combined force is conclusive. No Christian, he holds, can entertain a reasonable doubt as to the solidity of the foundation on which the established tradition and practice rest.

Priestly Oppression.

Another instance of flagrant clerical interference has come to light in the Province of Quebec, in which the action of the priest is on a par with that of a prelate in the dark ages. It smacks of the Irish boycott, but we make no comparison in that direction as there are many good and intelligent people who find political necessity at the root of the boycott, as they find industrial necessity behind the similar operations, at times, of trades unionism. But we have yet to learn of an enlightened defence of priestly insolence and oppression such as have disgraced and do still disgrace the name of our country. This time Dr. Elliott, a medical practitioner of good character and standing, is the victim and Mr. Portelance, rector of St Sauvenr, the offender. As reported in the Montreal witness the priest has, from the pulpit, forbidden his "parishioners to employ Dr. Elliott on pain of everlasting damnation." The story of the case throws light on the manner in which the Church of Rome controls her people and of the utter want of individual liberty within her pale. On the authority just quoted, it seems that a man named "Desjardines had recently exhibited a Roman Catholic New Testament (De Sacy) in his window, and when bidden by the priest to remove it had refused to do so. He had also expressed sympathy with the Protestant preachers who were being mobbed at Quebec." He was tried for some alleged offence, "but these were the real crimes for which he was prosecuted, with the result of being imprisoned for six months, and these were the reasons why certain intelligent citizens of Quebec busied themselves to get his extreme sentence lightened. Among those who petitioned the govern-

ment of the Dominion for his release was Dr Elliott's business is to be ruined or his patients damned" yet the priest is but carrying out the policy of the church, for every priest is amenable to the discipline of his superiors. This, then, is a glimpse of life as it is in Quebec, a Province of Canada, in the last decade of the nineteenth century!

Presbyterial Control.

The letter by "Prsebyter" published to-day, animadverting on the article in last week's issue, entitled "Presbyterial Control," raises a point of first rate importance in the matter of the jurisdiction and power of a Presbytery. We do not hold that a Presbytery is infallible, nor omnipotent, and in so far as the decision of the Presbytery, bears upon Fern Avenue congregation, which was not a party in court, we would not wish to be committed to it, by a construction of the article in question, not intended to be placed upon it. Our argument was that when petitioners place their case before a Presbytery, the Presbytery must decide the case, not the petitioners, and the object in view, in stating that fact, was to place the relative positions of Presbytery and petitioners in a clear light. It is a very different thing to suppose that the decision of the Presbytery must necessarily be equitable or final. But whatever may be the fate of the Parkdale case in the future, moderation on both sides will not fail to help in arriving at the best conclusion.

Home Mission Committee Donations.—Rev. Dr. Cochrane has received the following sums for the Home Mission fund:—Rev. Principal Douglas, £5; St. George's, Paisley, £1; St. George's, Edinburgh, £12; Sir Donald Currie, £50.

A Tribute to our Esteemed Contemporary. Not often does a religious journal fully earn such high commendation as is contained in the following paragraph which appeared in a disinterested secular journal: "One of the hardest workers for the Liberal party in the Dominion is the Canada Presbyterian. It must be said that it leads where others follow, and that it is an admirable ally of the Toronto Globe."—*Canadian American*, Chicago.

Union of Wesleyan Churches. A council, the proceedings of which will be watched with prayerful interest, has been convened in London, Eng., of representatives of all the Methodist Churches in Great Britain, with the object of inaugurating steps towards a union of the Wesleyans in the United Kingdom. Should a fair measure of success attend this movement an object lesson will be furnished the Presbyterian Churches which cannot fail to be impressive.

Circulation of the Scriptures. A very interesting interview has been published in which Mr. Henry Frowde of the Oxford University Press, gives some information regarding the circulation of the Bible. The demand had not been at all affected by the speculations of the higher criticism. The Bible was in as great demand as ever. Further, he mentioned that the demand for the Revised Version was steadily increasing. When first published the rush for it was enormous, but it suddenly fell off. Now, however, the interest in it has revived, and the study of it seems to have recommenced. The circulation of the Revised Version, however, is not one-tenth of what is still enjoyed by the Authorized

translation. It is a notable fact that the issue of no book or paper, which the world has ever seen can compare with that of the Old and New Testaments. Despite of all the known obstacles to their diffusion—bad trade, the spread of infidelity and indifference, the multiplication of other books, etc.—the publication of copies of the Word of God continues to take the lead of all that the press gives forth.

Rev. Dr. Paton's In another column of this issue will be found a letter signed on behalf of the Foreign Missions Committee of the Prebyterian Church in Victoria, endorsing Rev. Dr. Paton's scheme for the maintenance of a missionary steamer in connection with his work in the New Hebrides, and setting forth the relations between the missionary and his church in this matter. The letter will be welcomed by many Canadian friends who have, notwithstanding some doubt that has been cast on Dr. Paton's authority to act as he has done, all along felt that he was engaged in a good project the merit of the details of which he was in the best position to form a judgment.

A Neglected Study. Rev. Dr. Robertson's article showing that many of the students and others laboring in the west display a lack of ability to write in fairly good English, an account of their labors in this field, has been widely commented upon and generally accepted as a regrettable fact. It seems that the same complaint would lie against not a few of the missionaries in the foreign field, whose letters play an important part in missionary literature. The schools and colleges are no doubt to blame for the low estimate placed on English composition, but the art is one, which is worthy of assiduous practical and by no class could it be turned to better purpose than by missionaries and ministers at home and abroad. While it might have been supposed that Dr. Robertson's strictures would have elicited protests, the justice of his remarks has been maintained almost unanimously by those who have publicly referred to them.

An Opportunity for Ministers. A circular has been issued by Mr. D. L. Moody with this title. It refers to arrangements which have been made for a conference of ministers during the month of April in Chicago with the "Bible Institute" as headquarters "for a special course in the English Bible, and a study of the various methods of personal work, as applied in the multifarious missionary activities of that great city." The course as outlined in the circular is certainly very interesting, including a study of Old Testament prophecy, with the books of Isaiah and Jeremiah as a basis, and a course in the Acts and Epistles, both under the direction of Professor W. W. White; also an analytical study of the first Epistle of John. The course will occupy two hours in the afternoon from Tuesday to Saturday, inclusive, and the evenings will be devoted to a study of missionary work in the city. The total expense including room and board has been placed at five dollars per week, and wives of ministers will be welcome at the same terms as their husbands, and the work of the Women's Department will be found of interest to them.

The article on "Congregational Singing" by Tempo has been held over this week on account of pressure on space. There will be a few more of these interesting articles and then a summing up of the whole with the view of bringing the results of Tempo's visits to the several congregations, briefly and strikingly before the people.

Sisterhood and Co-operation.

BY GRACE E. DODGE.

It is often said that one-half of the world does not know how dependent it is on the other half, nor how much each learns from the other. Life is so constituted that co-operation is necessary to keep life. Each part of the body is dependent upon the other, and in the same way each part of the world's great life is dependent upon the others. Womanhood, as well as manhood, illustrates this. Positions, opportunities, obligations differ, but all are interlaced, and without desire or knowledge, the many need the many, the individual the individual. Religious sisterhoods in these days are being multiplied, but the greatest sisterhood of all,—womanhood—stands now as it has always stood, a unity. Few realize this, the young girls and women are divided, one looks down and patronizes the other, because she does not know all the other knows, or has not the same opportunities at home. Even in the same store or factory it is common to find one set looking askance at another group, because their work is not as profitable, or the brains required by the one are not needed by the other. Or else the girls who come in to buy, scarcely notice those behind the counter, and perhaps these look with envy and bitterness at the purchasers.

Again, at school or college, instinctively there is a sense of separation among the students from the other girls in the town or city, who have not their advantages for education. All this is natural. Acquaintanceship is the stepstone to friendship and that must come before sisterliness is developed. Women and girls must learn to know each other. Now there is too much of suspicion and misunderstanding. This must be overcome. What a girl or woman is must be the watchword, not what she wears or does. The busy worker in the store or mill often possesses qualities rarely given the so-called society girl or woman of leisure. They are trained in public schools, imbued with a spirit of personal liberty and independence. The wholesome righteousness of their minds, their grasp of honesty and truth, their hatred of hypocrisy and spirit of self-giving and sharing are full of grand lessons. With them it is natural, it is life to do. They do not talk about their charities, the money they give, the hours spent for others. With them there is no desire for thanks, no thought of patronage, no question: Is it appreciated? Simply, it is duty, we can do nothing else! There are, of course, among them the frivolous and gay girls, those who do not think ahead, but even they are capable of feats of heroism little dreamed of by more sheltered ones.

Outward appearances form a poor basis for judgment of character. This judging from the outside or from appearance has been one of the reasons why in the past there has been so little working with or co-operation in our movement for the betterment of girlhood. Ladies in parlors have talked about how they could help the girls, and the girls have misunderstood and not appreciated what was planned for them, because the loving personal touch had not been added. In what social or moral movement for girls could not those to be beneficiaries have a share in the work, perhaps not always in the executive headship, but surely in the deliberations and councils. With this sharing, there will come understanding! To illustrate: A woman of wealth who had had the pleasure of co-operating with her wage-earning sisters, was addressing a group of them employed in a certain factory. As she was speaking, one of those present whispered to her neighbor, "Oh, she is only doing this for effect; she likes to patronize, to show herself off by talking so." Later on, this same girl associated herself with a number of companies and two or three women of wealth for a common end, the same as urged that evening. She learned to know these two or three and to admire them. In true humility she came to her neighbor of the first night and said, "I understand Miss H. now; I believe in her and honor her. I take back all I said."

A beautiful society girl, afterward a married woman, learned to know and admire many factory and shop girls, and a true friendship opened between them. She has often been heard to say, "I never enjoy myself more, or gain more and never appreciate friends, as I do when among my—street friends." Her manner and bearing with all

women and girls has changed. Sisterhood, in its broad meaning, is being realized by both these women, separated not more widely by distance than by surroundings. Each has come to know those in each other's surroundings, and with the knowledge has come admiration, and the admiration has quickly ripened into sisterliness for all women.

To take this thought into other channels. Church work now means so much more than preaching and meetings. All sorts of practical lines of interest are taken up, and womanhood especially has a place. Bring in here co-operation; do not let the few who have always been workers monopolize the joys of service and counsel, but the others who may be younger or poorer in this world's goods. Throw responsibility on them; be patient with mistakes; train by letting them do. In Sabbath schools let the scholars co-operate. Among the wise men of the Temple, the boy Jesus heard and asked—shared in the deliberations.

Education to-day means so much more than the past revealed to us. It means life in its fullness, body, mind, soul developed, so that they do not only know, but can use and observe. No memorization for the sake of repeating and following, but the gaining, so that the individual will know how to think and act in strong, independent fashion. Then not only in religious, but in secular school the teacher and scholar need co-operation, not one doing all, the other receiving, but both learning from and giving to the other. Froebel, in his message to the world, has given the unity of all as the great keynote.

The thought goes into the homes, and those which are the happiest show co-operation in management and life, children sharing with parents in the government and care of the home. Co-operation in its truest sense has self-sacrifice, meaning love, at the foundation. In many homes there are those who especially serve the family. Have they not rights? are they not sisters? Mistress and maids need our words as few others do. There must be here co-operation, sisterliness, sharing, if the domestic life is to run smoothly.

Sisterhood when understood will work out in still other channels. Money will receive greater consideration, not only for what it can secure, but how it is received. The thought was expressed by a young woman of wealth who questioned: "I am receiving 12 per cent. from an investment in a factory, where I know the laws of the State for the protection and care of my sisters who work there are not observed. What should I do, sell and let the evil go on? or retain and try, even with my small share of ownership, to right the wrong? I have never been to the stock-owners' meetings, but should I not go and speak for my sisters?" Others are asking: "How can I invest so as to be sure that no fellow sister is being unfairly treated where a dollar of my money is?" Let this thought grow and develop among women, and the results will solve some of the labor problems of to-day. There has been too much oppression and misunderstanding in the past.

Profit sharing in business is a phase of co-operation wise and necessary. Space forbid illustrations, but they could be given, especially where women have carried out the principle by successful business ventures. Shoppers and saleswomen come into touch, and sisterliness should here be shown—consideration, friendship. Often have been heard conversations between saleswomen of our large stores, when the buyers were being discussed. "So-and-so must be a Christian; she is sweet, considerate." "Oh! I love to wait on Mrs. —, she understands us and how we try." "Just think, Mrs. S. came in to order Saturday afternoon last September, and kept us all in, for Mr. H. said, that if anyone came at two, the store must be kept open. She is a Christian, too; how could she do it?"

Enough has surely been said, and in closing but one point may be emphasized. Some of the sweetest things of life are the smallest, and so co-operation and sisterliness must show the truest spirit in the little acts of thoughtfulness and love. These must be developed more and more, and yet the great not neglected.

Children of God—joint heirs with Christ! What higher honor can come to us! Shall we accept it? and if so, live it out in truth and earnestness, which means co-operation and sisterhood!

New York City.

The Sabbath School in Relation to Missions

For the Review

The relation of the Church to missions is one clearly defined and well-known. It is that of active participation in mission work. The relation of the Sabbath school to missions comprising as it does the children of the Church, is necessarily somewhat different. The relation of the children in the home to the great world without is somewhat different from that of the adult members, so the relation of the children in the Church to the mission field of the world is somewhat different from that of the adult membership.

(a) In a general way it may be said that the most prominent feature of the relation of Sabbath schools to missions is not that of active participation in the work. It goes without saying that Sabbath school scholars cannot be sent as missionaries to distant lands, nor can they be expected to do much mission work even among those at home who have become alienated from the Church. It rests upon the matured members in the Church to undertake such work. Then too the material resources that must be laid under tribute for the support of missions are in the hands of the older members. Upon these, therefore, the burden of meeting the material wants of the mission field must be imposed. The children have only their small coins to contribute. But these are only a trifle where demands are so great. For both men and means, then, the cause of missions must look to the adult membership of the Church and not to the Sabbath school.

(b) The relation of the Sabbath school to missions is rather that of a training school. And this relation it should bear. It should be a sort of children's seminary having in view the graduation of young men and women possessed by a missionary spirit that would devote all to the cause of Christ. It should be a religious military school, training efficient soldiers for the great army advancing under the leadership of the Captain of our Salvation to subdue the world for righteousness. It should be a well cultivated field in which truths are sown with watchful care, that will, in after years bear a harvest of church members filled with a deep-seated and abiding enthusiasm that will impel them to labor with a holy energy, in overthrowing the kingdom of darkness and upbuilding the Kingdom of Light. This relation the Sabbath school should bear towards missions. If it is faithful in this relation the future of the Church, as far as its missions are concerned, will be much brighter than the past has been.

(c) In accomplishing this preparatory work one of the most important matters to remember is that in order to be truly interested in missions one must first of all be a genuine Christian. The great missionaries of the past were devoted Christians before they became devoted missionaries. Carey, India's pioneer missionary, was converted at eighteen years of age. He did not enter the mission field until he was thirty-two. Morrison, the pioneer missionary of China, was a church member at fifteen. He did not begin his life's work until he was twenty-two. Elliot, the Indian pioneer missionary, became a devout Christian during his college days but did not enter the mission field until several years after graduating. It is not to be expected that one will take much interest in christianizing the unchristian until he is himself sufficiently interested in Christ to become His devoted follower. The Sabbath school, then, if it is to accomplish its work in relation to missions must aim at the conversion of the children under its care. Until it succeeds in this the hope of securing a deep interest in missions will inevitably be disappointed.

(d) The Christian life does not necessarily manifest itself in a distinctive interest in missions. The history of the church during the Reformation period, for instance, and the history of many a life avowedly Christian show that this is the case. It becomes, therefore, the duty of the Sabbath school to convert Christian enthusiasm into missionary enthusiasm, the Christian spirit into a missionary spirit. The means are varied that are fitted to accomplish this purpose. (1) The most powerful is a knowledge of God's will in reference to missions. Throughout the Old Testament God revealed, with increasing clearness, that it was His purpose to evangelize the heathen. In harmony with this purpose Christ commanded His followers to preach the Gospel to every creature. Let this truth be faithfully taught and it will prove the most effective means of awakening an interest in missions. For to the Christian the most powerful motive to any line of action is the command of Christ. (2) Information in regard to the condi-

tion of non-christian people will also prove a mighty influence going to convert Christian enthusiasm into missionary enthusiasm, the Christian spirit into a missionary spirit. Tell the children that these unhappy people are without hope and without God in the world, have no knowledge of a Saviour who delivers from sin and secures for those who trust Him an eternal home with Himself, do not know even those kindly influences that go to make life on earth enjoyable. Only tell the children this and they will respond and become possessed with an eager desire to do something for these perishing, unhappy multitudes. It was contact with the Indians that kindled in the heart of Elliot a consuming desire to save American Red Men. It was two missionary sermons replete with missionary facts and preached by Dr. Chalmers that brought Duff to a decision in reference to mission work. Carey was accustomed to feed with missionary facts his flaming zeal for the salvation of the heathen, Livingstone consecrated himself to his great work through reading a treatise on man's eternal future. All going to show that missionary information will arouse enthusiasm for mission work.

(e) But missionary enthusiasm like any other enthusiasm will be of little advantage unless guided into proper channels. It will be the duty of the Sabbath school, therefore, to direct this spiritual force so as to produce effective missionary activity. This can be done in more ways than one. Direct it so as to secure the personal consecration that will say "here am I send me." That is the only proper attitude for the Christian towards this great work. And this attitude will be readily secured if the growing enthusiasm is wisely directed. Direct it also so as to secure consecration of substance. This can be done by encouraging the children to contribute their own small savings for this work. If this is wisely done the habit of giving will become so fixed before mature years are reached that they will then give largely of their increased resources. Then too, let the children be taught to pray in behalf of missions. And finally let them be trained to watch for opportunities to influence others for their spiritual good. Enthusiasm directed in such ways as these will be a mighty spiritual force urging the life forward in useful Christian effort.—M.

"I Shall be Satisfied When I Awake With Thy Likeness."

Much has been said about the yearning of the human soul after something nobler, higher, than it can find within itself, and often it is said that Christ, who is all in all, alone can satisfy this demand.

A personal acquaintance with a personal Saviour does give a satisfaction that nothing else can give, and none can know but those who have felt His love their own, each for himself. But the Christian is full of longings too; longings for a more devoted heart and life, a more prayerful frame of mind, more nearness to God, more sanctification of the soul, and consecration of the bodily powers to the labor in the Master's vineyard, more holiness, and these longings, must continue to exist so long as we live and labor here for Christ. They are well, for they inspire to nobler, better efforts to attain unto holiness and zeal. But there is a time to come to each Christian, when all longings shall cease.

"I shall be satisfied when I awake with Thy likeness," and it will be an awakening, and it will come upon us like the brightness of a new day, after the darkness of night, and yet David in this opening of heaven's portals by anticipation, gives no dreadful idea, of the passage thereunto; he calls it sleep, for we shall awake.

Oh, how sweet, after a life full of longing and striving to "awake" and find ourselves not only "made in the image of God," but "with His likeness," like God, holy, fit to live in His presence, and oh, never, never to change. Then shall we be satisfied, for we shall see Him as He is, and shall be like Him.

General Booth of the Salvation Army has sailed for England. Since landing at Halifax, five months ago, he has travelled 18,453 miles, and spent 847 hours on trains, of which 369 were night hours. He has held meetings in 86 cities, and addressed no fewer than 340 meetings, and 437,000 people have listened to him. He has kept every engagement made by his advance agent, with a single exception, and then he was snow-bound in the North-west. This, as the *Herald* says, is a very remarkable record for a man of his years, and shows that his powers of endurance are as strong as his religious faith. Summing up his impressions of this country, he says he thinks America is not quite as godless as the old world.

CANADIAN PULPIT.

No. 57.

The Peace and Prosperity of Jerusalem.

By REV. JOHN CURRIE, D.D., HALIFAX, N.S.

TEXT. "Peace be within thy walls, and prosperity within thy palaces."—Ps. cxxii. 7.

It would be a view altogether too low to take of the workings of the mind of the writer to say that he looked only at the civil side of the nation's history, and that in a prosperous capital he saw a prosperous country. True, he saw that; but he saw more, vastly more. He saw that the interests of God's cause were involved in the interests of Jerusalem. "Because of the house of the Lord our God, I will seek thy good." He wished Jerusalem prosperity because of the temple which stood within it. He also wished Jerusalem prosperity for the sake of the influences which from the house of the Lord would radiate far and wide to the extreme corners of the land, and would affect for good his fellow men. "For my brethren and companions' sakes, I will now say, peace be within thee." Observe here, in passing, the unselfishness of the Psalmist. He does not wrap himself up in the narrow circle of self and pray that Jerusalem may be prosperous so that he himself may dwell in security and sit under his own vine and fig-tree, none daring to make him afraid. He has at heart the welfare of his fellows and the glory of his God. He prays that peace may be within Jerusalem for his brethren and companions' sake, and he seeks the good of Jerusalem for the sake of the house of the Lord.

We are not forcing the passage to teach a truth which it does not contain when we regard it as asserting that the Psalmist, in praying for the good of Jerusalem, was praying for the good of the Church. Jerusalem was the center of the theocracy, for the house of God was there. Hence the name of this city is frequently employed in the Scriptures to denote the Church. The prophets speak of the wealth of the nations being brought into Jerusalem—that is, the Church. The Gentiles are represented as flocking up to Mount Zion, where was the Lord's house, and in apocalyptic vision the New Jerusalem is seen coming down from God out of heaven. Here theocratic language is employed to describe what will take place in the Church's history in New Testament times.

It is, then, the welfare of the Church for which the Psalmist prays. And he reads us a lesson. If animated by his spirit, we too must pray for the peace and prosperity of Zion. And there should be no half-heartedness in the interest we take in the Lord's house. We should "live, move, and have our being," for the sake of this cause. Because of our clearer light and our higher privileges, it is not too much to ask of us that we form the resolution. "If I forget thee, O Jerusalem, let my right hand forget its cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem to my chief joy." Strong as this language is, it is none too strong to express the interest which every true Christian should take in the Church. "All my springs are in thee," says the Psalmist. And what says God Himself? "The Lord hath chosen Zion, He hath desired it for His habitation. This is my rest forever, here will I dwell, for I have desired it. . . . And language even more wonderful does God use to show how dear the Church is to His heart. "In that day it shall be asid to Jerusalem, Fear thou not. . . . The Lord thy God in the midst of thee is mighty, He will save, He will joy over thee with joy, He will rest in His love, He will joy over thee with singing." "He will rest in His love"—rather, "He will then be silent in His love. So great is God's love that it cannot be expressed in words. The fond mother gazes upon her child with a speechless love, so God is silent in His love. If God thus loves the Church, so should we. Not that we are to make a fetish of the Church, as if by some talismanic power the Church must benefit us by mere contact. Such a view begets the very worst kind of formalism. The Scribes and Pharisees had a very external connection with the Church, and in that fact they rested, but our Lord denounced their religion as a hollow-hearted hypocrisy. Yet the Church is an institution of God's own appointment. He has established it for wise and gracious purposes, and a proper connection with it, admitting to the enjoyment of religious ordinances, cannot fail to be accompanied with the happiest results. God is glorified, and the believer is edified, eating of the richness of God's house and drinking of the river of His pleasures.

Now, by a connection with the Church through her divine

head, and by persistent prayer for her success, we are only imitating the saints of old. Hear, for example, the evangelical prophet who, while beholding with great clearness the latter-day glory of the Church, prays for its speedy advent: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth." This is just the prayer which the Psalmist was continually offering up: "Peace be within thy walls, and prosperity within thy palaces." And can we pray too earnestly or work too constantly for a cause on which such momentous issues are suspended? "Christ loved the Church and gave Himself for it." The Church is "the bride, the Lamb's wife." Unto principalities and powers in heavenly places shall be made known by the Church the manifold wisdom of God.

The blessings invoked upon Jerusalem are "peace" and "prosperity," terms which may be regarded as synonymous; for "peace" as used here just means "prosperity." The Jew, in saluting his brother with "Peace be to thee," expressed a wish that the brother might in all respects be prosperous; so that the Psalmist here prays for the welfare of the Church.

It may be well to look for a moment at the leading elements which constitute a prosperous Church, that we may have something definite before us when we pray for the peace and prosperity of Jerusalem.

One element is *purity of doctrine*. It is quite fashionable at the present day to sneer at doctrine, to talk flippantly about "gnawing at the dry bones of doctrine," to indorse the sentiment of the poet who would hand over doctrine to bigots to fight about and would be satisfied with "the right life." There is a fallacy here. How can we tell what the right life is if we do not learn it from doctrine? What is the standard or what? Is it expediency, custom, inclination, or what? As believers in the fact of a revelation, and that the Bible contains that revelation, we maintain that the man "whose life is in the right" is the man who knows what the doctrine of God's Word is concerning right living. The man has had to do with doctrine to discover the path of duty. For example, the propitiatory character of Christ's death is a doctrine. Now, if I have nothing to do with this doctrine, how am I to know the way of salvation? Am I to trust in good works as a justifying righteousness, or in the general mercy of God, or in what? And how can I feel the all-constraining love of Christ sweetly compelling to a life of holiness, if I do not know that my sins are expiated? Look at the preaching of the Apostles. It was intensely doctrinal while intensely practical. The practical was the outcome of the doctrinal. Peter's sermon on the day of Pentecost was a plain argumentative address proving that Jesus was the promised Messiah. He quotes passage after passage from the Old Testament and comments upon them to make good his position. And then comes the practical: "These things, these doctrines, being so, you should repent of your sins and receive the Messiah." Take Paul's epistles, say, the Epistle to the Romans or to the Ephesians. First, there is doctrine, "the dry bones of doctrine," as some would say; then there is the practical, duty to God and duty to man. The virtues of honesty, benevolence, and forgiveness are inculcated. The relative duties of husbands and wives, parents and children, masters and servants, are set forth. The doctrinal parts of these epistles are the damming up of the waters, the practical parts are the opening of the floodgates to drive the machinery. "These things being so, I beseech you by the mercies of God that you present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service." Let doctrine, then be preached, not indeed in a dry, abstract manner, not most certainly with the animus of the bigot, but with the Spirit of the Master and with the spirit of the Apostles, and it shall be seen that the Church which has the purest doctrine, other things being equal, also has the best life.

A second element is *spirituality*. We have spoken about purity of doctrine, but let us be on our guard. It is quite possible to be orthodox in head and heterodox in heart. True religion does not consist in bundling up sound doctrines, labeling them, and placing them on a shelf to gather the dust of a lifetime. True religion is a life as well as a belief, a life founded upon a belief, but always a life. That life is produced by the Holy Spirit, who takes the things which are Christ's, and shows them unto us. Knowledge is not enough. "If ye know these things, happy are ye if ye do them." The man who heareth Christ's sayings and doeth them is likened unto a wise man who built his house upon a rock.

(Concluded next week.)

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON XII.—PURITY OF LIFE.—MARCH 24.

Rom. xiii. : 8-14.

GOLDEN TEXT.—“Abstain from every appearance of evil.”—1 Thes. v. 22.

CENTRAL TRUTH.—Crucified with Christ.

CORRUPTION

ANALYSIS.—DRUNKENNESS DEATH SOWING TO THE FLESH.

DAMNATION

CROSS

CRUCIFIXION WITH CHRIST CROWN SOWING TO THE SPIRIT.

LIFE EVERLASTING

INTRODUCTORY.—This will be a lesson on temperance in the usually understood meaning of the word, viz.:—The total abstaining from intoxicating drink, and for reasons which are imperatively laid down in Scripture, irrespective of such as are open to be questioned upon historical ground or upon differences of interpretation of Scripture teaching. The reasons laid down will admit of no doubt or speculation as to their binding authority upon every Christian.

DRUNKENNESS is a vice common in all climates and countries. In America and Europe we see it daily. In Africa the Americans and Europeans find a too ready response to infamous effort to introduce rum to the easily inflamed palates of its emotional tribes, while in Asia, Scripture witnesses to its existence on that continent from the days of Noah to the time of John the Evangelist.

GOD'S VIEW OF DRUNKENNESS.—Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.”—Luke xxi. 34, Rom. xiii. 13, 1 Cor. v. 11, Eph. v. 17-18.

EXAMPLES OF THE RESULTS OF DRUNKENNESS:—

NOAH laid himself open to be mocked by his son and so indirectly it brought a curse upon one of the three great races of the world, Gen. ix. 21-25.

ELAH, King of Israel, disabling himself by *drink*, became the victim of a conspiracy, and was slain and supplanted by one of his officers, 1 Kings xvi. 9.

BENHADAD, King of Syria, with thirty-two associate kings, was drinking himself *drunk*, when surprised, defeated and put to disgraceful flight by the princes of Israel.—1 Kings xx. 16.

WARNINGS AGAINST DRUNKENNESS.—“Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright; at the last it biteth like a serpent, and stingeth like an adder.”—Prov. xxiii. 31, 32.

“It is not for kings, O Lemuel, it is not for kings to *drink wine*, nor for princes *strong drink*; lest they *drink* and forget the law, and pervert the judgment of any of the afflicted.”—Pro. xxxi. 4, 5.

“Woe unto them that rise up early in the morning, that they may *follow strong drink*; that continue until night till wine inflame them, and the harp and the viol, the tabret and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of His hands.”—Isa. v. 11, 12.

“Woe unto them that are mighty to *drink wine* and men of strength to *mingle strong drink*.”—Isa. v. 22.

“Woe to the crown of pride, to the *drunkards* of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are *overcome with wine*, the crown of pride, the *drunkards* of Ephraim, shall be trodden under feet.”—Isa. xxviii. 1, 3.

“Wine and new wine take away the heart.”—Hosea iv. 11.

“While they are drunken as *drunkards*, they shall be devoured as stubble fully dry.”—Na. i. 10.

“And shall begin to smite his fellow servants, and to eat and drink with the *drunken*; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him assunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.”—Matt. xxiv. 49-51.

“Nor thieves, nor covetous, nor *drunkards*, nor revilers, nor extortioners, shall inherit the kingdom of God.”—1 Cor. vi. 10.

“Envyings, murders, *drunkenness*, revellings, and such like; of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the Kingdom of God.”—Ga. v. 21.

WARNING AGAINST GIVING OR ENCOURAGING OUR NEIGHBOR TO DRINK.—“Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him *drunken* also.”—Hab. ii. 15.

THE DUTY OF CHRISTIANS AS TO INTOXICATING DRINK.—To follow God's thought as clearly seen in the foregoing, and in doing so, to discountenance *drunkenness* and all that leads to it, by every means in their power.

MEANS AVAILABLE TO EVERY CHRISTIAN.—Example.—As Jesus set an example, He said, “I have given you an example that ye should do as I have done unto you.”—Jno. xiii. 15.

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, “The reproaches of them that reproached thee fell on me,” Rom. xv. 1-3. “Because Christ also suffered for us, leaving us an example that we should follow his steps.”—1 Pet. ii. 21.

“The Son of God who loved me and gave himself for me.”—Ga. ii. 20.

Paul wrote to the Corinthians, “I will very gladly spend and be spent for you.”—2 Cor. xii. 15.

“Bear ye one anothers burdens and so fulfil the law of Christ.”—Ga. vi. 2.

So let us shew our brother, under all circumstances of temptation that, by our Total Abstinence from intoxicating drinks, although it may have its difficulties and trials, and its reproach from friends and the world, we are willing to deny ourselves for His sake, even as Jesus did for us when He gave Himself up to a cruel death, and left us this supreme example of loving self-sacrifice for others. Loving self-sacrifice for others will speak more forcibly than argument.

PRECEPT.—The quiet work spoken in love and without consciousness, and in Christ's name will be blessed.

“Speaking the truth in love.”—Eph. iv. 15.

“Be ye kind one to another, tender hearted” — Eph. iv. 32.

“Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself lest thou also be tempted.”—Ga. vi. 1.

“Yet count him not as an enemy, but admonish him as a brother.”—11. Thes. iii. 15.

“Let the righteous smite me it shall be a kindness.”—Ps. cxvi. 5.

“Faithful are the wounds of a friend.”—Pro. xxvii. 6.

“I ceased not to warn everyone day and night with tears.”—Acts xx. 31.

“I am jealous over you with a godly jealousy.”—II. Cor. xi. 2.

“Warning every man and teaching every man.”—Cor. i. 28.

SCRIPTURAL GROUND THE TRUEST AND BEST UPON WHICH TO TEACH TOTAL ABSTINENCE.—This makes unnecessary the many debatable arguments upon which temperance teaching is often based and disputed, such as the quality of the wine at Cana, the injunction by Paul to Timothy to drink a little wine for his health's sake, and other points. Do not let us forget that where the Spirit of the Lord is there is liberty, liberty not to be used as an occasion to the flesh, but, in regard for bodies which God has made to be Temples of the Holy Ghost, and in loving yearning over the souls of others, to judge of our duty in this as in all things, in the light of the Spirit's teaching in the Word. This will give us a firm stand, fearlessly and lovingly to teach Total Abstinence by example and by precept, for Christ's sake, who suffered and gave Himself for us.

CHRISTIAN ENDEAVOR.

Purity.

First Day—Pure to the pure—Tit. i. 1-16.

Second Day—Pure within—Matt. xxiii. 25-33.

Third Day—Pure before God—Mal. iii. 1-6.

Fourth Day—Pure hearts—Pa. xxiv. 1-6.

Fifth Day—Pure speech—Tit. ii. 1-8.

Sixth Day—Pure in all things—1 Cor. ix. 24-27.

Seventh Day—PURE THOUGHTS, PURE WORDS, PURE DEEDS—Matt. xxiii. 25-28; Pa. ii. 6-10.

PRAYER MEETING TOPIC, March 24.—“PURE THOUGHTS, PURE WORDS, PURE DEEDS,” Matt. xxiii. 25-28, Pa. ii. 6-10. As a man thinks so is he. Purity of outward life, of word and deed, cannot exist apart from a pure mind; and a pure mind is only the result of the regenerative work of the Spirit of God. Out of the natural heart proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, evil eye, blasphemy, pride and foolishness, such is the terrible catalogue given by Him who knew the heart of man better than any one else, (Mk. vii. 21, 22), and each of my readers will, from his own sad experience be able to testify to its truth. But it is possible to have pure thoughts, when they are all brought into captivity to the obedience of Jesus Christ, (II. Cor. x. 5), and we have that mind in us which was also in Him, (Phil. ii. 5). It is a high ideal, but much depends on its attainment. Christ language, Christ life, can only come from the Christ mind; so let us echo the Psalmist's prayer, “Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.” (Pa. cxxxix. 23-24.) And now let us glance for a moment at what the Bible has to say about purity of language. Purity of word does not simply involve the absence of that from one's speech which is offensive to the moral sense, but in the mind of our Lord the idle, careless talk of the world, sometimes harmless in itself, though more often harmful, is considered an impurity and blemish in the Christian's conversation to be either avoided or accounted for to Him, (Matt. xii. 36) The remedy in this case is similar to that in the case of our thoughts, we must let the Word of Christ dwell in us richly, in all wisdom, even in the matter of our songs, (Col. iii. 16.) And lastly, what says the Word about pure deeds? Listen to James in the last verse of the first chapter of his epistle, “Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” I underline the last clause because so many fail to notice it, in fact many seem to do the first injunction as a sort of moral coat of whitewash for the world's spots they are constantly incurring. To sum up, “We which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.”—II. Cor. iv. 2.

MISSION FIELD.

Disinterested Testimony to Missions.

Our readers will remember a translation of a letter from A. Hoar, the first convert in North Formosa, kindly given us by Dr. MacKay, in which was described the hospitable reception given to a shipwrecked crew, at the Margaret Machar chapel on the eastern coast. We this week give the interesting sequel to that story. Captain Gould returned home to Kennebunkport, Maine, U.S., and reported what had taken place to the congregation of which he is a member. A collection was taken, a part of which is to be given to the Formosa, mission, and the pastor of the church sent a letter to Mr. Hamilton Cassels, who has kindly favored us with the following copy. The letter speaks for itself and closes the mouths of gainsayers as to the character of that work.

KENNEBUNKPORT, MAINE, U.S.A., Feb. 21st. '95

MY DEAR SIR:—One of my parishioners, Captain William L. Gould, of this place, has lately returned from the Island of Formosa, with a very important testimony to the value of Foreign missions. His ship, the Mary L. Stone, from New York bound for Hong Kong, was wrecked on a point on the north east coast of that island, being driven on to a sandy shore in the night. The following day the ship's company, twenty-four in number, rowed in their boats along the coast, and were taken through the surf to a little seaport by kind natives. Arriving there they were welcomed by Christians and sheltered in a comfortable church four or five days, until their messenger, one of the "brothren" of the mission delivered a letter from Captain Gould "to any person who speaks English," forty miles away, and a Chinese war vessel came around to take the Americans to a place of safety. The second day after their arrival on shore the native pastor came on his regular tour, healed the sick, distributed relief to the needy, baptized infants, administered the sacrament, and preached the Gospel. The Americans formed a high opinion of the sincerity and good principles of the Christian islanders, and will never forget their kind, hospitable treatment.

The Chinese steward of the ship was interpreter for the party until they landed, when they found another of the same race, through whom they were able to converse some. But for their impressions of the Christians in life and worship they depended chiefly on their eyes.

Captain Gould went back to sell the remnants of ship and cargo after some weeks and paid the "teacher" and others liberally for their kind attentions, besides giving them articles of convenience. But our people felt so much interest in the occurrence that we took a special collection for foreign missions, to be divided between our own society, "the American Board" and the society which supports the Mission of Dr. McKay. While at Tam Sui Captain Gould met a missionary who gave him some information about the matter, but not as definite as I wish.

Your address was given to me by the Secretary of our Congregational Society, and I write to ask for further facts as to the mission.

Is it under the direction of the Presbyterian Church of Canada? Who is the treasurer of that society or of the organization which does maintain that work?

Will you kindly give me something definite, perhaps some article in the missionary publication of the Society.

We have but a slight sum of money to send but I want to know more about the work and to have my people know also.

Yours in the common cause of the Redeemer,

(Signed) CHARLES H. POPE,

Pastor Congregational Church of Kennebunkport.

Letters from India.

CANADIAN MISSION, ON TOUR, Jan. 31st., 1895.

DEAR REVIEW, From our letter of last week you would see that we were on the point of starting for Sirdarpore, a station twenty-five miles from Dhar, and so nearly sixty miles from Mhow. We got in about 4 p.m., and after seeing our traps disposed of in the Dak bungalow, went out for a stroll round the Camp. The place is occupied wholly by a Bheel detachment. The government has undertaken the civilizing, in some measure, of these wild hill tribes, and by inducing them to engage for a term of service in the detachment, after which they may retire to their homes on a pension, hopes to inculcate into them higher ideals of moral discipline and conduct, and a better civil and social life generally. Out of

the four Europeans in the station, major, adjutant, doctor an agent, we found only the former in the camp, all the others in the district. The major, who is in command at Sirdarpore, was exceedingly friendly, insisted on being our host during our stay, arranged for a meeting of his regiment in the evening, and presided over the exhibiting of our magic lantern, etc. He was very ready to welcome us if we could enter upon work in the midst of his district, and assured us at once of the approachableness of the Bheel people throughout the surrounding country, and of the certainty of our obtaining a most desirable piece of land for buildings, etc. Indeed the whole prospect is a most inviting one, and our only difficulty is the continually present one, lack of men and means. We have not simply *permissions*, but *invitations* and pressing ones, coming in from several quarters, to begin work, with very promising outlook. How much longer will our young men at home take to learn that while these calls are unanswered they are missing a share in a most glorious work full of blessing. We have been having a grand time of late in the district. It was hard to leave Dhar, where so much interest has been aroused, and where the only difference in the meetings from night to night was their increase in numbers and the eagerness with which the people listened. But other places claim our attention, and this week finds us off south to the Nerbudda, visiting the various villages on our way, and finding the Gospel of the blessed God, always a power to arouse the attention and interest of these slowly but surely awakening people.

Yours, etc., F. H. RUSSELL.

IN CAMP, MAHESHWAR, Feb. 6th., 1895.

DEAR REVIEW,—We are spending this and the next few weeks in the valley of the Nerbudda. Fruitful as it is in grain and opium, I believe it will be much more fruitful in souls for the Kingdom of Christ. Already we have gathered in not a few in the neighborhood of Barwai, and several more are eager for baptism.

We are encamped at a village with about 12,000 inhabitants, which, though not large in India, would be accounted a good sized place in Canada, and would probably contain half a dozen churches. Maheshwar, however, has nothing but temples, and these by the score. The river front which is very picturesque with its bathing ghats and the fort in the background, is crowded with the representations of Mahadeo, the most unseemly of shrines—the Ling.

The people here however, have heard the Gospel several times. Mr. Campbell used to visit regularly, and many remember him and his words. We were greeted on our entrance two days ago by the familiar strains of "*Yishu Masih mero prana bachaya*," (Jesus has saved my soul). When here last year I gave a hymn book to a young man who seemed interested, and he had learned this and other hymns. He and several of his people, the *Bhalai log*, are very much interested and anxious for a Christian teacher to be placed among them. It was one of these people who was baptized by Mr. Campbell some years ago in a village not far from here. He has been very faithful in preaching the Word and has been not a little used I believe in leading souls to Christ. This morning we visited some of the same caste across the river and found them much interested in our message.

Here is a village 12,000 with another village only a little smaller four miles away and with two or three villages larger or smaller within easy reach to say nothing of hundreds of small villages scattered all along the banks of the river and for miles inland. We have had many tokens of interest as we passed along. Why should we not plant a man here. Bungalows are to be had. Several in the next village remain in want only of repair from the cantonment which existed there years ago. We have begun to hold meetings in Maheshwar in our Gospel tent, and last night had a fine gathering. A man could be planted here at a cost merely for his salary and a house as he would need no schools at present nor many helpers, and the expense of those latter I feel sure we could raise in India. Dhar Sirdarpore and Maheshwar in the Mhow district alone are doors wide open inviting entrance. God has heard our prayers and opened the doors shall we not enter in?

It is said that the virtue of the Ganges is to leave it and enter the Nerbudda. The big towns along its banks will therefore become strategic points. One of these we have taken up in Barwai, Maheshwar should be next. Especially among the poorer classes are many much interested, but we require teaching and a helping hand to lead them to decision.

Pray the Lord of the Harvest that He may send more laborers into the Harvest.

Yours faithfully,

NORMAN H. RUSSELL.

Letter from Mexico.

LEON, MEXICO, Feb. 20th, 1895.

The high per cent. of illiteracy in Mexico does not say she is without schools. The Catholic Church has many schools and colleges with high sounding names and lofty pretensions but many eyes are opening to the fact that instruction in catechism, rosary, reverence for clergy and church, imaginary exploits and miracles of Virgins, relics and departed saints mixed with a little fancy work does not constitute education or even lay a foundation for it. Rome insists on filtering all truth for all her children and even for the nations. Truth thus filtered has a coloring peculiarly its own. A few months ago we used a filter which gave the water a sort of redish color, had we not seen other water or even the same before filtered we would have believed all water red. Imagine college professors, with three or four languages, believing and teaching that Quebec is the capital of Canada while the testimony of Canadians to the contrary is regarded as suspicious if not false. Truth is made to appear as falsehood and vice versa, when it can best serve Rome's selfish purposes, and the poor people who see only through Rome as an eye-glass firmly believe the false to be true. Mother Rome is certainly an expert in deception. For justification of the Churches claims to educate look at this city of about 100,000 where Rome has ruled supreme for three centuries or more, and where Protestant and even government influence is almost unknown. A room twelve feet square with a good boy in attendance might easily serve as a book store for the whole population and the boy might read all the books sold. Although the houses are close to the side-walks with windows and doors usually open and the inmates near them, the writer, during nine months residence, saw three persons reading as he thinks an advertisement of a bull-fight, a prayer book and a novel respectively. Except among the wealthy few adults are able to read and write. We trust, however, a brighter day is dawning upon darkened Mexico as the rising generation is far in advance of the decaying one. We are consequently meeting with some success in circulating tracts and New Testaments. What brings hope to us seems to give alarm to the clergy and notices of warning, etc., have been put on the church doors to hinder the purchase, acceptance or use of those bad Protestant books.

The government is certainly worthy of commendation and encouragement in its earnest efforts to advance the cause of education. The advance is wonderful considering the time of liberty. The public school system is rapidly reaching a high degree of perfection and the higher institutions are faithfully endeavoring to qualify their pupils for the various lines of professional life. Students are greatly encouraged and even aided financially. The authorities seem to favor compulsory education and we hear of police in Zacatecas escorting street waifs to the public schools. A commendable example and occupation we think.

Although the republic is a mere youth it gives promise of vigorous manhood and an honorable old age. Some fondly dream of matrimonial relations with America, and perhaps regard cultivated and sturdy young Canada as a possible rival. Without assuming the prophets garb we proceed to note some apparently good fruits from these efforts to educate the people. Mexico, Jalapa, Saltillo, and perhaps other cities are becoming famous as educational centers. Prominent educators are looking into American and other systems. Graduates of our mission schools, trained by our lady missionaries, are, because of their improved methods, eagerly sought to fill government positions as teachers, and rather than lose the coveted teacher we hear of liberty given to teach the Bible. Many of the most ambitious and promising of the young people desire to learn English. Having tasted of the sweets of the language, they want to come in contact with Americans, and even cross the lines to see and learn for themselves. This we hope will lead to enquiries as to America's great prosperity and result in good. So much for one side. We must not ignore the other.

A young republic, like a young man turned loose in the world, and left to his own resources, confronts great dangers as well as great possibilities. Fears mix with our most sanguine hopes for Mexico. From an education of, by and for the church, the impulse of liberty and progress sends the pendulum to the direct opposite. Religion is banished from the schools. Books with any religious tendency are excluded and those of an anti-religious or skeptical coloring, being the only alternatives, are accepted. The youth stepping out of blank ignorance into a smattering of knowledge swells to immense proportions and becomes astonished

at the profundity of his own wisdom and the blissful ignorance of 993 out of every 1,000 of his fellow citizens. The schools ignore religion, the professors are irreligious or indifferent, his authors, who in his opinion, constitute all that is excellent in the intellectual world, are decidedly skeptical, most of the religious people of his acquaintance are prejudiced, ignorant, inconsistent, immoral and incompetent, and in such circumstances who wonders at him developing into a full fledged skeptic? History we fear is repeating itself. Unless the Protestant churches hasten to the rescue it looks as if hope must be abandoned and Mexico morally and spiritually lost. What shall we do?

Other dangers also threaten. Many of the most promising and most hopeful young people are coming in contact with American citizens whose absence is a benediction to their own country but whose presence seems at least to be a curse to Mexico. Some who cross the lines have neither means nor time to take them further than some wild lawless western town which furnishes a decidedly false impression of American civilization. We have to our sorrow seen the effects of this false impression on some who have been thus deceived. Here we find an illustration of the vital relations between Home and Foreign Missions. If the moral and religious atmosphere of the Western States is bad pestilential influences will cross the Pacific and will at the same time be infinitely worse to Mexico than the much dreaded "Northerners." God forbid that the unchristianized who set foot on our western American soil shall see American civilization only as a mirage appearing but seldom and even then very indistinctly. JAMES A. DODDS.

W.F.M.S. re. Deficit in F.M.S. Funds.

The following interesting contribution is gladly published:— Will you kindly permit me, as a member of the W.F.M.S. from the earlier years of its formation to make a few suggestions, *re.* a letter from the W.F.M.S. Board, published in your issue of 14th inst., (Feb).

Every member of our society must endorse that letter about the funds. All contributions to any Auxiliary or Band must go to the General Treasurer, Toronto, to be used for the support of our lady missionaries in the foreign field, subject to the approval of the F.M. Committee. According to our constitution, those funds can only be used for the work among the women and children of heathen lands, and not for the general work of the F.M.S. Every careful reader of our missionary news must see that in both China and India, it is more men (not women) that are needed this year to extend the work, and open new mission stations in cities and towns, of which there are hundreds (in the immediate neighborhood of our present missions) where Christ is not preached.

However invaluable our lady missionaries may be in our settled fields they cannot do pioneer work in either China or India; our young ministers have to go forward and plant the mission, then the ladies' work begins. Most of us are aware that at least six consecrated young men, among the best of our college graduates have asked the F.M. Committee to send them to the foreign field this year, the F.M. treasury is empty, and the question arises, where can we get the money to send out these young men to help and strengthen our overworked ministers in the densely populated countries of China and India. It is a noticeable fact to which our F.M. Secretary, Rev. R. P. Mackay has called attention, that the W.F.M.S. funds increase much more rapidly than those of the F.M.S., due largely to the systematic monthly giving by envelopes; and also to the feeling in most congregations that it all goes to the same work. Hence, when wives ask their husbands for money for the W.F.M.S., the husbands consider that they have contributed to foreign mission work, for although there are some ladies in our society who have their own private incomes, the proportion is very small. I would suggest that in view of the serious difficulty occasioned to our F.M. Committee by want of funds, the executive of the W.F.M.S. take into prayerful consideration the advisability of so amending our constitution, that while the work for women and children has all due preference, our society would be at liberty to use some of the money (usually spent on sending out new lady missionaries, to enable our F.M. Committee to send out our college volunteers so well prepared to do battle for Christ in the dark places of the earth.

Home and Foreign Missions.

Editor *Presbyterian Review*:

SIR,—Would you please state in the columns of your paper what is meant by Home Missions of the Presbyterian Church. I always understood that Manitoba and the North-west were Home Mission fields but the W.F.M.S. is supposed to do strictly Foreign Mission work, and yet they support the North-west mission. The subject was discussed at our last meeting and I was appointed one of a committee to enquire what is Home Mission work, so thought I would apply to you for help, from a reader of your valuable paper.—INQUIRER.

Church News

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

In Canada.

REV. J. McWILLIAMS, Toronto, has assumed duty at Orillia.

REV. A. F. McQUEEN has been called to Hampden, Presbytery of Quebec.

SCOTSTOWN, Presbytery of Quebec, has extended a call to Alex. Mackay, D.D.

A CHRISTIAN Endeavor Society has been organized at Kingsbury, Que., Rev. J. McClung, pastor.

At the anniversary services at Calvin church, Pembroke, \$235 were collected towards the building fund.

REV. A. LESLIE, M.A., pastor at Newtonville for eighteen years, intends leaving, to make his home in western Ontario.

THE congregation of Lingwick has called Rev. A. K. MacLennan, B.A., Dalhousie Mills. Stipend, \$800, with manse and glebe.

ST. ANDREW'S congregation, Pakenham, is considering the erection of a new church. One of the parishioners has offered a subscription of \$1,000.

MISS ANNIE WALKINGTON, Maple, Ont., has been presented with a purse of money in recognition of her services as organist of the church there.

THE managers of Carmel Presbyterian church have lately purchased a fine Karn organ from the Karn Organ and Piano Company, of Woodstock.

A UNANIMOUS call has been extended by the Presbyterian congregation of Thamesford to Rev. Thomas Wilson, the popular pastor of Knox church, Dutton.

FOURTY-TWO ladies of the Presbyterian church, Napanee, were handed a dollar each one year ago, with instructions to multiply the talent indefinitely. Result, \$1,350—an average of nearly \$32.15.

DR. KING reports the receipt of £100 from the Presbyterian Church of Ireland for Manitoba College. This aid, so often given, was never more seasonable than on this occasion.

REV. JOHN YOUNG, pastor of St. Enoch's, Toronto, occupied the pulpit of St. Andrew's, Orangeville, on Feb. 24th. His services were much appreciated by the congregation, his sermons being instructive and impressive.

REV. J. W. CAMERON has just completed seven happy successful years as pastor over the large congregation of North Mornington. At the annual meeting every department of the church work indicated substantial progress.

A MOST successful tea meeting was held at Hornby recently. The attendance was large and the meeting was addressed by Revs. Mr. Milne, Scotch Block; Mr. J. O. Tibb, Streetsville; Mr. R. Haddow, Milton; Messrs. L. Perrin and D. Moir, Georgetown. The Handel Male Quartette, of Toronto, were in attendance, and Miss J. Batedo gave recitations.

DR. KING is meeting for one hour each Saturday with the students of Manitoba College in the arts course, who are open for employment in the mission field during the coming summer. The object is to give some instruction on the preparation of sermons and missionary work generally. Thirty seven present last Saturday.

THE anniversary services of Strabane church were held recently when Rev. R. J. Beattie, of Knox church, Guelph, preached morning and evening to large and appreciative audiences. On the Monday evening following, the annual tea meeting was held, when the church was again filled. The chair was occupied by Mr. Thos. Bain, M. P., a former member of the congregation. The pastor, Rev. D. G. Cameron and Rev. J. Mooney, of Cathlamet, were the only speakers. Recitations by Miss Allan and Miss J. Todd, and music of the German choir of

Morrison made up the remainder of the entertainment. The musical selections were specially appropriate and well rendered.

THE anniversary services of the congregation of Knox church, Clifford, were conducted with much acceptance by the Rev. John McInnis of Flora, after which the annual meeting was held, when the various reports submitted showed that the past year had been one of the most prosperous in the history of the congregation.

A MISSION band, to be known as the "Happy Gleaners," has been formed at Wingham, with the following officers: Mrs. Perrie, honorary president; Mrs. Munshaw, president; Misses Alatheson and Robertson, vice-presidents; Miss Macdonald, treasurer; Miss Inglis, secretary; Mrs. McIntyre, Mrs. Carruth and Misses Farquharson and McElroy, board of management. Meetings will be held in the basement of the church every second Friday, at a quarter past four.

ANNIVERSARY services were recently held at Meaford, when Rev. Alex. Gilray, of Toronto, preached to unusually large congregations. On the Monday following Mr. Gilray delivered his lecture, entitled "William Tell's mountains and valleys and a run into the Piedmont valleys—Home of the Waldenses." For upwards of two hours the audience was held in rapt attention and the lecture is stated to have been a rare treat of graphic description, and pointed moral lessons.

ON Thursday evening of this week, the Musical Association of Cooke's church will give a select service of song, which will be held in the church, corner of Queen and Mutual streets, commencing at eight o'clock. The choir will be composed of some eighty voices, under the experienced leadership of Mr. Wm. Johnstone, and assisted by ladies and gentlemen from other choirs; and it should be mentioned that Master Eddie Cook, the Toronto boy singer, will render "The Holy City." Proceeds in aid of the building fund.

THE many friends in Brandon and province of Manitoba of Rev. A. Urquhart will rejoice to hear that he has received a most unanimous call to Washington, a growing city of about ten thousand, in Southern Indiana. A friend writes that this was the second call extended to Mr. Urquhart since commencing his post-graduate course at McCormick University a few months ago. His desire was to complete the course before accepting a call, but this congregation was so persistent in the request that he should at once become their pastor, that he consented, and has this week, with Mrs. Urquhart, left Chicago for Washington.—*Con.*

REV. JOHN SCOTT, who was the first pastor of the church at Napanee, died recently in Dakota. Previous to his pastorate in Napanee he labored as a missionary at Bath and on Amherst Island. Mr. Scott was a native of Northumberland, England, but came with his parents to Canada when quite young and settled in the township of Donmires, Brant county, Ontario. He, together with Principal Caven, Toronto, Rev. Robert Rodgers, late of Collingwood, and others, studied theology with the late Professor Proudfoot, of London, Ontario, in the early '40's. He spent some weeks last summer calling upon old friends and parishioners around the Bay Quinte, in going to and returning from the General Assembly at Saratoga, N. Y.

THE annual meeting of the congregation of St. Andrew's church, Westminster, Belmont, took place about the end of last month. Mr. Andrew Scott occupied the chair and Mr. James Kirk acted as secretary. A most gratifying report was greeted the company. Income for congregational purposes, \$522.20; income for building fund, \$256.27; income for missionary offerings \$351.63; average rate for congregational purposes per family, \$11.60; for missions, \$7.51; for building fund, \$5.69; Sabbath collection, \$73.70. Following elections took place: Messrs. Donald McPherson, John McInnis, Neal Taylor, James McMillan and Jas. McLachlin, trustees; Messrs. Donald McPherson, James Flowers, Angus McInnis, Charles McGill, Neal Munroe, James Thomp-

son and John Smith, managers; James McLaughlin, treasurer of congregation, and Donald Campbell, treasurer of building fund. There is in the Sabbath school thirteen classes with an average attendance of seventy-seven; the school donated during the year the sum of \$63 for mission purposes; nine persons united with the Church and one death occurred.

THE anniversary of St. Paul's church, Warton, was held on Sabbath, the third inst. Rev. G. Munro, M.A., Harriston, preached very able sermons. This is the third year Mr. Munro has conducted the anniversary services in Warton, and so popular has he become, that this year even more interest was created than in any of the previous years. The church was crowded to the doors, and many had to be turned away. The offertory was over \$300. Mr. Munro gave an excellent address on the Monday evening, and the Episcopal, Methodist and Baptist clergy of the town all took part. Proceeds, \$100. The first year of the pastorate of Rev. Stuart Acheson, M.A., has been marked by the progress and harmony of the church.

THE annual meeting of St. Andrew's church, Trenton, was fairly well attended. The reports submitted from the various organizations connected with the congregation showed a healthy condition of affairs, the financial statements in every case showing a balance, however slight, on the right side. The report of the session referred to the loss sustained by the congregation during the past year by the removal of so many from the bounds of the congregation. Others had come and were welcomed to fellowship in work and worship, among whom were some formerly connected with the congregation, but who had been absent from Trenton for a time. Although the increase in this respect did not quite, in point of numbers, make up for the loss, there had been such earnestness and liberality on the part of those remaining that the satisfactory condition reported in regard to finances had been reached. The Ladies' Aid Society, after paying \$100 for rent of manse, paying caretaker's salary and expenses for lighting, heating and cleaning the church, etc., had a balance of some \$17 on hand to carry toward the work of the current year. The fact, unprecedented in the history of this and of most other congregations, that its numbers had not been diminished by death during the course of the year, was set forth as a special cause of thanksgiving to Almighty God.

THE induction of Rev. P. H. Hutchinson, late of Glasgow, Scotland, to the pastorate of St. Andrew's church, Huntingdon, was the occasion of a most interesting service. Rev. Robert Campbell, D.D., of Montreal, presided, and in his address recalled the fact that it was two years that day that the accident had happened to Dr. Watson which resulted in his death, and led to the movement to unite the Presbyterians of Huntingdon in one congregation. He briefly outlined the steps taken towards that end, dwelling on the harmony that had characterized the deliberations and the happy results of the union effected last June. The call to a minister had been in keeping, and both in the union and their new settlement he perceived the overruling hand of the great head of the Church. After an appropriate address to the minister by Rev. Dr. McDonald, Dundee, Rev. Dr. Warden addressed the congregation on their duty towards their new minister. He charged them to see that his salary be paid punctually as agreed upon, characterizing it as a shameful fact, that many congregations were remiss in this regard, compelling their ministers to seek credit, and causing them no little distress of mind. Whatever obligation a congregation enters into, it should faithfully act up to. In the matter of amount of salary he considered there was an incongruity in the fact that it was rarely increased, no matter how long a minister served, which was different from what prevailed in other callings, where the remuneration, as a rule, increased with the years. It was their duty to attend the services of the Church regularly, allowing no excuse as to weather or roads to keep them at home.

People attended to their daily callings irrespective of weather and other drawbacks, and it was not right they should avail themselves of slight pretences to prevent their attendance at least once on Sabbath. He urged parents to take their children to church and to see that they sat along side of them. The notion some entertained that the Sabbath school was the children's substitute for attending divine service was so erroneous and dangerous that, if acted on generally, he would sooner see the schools done away with than the training of the children to attend public worship neglected. He considered Presbyterians too reticent in expressing their appreciation of their minister. When he did well, whether in the pulpit or other capacity, he ought to be encouraged by letting him know of the benefit he has done them and of their satisfaction. Criticizing the sermon at the dinner-table and speaking disparagingly of the minister before children were severely commented upon. The duty of co-operating with him in his work was aptly pressed. A most successful reception was given to Mr. and Mrs. Hutchinson on the evening of the same day.

Lindsay Presbyterian Women's Foreign Missionary Society.

The annual meeting of the Lindsay Presbyterian Women's Foreign Missionary Society was held in the Presbyterian church, Sunderland, Tuesday, February 19th. Nearly a hundred delegates were present from Beaverton, Uxbridge, Cannington, Woodville, Lindsay and the surrounding places. The morning session opened at 11 o'clock, with the president, Mrs. McAulay, Pickering, in the chair. After singing hymn ninety-two, "Come, Holy Spirit, Heavenly Dove," the president read the tenth chapter of Romans, and engaged in prayer. The minutes of the last annual meeting were read by the secretary and adopted. Reports from the secretary of supplies, secretary of literature and treasurer's report of Presbyterian expenses were then read followed by the roll call and the different items of business in connection with the ensuing year's work. It was decided that the executive which has been held every year before the annual meeting should henceforth take the form of a semi-annual meeting, and for 1895 should be held in Fenelon Falls the second Wednesday in October. The following officers were appointed for 1895. Mrs. Robert Ross, Lindsay, president; Mrs. Bethune, Beaverton, 1st vice-president; Mrs. Frankish, Uxbridge, 2nd vice-president; Mrs. Glendenning, Sunderland, 3rd vice-president; Mrs. McKay, Sunderland, 4th vice-president; Mrs. J. D. Walker, Uxbridge, treasurer; Miss MacLennan, Lindsay, secretary; Miss Dunoon, Cannington, secretary of N.W. supplies; Mrs. McKinnon, Fenelon Falls, secretary of literature. Mrs. Joseph Ferguson closed the morning session with prayer. The afternoon session was opened at 2 o'clock by singing hymn 262, "Jesus Shall Reign Where'er the Sun," after which Mrs. Ross, Lindsay, prayed for the presence and power of the Holy Spirit in the meeting. The reports from the auxiliaries and mission bands were now read by the secretary, which was followed by singing hymn 274, "Spread, O Spread, Thou Mighty Word." The secretary's report was read by Miss MacLennan, showing a membership of 634; twenty scattered helpers, and an average attendance of 344. In all twenty-four auxiliaries and eight mission bands, two of the auxiliaries and two of the mission bands being added during the year. The total contributions in cash amounted to \$1,451.50, which is \$24.55 in excess of the amount raised last year. The amount of clothing sent to the North-West was valued at \$500, and \$42 were expended on the subscriptions of the Letter Leaflet. At this period of the meeting Mrs. J. K. McGillivray, Uxbridge, sang an appropriate solo, after which the treasurer read the amounts contributed by the different auxiliaries and the collection was taken up. One verse of Miss Havergal's consecration hymn, "Take My Silver and My Gold," was now sung, and the money dedicated to God in prayer by Mrs. Bethune, Beaverton. Miss M. Lealie, Beaverton, followed with a helpful paper on mission band work, giving some good suggestions how to make the work among the children interest-

ing. After the reading of this paper several ladies who are engaged in mission band work added other suggestions. Rev. Fraser Campbell now briefly addressed the meeting on the "Influence of Women," after which hymn 266, "Rescue the Perishing, Care for the Dying," was sung. A discussion on "A Model Auxiliary" was opened by Mrs. Frankish, Uxbridge, and others followed with their ideas on the subject. Those who spoke gave as some of the characteristics of a model auxiliary:—good attendance, punctuality of members, good contributions, plenty of short prayers, enthusiasm and individual interest and that the meeting should not exceed the hour. Mrs. Harvie, Foreign Secretary, Toronto, next addressed the meeting at some length, giving an account of a seven weeks' visit to the North-West during the past summer, in which time the different reserves and boarding and day schools under the charge of the Western Division of the Presbyterian Church in Canada, were visited. Her address was of the greatest interest, and aroused in the hearts of all who were present a deeper interest in that department of the work. The afternoon meeting was brought to a close by Mrs. Glendenning, Sunderland, leading in prayer. In the evening a public meeting was held which was addressed by Rev. Fraser Campbell, and Rev. J. M. Cameron, Wick, and music was rendered by the Sunderland choir.

Toronto Presbyterian Society.

The annual meeting of the Toronto Presbyterian Society was held in College street Presbyterian church, on Friday, February 22nd. There were two sessions, the morning one being occupied with hearing the reports of the different secretaries and the treasurer's statement. The secretary's report showed that one auxiliary and four mission bands had been formed during the past year, making a total of eighty societies, fifty-three auxiliaries and twenty-seven mission bands. The secretary of supplies reported the donations for the North-west and India as being good and abundant. The subscribers to the Letter Leaflet now number 2,075. The treasurer's statement gave the offering for the year, as amounting to \$5,918.62. In most cases the reports from the auxiliaries and bands were encouraging and speak of continued interest. Mrs. Jeffrey gave an account of the pressing needs of the North-west, and how much the missionaries relied on the clothing, etc., to aid them in their work. An expression of opinion was taken in regard to a notice of motion from the executive of the Hamilton Presbyterian society, and resulted in almost a unanimous vote against it. Mrs. Goforth gave an intensely interesting address at the afternoon session on the work among the women of Honan. Mrs. Harvie spoke of what had been accomplished by Christianity for the Indians of our North-west, and the wonderful contrast between the Pagan and the Christian Indians. The address was listened to with deep attention. Mrs. Wm. Patterson and Miss Gibson added much to the pleasure of the meeting by their singing. The ladies of College street church entertained the delegates most hospitably. The sessions were very well attended, about 450 being present in the afternoon. The following were the officers elected: Mrs. Gray, Brampton, president; Mrs. Rall, Bedford Road, Mrs. Frizzell, Pape ave., Mrs. Mutch, Havelock street, Miss Gordon, 135 Isabella street, vice-presidents; Miss George, 277 Jarvis street, secretary; Miss Reid, 175 Bloor street east, treasurer; Miss Craig, Y. W. C. A., 18 Elm street, secretary of supplies; Miss Harris, 135 Isabella street, Leaflet secretary.

Correspondence.

Re Presbyterian Control.

Editor PRESBYTERIAN REVIEW:

Sir,—Will you allow me the privilege of a few remarks upon your article on "Presbyterian Control," in the REVIEW of March 7th. With much of your *zeal* I have no serious objection. It would be a serious matter if the authority of Presbytery were

only advisory and nominal. But you quietly assume that Presbyterial action is necessarily right; that because a Presbytery acts in accordance with the line congregations must submit to their decision, as if such decision were infallible, a most mischievous doctrine and one which, ere this, has created no little trouble.

Presbytery must always respect the rights of the people and the rights of congregations, and it is quite possible that in an excess of zeal in a good cause, Presbyteries may be led to perpetrate great wrongs, and, in my judgment, the Presbytery of Toronto transcended its powers on the 26th of February last.

1. The motion which carried in the Parkdale matter, practically ordering an amalgamation between Fern avenue and the petitioners is incompetent, inasmuch as no Presbytery can command two congregations to unite. It might have said to the petitioners, if you want augmentation you must unite, but the petitioners are not asking supplement. Nor can Presbytery fairly say to Fern avenue, you must unite with petitioners, for as yet the Presbytery has given no organic existence to the petitioners, nor did Presbytery direct in what way Fern avenue was to deal with these people yet unorganized.

But a more serious mark of incompetency in the motion was an order to select a site and build in a year. No Presbytery can compel a congregation to build. Had the framer of the resolution given the matter thought he might have remembered the case of St. Andrew's church, Perth, when a *quasi* promise had been made to the minister to build a new church, which promise was not fulfilled, grave difficulty having arisen about a site. The General Assembly, which is superior to a Presbytery, did not enjoin the congregation to build, nor did the commission of Assembly which visited Perth do so, and no Presbytery can, or ought, to press a congregation into debt, when every experience in the city to-day shows the wisdom of the petitioners in that line, and the folly of the motion carried.

That the brethren of the Presbytery have faith in the *mature* judgment of the Church courts may be fairly taken for granted, but that they acknowledge the present judgment to be either mature or righteous, is a question which yet remains to be settled, suffice it to say just now, that there are many in the Presbytery of Toronto, having knowledge of the past, who do not differ much with the statement that the action was of the nature of "tyranny and oppression." Yours,

PRESBYTER.

New Hebrides Mission

Editor PRESBYTERIAN REVIEW:

Sir,—The action of Rev. Dr. Paton, the venerable advocate of the New Hebrides Mission, in receiving contributions for the maintenance of a new steam auxiliary *Darius*, was called in question in your columns after he left our shores. His many friends in Canada will read with pleasure the accompanying official endorsement of his course by the Foreign Mission Committee of his Church in Australia.

Dr. Paton met with a very enthusiastic reception when he appeared before the General Assembly there to report regarding his visit to Canada, the United States and Great Britain. The pecuniary result of his two years' absence from Australia had been £25,432 received for mission purposes, without personal solicitation.

The scheme of a new steamship of their own for service in the Hebrides was unanimously adopted, and authority was given the Foreign Mission Committee to carry it into effect. A cordial resolution, seconded, be it observed, by the gentleman whose name was paraded through the press of this continent as mover in the "regulation" of Dr. Paton, was passed unanimously thanking him for his diligence and for "the splendid result of his labours."

Yours, etc., J. W. MITCHELL.

Thorold, Ont.

COPY.

Presbyterian Church of Victoria,
Assembly Hall, Collins street East,
Melbourne, Dec. 4, 1894.

DEAR DR. PATON,—Since your return from Great Britain and America we have

learned, with much regret, that you have been made the subject of grievous misrepresentations concerning your position and mission in these countries as the representative of the Presbyterian Church of Victoria. We are all the more pained on your account because we should have thought that your good name and the world-wide fame of your untiring and self-denying labours in the cause of missions would have been sufficient protection against any such slanders as have been issued. Under these circumstances, we desire, on behalf of the Foreign Mission Committee, to express our sincere sympathy with you, and to assure all concerned that you have the perfect confidence of your committee, and also of our Church, as was shown by the enthusiasm of your reception at our General Assembly last month, and by the satisfaction expressed on all hands over the report you presented of your tour in Great Britain, Canada and America. It is quite true that during your absence, while you were pleading in Great Britain for funds to maintain a new mission ship, a motion was tabled in the Commission of our Assembly last May, declaring that the scheme for running a new Dayspring had not then been finally sanctioned by our Church, and that, therefore, you should not commit us in your pleadings, but that motion was lost in favour of another, which referred the whole matter to our Foreign Mission Committee for investigation. The result of such investigation has been that the committee has unanimously approved of the scheme in question, and so has our General Assembly. In this connection, it may be stated that our Assembly has simply proceeded on lines laid down some ten years ago, when you were commissioned to visit Great Britain for the purpose of raising funds to build a vessel, and your success then has been followed now by the raising through you of sufficient money for the vessel's maintenance, a result which has given satisfaction to all, and called for an expression of gratitude from our Assembly. We, therefore, hope you will not be disturbed by the misrepresentations that we have alluded to, and our fervent prayer is that you may be long spared to continue, in the providence of God, in the service of our Church, where, it is almost needless to say, you are honoured and beloved by all.

On behalf of the Foreign Mission Committee, we are, with kindest regards,

Yours very faithfully,
Signed, JAMES GIBSON, Convener.
ANDREW HARDIE, Ex-Convener.
M. McDONALD, D.D., Ex-Convener.

Editor PRESBYTERIAN REVIEW :

SIR,—Your editorial in the REVIEW of Jan. 17th, headed, "A Suggestive Missionary Meeting," leads to "solemn and prayerful investigation."

There can be no doubt that the International Missionary Alliance of New York is drawing much nourishment from the Presbyterian Church, by putting great and weighty inducements before our people. Members and friends of the Alliance have circulated handbills which give "Reasons why you should help this work."

"1st. Its object is the highest in the world and the dearest to the heart of Christ.

"2nd. It will hasten His coming more than anything else that you can do.

"3rd. It will lessen more human sorrow, both for time and eternity than any other work that you can do.

"4th. It will reach a vaster area of need than you can ever reach in any other way.

"5th. This particular missionary work is most economical. While in ordinary missionary work it takes an average of \$2,000 a year to support each foreign missionary on the field, including female missionaries and the wives of missionaries; under the Alliance, \$500 a year supports each missionary, besides meeting the cost of outfit and transportation of new missionaries each year, the erection and rental of buildings and all expenses on the field."

If these reasons are correct; then the Alliance will continue to draw our money and men to its treasury and work. But if

they are not correct, it is quite time that our people know the facts.

Another reason that attracts some of our zealous young people to the Alliance, is, the short and easy course of preparation for missionary work. This appears to me to be a great mistake. Jesus Christ gave us a personal example in this. He did not enter upon His mission work until He was about 30 years old. Up to that age He was preparing for it. I think many of our young people see and feel their need of a thorough education, and also wish to follow Jesus' example.

Another great inducement to attend the Alliance college in preference to our colleges, is the higher type of piety and spirituality which, it is said, pervades it. If this is so, let us pray and trust that the Great Head of the Church will forgive our faults, and will richly endow our colleges with His Holy Spirit.

Yours, etc.,
PRESBYTER.

Literary Notes.

THE MINISTRY OF THE SPIRIT. By A. J. Gordon, D.D. Toronto: Fleming H. Revell Co.

THE late Dr. Gordon was for many years a careful student of the Word of God, giving special attention to the person and work of the Holy Spirit. In that department of biblical study he was a specialist, as appeared both in his preaching and personal life. His life and work were committed for guidance into the hands of the Spirit. He tested in experience, the doctrine that he preached. He could say, as few can, "We speak that we do know and testify that we have seen." A volume on the "Ministry of the Spirit" from such a man, and that as the last literary act of his life, the ripest fruit of a life, closed when all his faculties were in fullness of vigour, such a volume will have a tender interest of its own, apart from its merits as a study of this fundamental theme of practical Christianity.

There is a brief introduction by Rev. F. B. Meyer, whose appreciation is very cordial. The author did not attempt to discuss the whole range of the doctrine of the Holy Ghost, rather limiting the discussion to the true ministry of the Spirit, emphasizing the presence of the Paraclete in the Church to-day, in this dispensation of the Spirit, "with all the unspeakable blessings for the Church and for the world which this economy provides."

There are ten chapters, entitled the Advent of the Spirit; the Naming of the Spirit; the Embodying of the Spirit; the Endowment of the Spirit; the Communion of the Spirit; the Administration of the Spirit, etc. Any one who has heard Dr. Gordon speak will remember the inimitable way in which he illustrated Scripture, turning side-lights upon old texts, disclosing new and fresh thoughts, and yet always in such a way as commended itself to the sober judgment of thoughtful hearers.

He was not guilty of that very questionable taste that delights in theological curios, and seeks to startle rather than instruct. He was too reverent a man for that. Throughout this volume, you catch the undertone of a soul in communion with its God, deeply reverent, and hungering intensely for a deeper experience of His indwelling.

We think it will be a blessing to many. On the day that that soul issued from its earthly tenement, this book came from the press, as if a voice from the spirit world—certainly a dying message and command to be filled with the Spirit. It is not a book to be read through and laid aside. Each chapter needs quiet, meditative, frequent reading, that the soul may contract the habit of believing in Real Presence with us always even unto the end of the age.

John Wanless & Co. are all right! was an exclamation made by many a citizen on the night of the great fire. Outward indications gave evidence to this belief. The unchanged

appearance of the massive stone front with the clock ticking merrily away throughout the whole conflagration gave onlookers the impression that all was well with their beautiful building. An inspection of the interior, however, revealed a condition of affairs most lamentable. The members of the firm, in response to a messenger's call, arrived on the scene about 2 a. m., and immediately entered to ascertain the damage. A deplorable spectacle their gaze. An immense heap of bricks, timber, gas fixtures, chairs and cases lay piled in chaotic confusion on the floor of the rear portion. Simpson's wall had crashed through the roof and carried destruction with it.

It was the work of an instant to turn off the gas to prevent danger from that source and to turn on the water with which to quench the blaze already burning furiously around the skylight on the top roof. For nearly three hours the partners with two assistants fought this fire to prevent it spreading through the rafters and were rewarded in their efforts by seeing the last ember disappear.

Although the destruction of property resulting has been considerable they feel thankful that it is no worse, and that their substantial building intercepted the progress of the destroyer further south to the inflammable buildings on Richmond street.

The insurance will about cover the loss and as soon as the claims are adjusted we understand great bargains will be the order of the day.

The North American Life of Toronto, Ont.

A COMPANY which can show as a result of its work for the year 1894 increases in every department tending to its progress and solidity may safely be classed as a highly successful company. On reference to the last annual report of the North American Life of Toronto, just published, it is found that the new business was the largest in the history of the company, the addition to the premium income exceeded that of any former year, the interests receipts showed a large increase and were well paid. The insurance in force showed a gratifying increase, thereby indicating that the terminations had been moderate, a very important feature, proving that the company's business is conducted in a progressive, yet conservative, manner. The assets amount to \$1,957,446, of which the large sum of \$244,510 represents the addition to the reserve fund, which now amounts to \$1,564,020. After making full provision on the most conservative basis for every liability, there remains the sum of \$388,216 as net surplus.

An independent report was made by a leading consulting actuary, which is published in full by the company, and should prove exceptionally useful to its agency staff. Among other things, he says:—

The valuation of your assets and the determination of your liabilities have been conducted conservatively, and they show a clear surplus of \$388,216.75. This surplus fund shows beyond any question the absolute security you are enabled to offer to policyholders during even the severest of monetary depressions. The profits you are in a position to earn are very largely in excess of what can be earned by companies debarred from privileges of being able to invest their assets in Canadian securities.

Undoubtedly, the North American Life Assurance Company has attained that degree of solidity which can best be understood by comparison with any of the large companies. In all essentials—especially those of acquired surplus and surplus-earning power—it is not excelled to-day by any other company.

Everyone familiar with insurance business in Canada is aware that the North American Life has been well officered and has an excellent directorate, but its great success is undoubtedly due to the skillful management of William McCabe, F.I.A., the managing director of the company, who is well known as an actuary and a leading insurance expert.—Spectator, New York, Feb. 13th, 1895.

THE JESUITS.

THE JESUITS—THEIR ORIGIN, HISTORY, AIMS, AND PRINCIPLES—AN ADDRESS BEFORE THE TORONTO MINISTERIAL ASSOCIATION.

By REV. ROBERT WALLACE, TORONTO.

(Printed by Request.)

(Concluded from last issue.)

Does a criminal at the bar imagine that a judge is prejudiced against him, or that the witnesses are likely to go against him, then, according to Filutius and Fagunder, he may kill them all.—Dr. R. F. Burns, in *Presbyterian*, April 24, 1889.

If a man is put under a ban by the Pope, he may be killed wherever found. According to Henriquer and others, as quoted by the great authority Escobar, if a man receive a slap in the face, or a box on the ear, he may kill the aggressor with impunity. Father Laury, chancellor of the University of Gratz, teaches that it is right to kill a defamer who threatens to expose one's crime.—Austin's History, p. 12.

Several Jesuit writers say that to put heretics to death is not only lawful but glorious.—Dr. R. F. Burns, *Presbyterian*, April 24, 1889.

7th. The teaching of the Jesuits in regard to breaches of the seventh commandment are too dreadful to be set forth in public. The confessional has well been called "the slaughterhouse of conscience," and has often blighted the purity, peace and happiness of family life. As the distinguished Kirwan, of New York, stood in the historic chapel in Rome, and gazed on twenty cardinals, draped in full canonicals, an Italian whispered in his ear, "It is amazing to me how these men keep the form of devotion in the presence of one another. Some of them are the greatest debauchees in Rome. I have mingled with them. I have heard wicked and loose young men talk in my day, but the most loose and lewd conversation I have ever heard in my life was from these men."

8th. According to the Jesuit code of morality, stealing is no sin. God declares, "Thou shalt not steal." Lactantius, the Jesuit, gives Him the lie by saying, "It is lawful to steal in necessity." Tambourin, on the Decalogue, says, "A man is not bound to restore what he has stolen, whatever may be the total amount." Servants are directed to pilfer from their master if they think they do not receive enough wages. These instructions are contrary to the teaching of God's Word, which enjoins, "Exhort servants to be obedient to their masters, not purloining, but showing all fidelity." Again, a Jesuit of distinction says, "It is lawful for a man to use false weights, and if he be charged with it he may deny it by making use of equivocal expressions when he is interrogated before a judge." One of their own servants, John D'Alba, at Clermont, when brought before a judge for stealing from them, defended it by an appeal to the Jesuit writings. The judge would not listen to the plea, but pronounced the following sentence: "The prisoner cannot be acquitted by the Jesuit authors, for their doctrine is sinful, pernicious and contrary to all laws, natural, Divine and human, confounding all honesty, and authorizing domestic unfaithfulness and fraud. It is therefore ordered that D'Alba should be whipped at the gate of the monastery by the common executioner; and at the same time and place all the writings of the Jesuits upon the subject of theft shall be burned."—Dr. R. F. Burns, in *Presbyterian*, May 11, 1889.

9th.—The ninth commandment is in the like manner trampled on by the Jesuits. An oath has no obligation. Perjury of the basest description is openly countenanced. The Jesuit Sanchez teaches, "A man may swear that he never did such a thing, though he actually did it, meaning within himself that he did not do it on a certain day, or before he was born, or understanding any other circumstance. And this is very convenient in many cases and quite innocent." The consequence is that wherever this crooked system exists, a man cannot depend on his neighbor. A universal suspicion is created, bribery, corruption and deceit endanger the safety and honour of society.

There is nothing that arrests the attention of travellers more than the thorough want of truthfulness and honesty in European countries trodden beneath the hoof of this priestly despotism.

10th. The Secret Instructions of the Jesuits display their greedy, grasping, covetous spirit, in opposition to the tenth commandment. Though taking a vow of poverty, they constitute one of the richest corporations in the world, and they stop at nothing in order to increase their revenue. Their Secret Instructions give very crafty directions how to gain over wealthy widows and young women, so as to get their wealth for the Jesuits, and thus increase their power; also to become confessors to kings and statesmen, to secure their influence for the Romish Church; also how they may bring under their influence wealthy patients, when reason is reeling, when the mind is weak and wandering, and when the soul flutters on the confines of both worlds. This is also well portrayed in the "Wandering Jew." Jesuitism has been the chief support of the Inquisition, which has cruelly persecuted and slain millions of the devoted servants of the Lord Jesus, because they would not bow to Rome nor worship the great whore of Babylon.

These are only a few of the many cases of their most dangerous principles, which undermine the foundations of all morality, and endanger the very existence of Scriptural Christianity, and, if successful, would establish a system the most diabolical ever invented by Satan; a system of spiritual tyranny subversive of all that is pure and noble and good among mankind.

Surely, then, it must be the duty of all true Christians and patriots to do all they can to prevent the establishment of such a system in our beloved Canada.

Obituary.

MR. ALEXANDER LEASK, an elder in the congregation of Wick, passed peacefully into eternal rest on February 4th. Mr. Leask was born in Banffshire, Scotland. His parents were godly, and originally intended him for the ministry, but when he was fourteen years of age they came to Canada, and preparation for the ministry was abandoned. On reaching manhood Mr. Leask settled in Brock, on the farm on which he resided until his death. During the long period of forty-five years, he was closely identified with all that concerns the well-being of the community in which he lived. Through his father's and his own efforts a congregation was formed at Wick, and land given for a church and manse. For thirty-seven years he was an elder in the congregation, during which time he was also session clerk, Sabbath school superintendent and treasurer; he was ever conscientious and faithful in the discharge of duty; of a retiring disposition he never sought public notice, but when required his wisdom and experience were freely given, and his judgment once expressed was seldom disputed. Very few ministers or laymen had a fuller or more accurate knowledge of the English Bible, very few could equal him in prayer. Strong intelligence, conscientiousness and zeal characterized all he did. As a profound Christian he was regular in attendance on the public ordinances, was liberal to a fault and loyal to the truth. A kind parent, a good neighbor, a faithful friend, he will be long remembered. The death of Mr. Leask was made doubly sad by the fact that within a few hours from the time he died his amiable wife joined him across the river. She was ill when her husband died, and on hearing of his death had no desire to survive him, and soon she too passed quietly and trustfully away. During forty-four years she had been his partner in many joys and many sorrows, always bright, hopeful, courageous and resourceful, and when Jehovah changed his countenance and sent him away, she too said farewell and fled away into eternity full of gladness and blessed hope. They were "lovely and pleasant in their lives, and in their death they were not divided." The funeral, which was very large, was conducted most impressively by the Rev. J. M. Cameron, assisted by the Rev. W. G. Hanna, P. A. McLeod and G. McKay. The church was tastefully

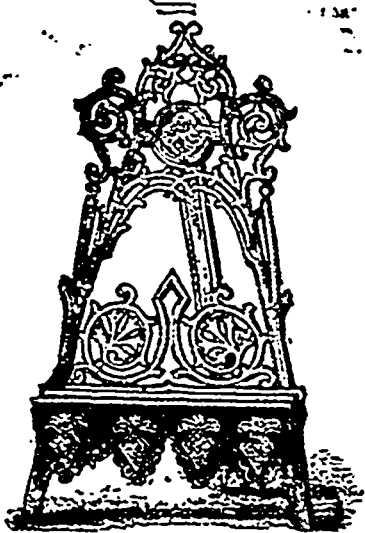
draped and many were the tears. Perhaps the most touching scene of all was to see the Sabbath school scholars march past the coffins in solemn procession, many of them weeping as they took a last look at their departed leader. "Blessed are the dead who die in the Lord." After the service the procession moved to the cemetery where the bodies were laid in the same grave to await the resurrection of the just. Would that the Church had an army of elders such as Alexander Leask was.

THENZ died, at her late residence, Bracebridge Road, Ont., Mrs. Mary McCullough-Watson, widow of the late James Watson, formerly of Toronto. She had been suffering only a few days from influenza, and though cut down so suddenly, she was able to give to her sorrowing children her assurance of her Saviour's love, and her hope and certainty of a glorious resurrection. Descended as she was from true and faithful Covenantant ancestry, she, through a long and devout life, cherished her inherited Covenantant principles of a rare and noble intellect, and a true and tender loving heart. No poor, needy, troubled, or a stranger ever went away unaided from her door. Though her charities were countless, they were unknown save to those who received them. She was, in her young life, a valued member of the Secession Church, of Belfast, Ireland, her pastor there being the late Rev. Dr. James Bryce, D.D. In Canada she was an esteemed member of West Presbyterian church, Toronto. She was the mother of ten children, only four of whom survive her. Our loss is her gain. "Then she saw through a glass darkly, but now she sees face to face."—*Com.*

JAMES THOMPSON.—Yes; that was his name. Everybody in Cardinal knew it and dearly loved the man who bore it. Indeed it falls to the lot of few to be so universally loved. The Presbyterians of Cardinal had good cause to love him. They chose him their elder in 1876. They looked upon him with pride. They knew that even the enemies of the Gospel were forced to recognize him as a consistent Christian. It was with alarm they noticed his failing health. Speedily and calmly the end came—came as he entered the Communion Sabbath, Feb. 10th. The session and congregation missed him for the first time from the Lord's table in 20 years. It was a charming morning. The sun shone in matchless beauty across the St. Lawrence and over the snow-clad fields. But nothing could cheer the hearts of those who sat at the communion that day. The Sabbath school which he superintended for 30 years was thrown into confusion by the news of his death. The funeral, which was conducted by the Rev. Geo. MacArthur, pastor of the deceased, was largely attended. Mr. MacRibbon of Millbank, Mr. Stuart of Prescott, and Mr. Macalister of Iroquois were present and took part in the service. The pastor preached a touching sermon from Heb. 6, 12. "Followers of them who through faith and patience inherit the promise." The remains of Mr. Thompson were laid in the vault at Cardinal. And now he is missed—missed in the session as a wise counsellor, missed in his office as treasurer, which office he filled with the greatest satisfaction for a period of about 15 years, missed in the entire community. But where he will be most missed is in the beautiful home on the bank of the St. Lawrence which he established about 40 years ago. He was a thorough gentleman. Although always true to his convictions he never offended those who differed from him. No one ever thought of doubting his word. He hated gossip. His words were pure. He was a commissioner to the General Assembly at Brantford and St. John, N.B. Mr. Thompson was born at Glentaner, near Aboyne, Scotland, in the year 1822. In his 22nd year he emigrated to Canada, landing at Cardinal at the time of the construction of the Williamsburg canal. Here he went into business and took a deep interest in all that pertained to the welfare of the place. He was first a true Christian, next a staunch Presbyterian but not a bigot. He leaves a widow, two daughters, and three sons to mourn his loss.—*Com.*

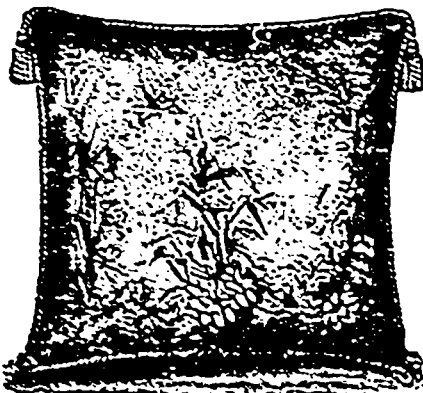


FANCY WORK



Scrap Basket.

Scrap Lampbracket.
MATERIAL for the lampbracket is brass rod. Cut the rod the desired size, have the ends finished, then stamped for the embroidery on the right side. The outlines for the embroidery are picked with a coarse needle, and double lines of gold cord are sewn on in various stitches, with brown silk. The space between the lines is filled up with the same silk in point-stitch. The upper part of the work is put in chain-stitch of blue silk. Another design is made of pink, with the pattern stamped on the wrong side and stitched, so that the chain-stitch comes on the right side. Use E sewing silk, and let the colors be neutral tints to dark red pink.



Adjustable Book Cover.

PILE material for the pillow is of cotton. Fill the pillow with curled hair, well pulled apart. The cover is worked in of (A), and embroidered to Kransquon style. The design can be readily traced in various ways to get the colors the right. Our design represents it of light blue felt. The ground, worked in shaded olive; the rose shaded pink. The two flowers, forget-me-not blue and the blue, white, spotted with orange. The decorative work is done in shade trading colors.



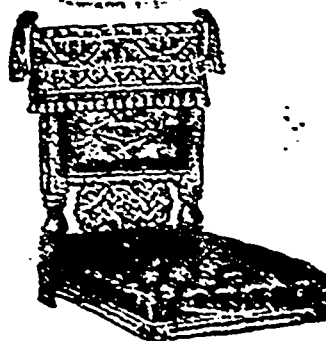
Work Bag.

THE lower part of the bag is made of ecru cotton covered with satin, and a spray of flowers painted in water color on one side, while on the other work the initials or monogram. The bag is a straight piece of pink or violet, drawn up at the top with a cord and tassel. Sew the bag part very firmly to the lower portion, and finish at each end with large silk pompoms with tassels. The handles are of satin ribbon with a quilting of the same fastened through the center.



Wall Basket.

FOR the cover cut a piece of velvet or satin the required size. The edges are neatly and tightly turned and cut, as shown in the design; the edges are feather-stitched or done by machine to please the fancy; eyelet-holes are made and a ribbon passed through and tied to hold the cover in position. On the outside of cover, work imitation of hinges in cross-stitch, and in the middle of the upper side a monogram. A cover made in this way of gray flax, for school-books, will be found very convenient. By making the cover after this design, it is adjustable for all sizes of books, and preserves them greatly from the moisture of the hands, while being read.



Wall Pocket.

THIS design represented is made of a buckram border and fringe, worked over the pattern with colored wool worked. Take a piece of the fringe, measure it round the top of the chair to get the right length, then work the pattern over with wool, and when finished, press with an iron on the wrong side. Next, line the strip with some material that will not scratch the wood-work, fold it together with the right side in, and overhand the edges together, then turn, sew a cord across the top above the seam in, and finish the ends with tassels.

THE basket is an ordinary wicker one lined with satin jean. The outside is covered plain with dark red satin. On two sides are painted or embroidered a spray of flowers. Around the top, up one side, and at the bottom, is a loose puffing of olive colored plush ornamented with variegated tassels.



Cabinet or Desk Panels.

VERY pretty ideas for painting panels. Mark out on old gold colored satin the size of panel and oval, and paint a face in the center, surrounded it with a wreath of variegated wild briar leaves and black berries straying up the panel; or another design is composed of two shaded purple lines crossing each other with leaves, and a straggling spray of small convolvulus leaves clinging about the stalk. For a dining-room fresh clusters of cherries of different degrees of ripeness, on a thick stalk, with blossoms, birds and leaves, look well. A most effective and also simple way is in arabesque work. There are two kinds, the wool and silk chenille, and the colors of both are beautiful. Part of the design is worked with the wool chenille, and the silk kind is added to, for effect and richness to the whole.



Chair-Back Cover.

SQUARE cushion, or a box with cushions on the cover, is needed as a foundation. For stuffing it is best to use straw.
 The top is covered with puffings of pink silk crossed by bands of embroidery (the same design of embroidery as used for the tablet book-covers will be found suitable). The sides of the cushion are ornamented with a double hem-plated puff of silk, plaited in clusters and plaited at the bottom. If the cushion is in the form of a box finish at the ends of the lid with a heavy silk cord, but if made in a square cushion, allow the bands of embroidery to continue down to the edge of the ruffle. This also answers for a handkerchief pocket.



Wall Pocket.

SET of card-board, one piece fastened by pressure in back (back), a half circle, fasteners (two flowers (bottom), and another piece cut by two or two inches (small). Cover the back and front with silk, or use silk cord, the bottom on both sides.

THE CHURCH ABROAD.

Rev. O. J. Cowan of Morebattle has gone to the South of France for two or three months to recruit his health.

Perth Presbytery approves of the notion of the town council for the closing of ice-cream and other shops on the Sabbath.

Sheriff Cowan has given notice of an overture in Paisley presbytery in favour of private administration of the Lord's Supper.

Rev. James Gilroy, M.A., B.D., has been appointed to the chair of Hebrew and Oriental languages in Aberdeen university. He is a native of that city and is thirty-five years of age.

The Presbytery of Raphoe, at its meeting held on the 12th ult., unanimously nominated the Rev. Dr. Buick for the Moderator, ship of the General Assembly, and the Rev. Matthew Neill of Sion, for the Moderatorship of Synod of Derry and Omagh.

We regret to announce the death of the Rev. John Monteith, senior minister of Donemana Presbyterian Church. He was ordained in Donemana 1833. In 1873, he resigned the active duties of the ministry. Mr. Monteith, owing to the state of his health, had resided for some years in Jersey, where he passed away at the ripe age of 86 years.

In the ballot for private members' bills Mr. Gilbert Beith is the only Scottish member who has secured a good place (eleventh), and he is expected to use the opportunity to push forward a Local Veto measure for Scotland.

Rev. G. Kilgour Green, M.A., Presbyterian church, Kendal, son of Rev. George G. Green, M.A., Glasgow, was married in Edinburgh recently to Miss Mary Letitia Manson, elder daughter of the late Rev. James Masson, M.A., Amoy, China.

The new church in Alexandra-parade, Glasgow, for Frederick-street congregation, was opened on 31st ult. by Rev. Dr. Oliver, moderator of synod, and the services on Sabbath were conducted by Rev. Fergus Ferguson, D.D., Rev. W. R. Thompson, B.D., and Rev. D. W. Forrest, M.A., The building, which is of red freestone, is in the Early English style, and seats 700.

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Imported Scotch Flanneling Wool, 20c lb., worth 30c.
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See review of this book in our issue of Feb. 21st.

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BY JOHN IMRIE, TORONTO, CANADA.
 Tho' ithers tak' the easy road,
 Be yours in patience aye to plod,
 Trust less in man and mair in God,—
 Dae richt and daur the deil;
 Ne'er lippen to the tempter's snare,
 O' a' his wiles an' bribes beware,
 Wale oot your staps wi' muckle care,—
 Dae richt an' ye'll dae weel!

Let conscience clear as crystal shine,
 The "gowden rule" keep aye in min',
 An' roon your heart let love entwine,—
 An' ye'll aye happy feel;
 Ye'll fin' this aye the safest plan—
 Dae richt—an' aye the best ye can,
 God helps the honest upright man,—
 Dae richt an' ye'll dae weel!

Use weel the talents God has lent,
 Let ilka hour be wisely spent,
 In a' ye dae has guid intent,
 As up life's hill ye speil;
 An' tho' the way be steep an' bare,
 Aye onward press wi' faith an' prayer,
 Till aince you hear Our Faither there
 Say oot—"YE'VE DONE GY WEEL!"

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