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ANointed WITH FRESH OIL.

REV. J. A. R. DICKSON, B.D., PH.D., GALT, ONT.

THE Hebrew Psalmist in the delightful confidence of a sweet assurance, sings, "I shall be anointed with fresh oil." The anointing with oil was one of the expressions of affectionate respect payed to a guest at a feast. It was a welcome with honor. On one occasion our Lord being invited to eat with one Simon, a Pharisee, this token of regard was not given, and He did not suffer it to pass without rebuke. A heartless invitation to a social repast is a discourtesy and it may even be an insult. In the Shepherd Psalm the sweet singer of Israel rejoices in this blessed experience—"thou anointest my head with oil." In both instances we take the reference to be to spiritual experience. The outward act being employed as the symbol. What the anointing at the feast was to the body—refreshing, reinvigorating, resting the whole physical system, and imparting to it a feeling of relief and joy and strength—that, the spiritual anointing of the Holy Ghost is to the soul. It is a breath of new life. It revives the spirit and comforts the heart. It arms the nature with gracious energy. "Ointment and perfume rejoice the heart" Prov. xxvii. 9. There was an uplifting of the physical nature through the anointing of the body, and in like manner there is a spiritual uplifting and a spiritual enlargement through the anointing of the Holy Spirit. Our Lord's fitness for the work to which He was called was through the anointing of the Holy Ghost. "The Spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings, etc." And it was because of accord with the holy law in every respect that the stream of oil increased upon him; "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Hence, we have the remarkable note by Luke "And Jesus, being full of the Holy Ghost, returned from Jordan, and was led up by the Spirit into the wilderness." This stands at the opening of our Lord's public life, and it characterized the whole of it. He was evermore anointed with fresh oil. And this is what every one living the life of God, and especially every one who seeks to lead others to the knowledge of Christ needs—anointing with fresh oil. The oil of yesterday shall not serve for to-day. Fresh oil is required for to-day. And there is fresh oil in great plenty for every one to-day. The reason why we become so faint is that we have not got a fresh anointing. The reason why our work is so inefficient, so unproductive of the highest and best results is that we are not sufficiently careful to work under the inspiration and direction of the Spirit of God. We do not seek the anointing with fresh oil. We go a warfaring at our own charges.

To all who venture forth thus, there is but one result to be expected, it matters nothing what the talent, the education, the eloquence, the force may be,

there is, and can only be, failure: dismal and distressing failure. The battle is the Lord's. We so often forget that, and assume the whole responsibility ourselves. He has said, "the Lord fighteth for you," and yet we go as if we alone were in the field. Oh how much we need to be anointed with fresh oil! When by the grace of God we come to feel that, we shall wait on God for the bestowment of His Spirit. We shall ask for the promised Comforter in terms of God's own Word "If ye being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" Mark "Ask Him." This is a direction for all. Are you like the parched desert in heart? "Ask"! Are you mourning over your own emptiness? "Ask"! Are you in trouble because you see no fruit in your family, or in your class in Sunday School, or in your sphere of work? "Ask"! Are you anxious for a rich and wide-spread work of grace? "Ask"! To the Lord God himself for the anointing with fresh oil! And wait upon the Lord till it comes. The Rev. A. A. Bonar was once struck by the remark of one who visited him, who said, "O sir, get much for yourself, remember what you said about the rain coming first upon the mountain tops." He who would do much for others must be first anointed himself. First anointing then service. First fitness then work. God alone can gird us for the commission with which he entrusts us. One of Andrew A. Bonar's sayings was, "If we are filled with the Spirit, God will bless everything about us, the tones of our voice, even the putting out of our hand." And so we are told God used him. No one knew better how to speak "a word in season." Going up a stair in Grace street one day he met a lamplighter. "David," he said to him, "have you the inner light?" The question struck the man and was the means of blessing to him. Mr. Pennefather, whose name was long linked with the famous Mildmay Conferences, says truly "Prayer is the golden pipe through which the oil of the Holy Spirit flows into the Church." What can we do without prayer and the Spirit who comes in answer to prayer? Nothing of consequence. In the activities of a Spiritual life, the energy of the Holy Ghost is indispensable. Without Him we can do nothing. We are as other men. But anointed what cannot one do? Agnes Jones in the workhouse at Liverpool England, through the anointing became a ministering angel. Caroline Fry was an elect lady, wielding a pen that spake of the things belonging to the King with winning and persuasive force. Francis Ridley Havergal became one of the most potent spiritual energies of her time. Francis E. Willard the leader in a mighty movement of moral reform. F. E. Clark the originator of an organization which has blessed the Church of God with new hopes and helps. Mrs Margaret Bottomo the worker of transformation of ordinary women into Daughters of the King, who go forth "in his name" to do whatsoever the King saith unto them. And scores of others who seek to perform distinctive service according to their gifts differing according to the grace that is given to them.

No anointed soul ever works in vain. He is like the vine in his fruitage. Fragrant in his blossom, and plentiful and luscious in his fruit. A vision of bewitching beauty to the eye of every onlooker. A testimony to the uprightness and faithfulness of God.

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Toronto, April 18, 1895.

French Evangelization.

THE statement and appeal issued by the Executive of the Committee on French Evangelization has the true ring. The opening note of thankfulness and hopefulness is inspiring and is sustained by facts of a most encouraging character. It is most gratifying to read of successes in this needy field, where so much remains to be done and where every advance multiplies itself indefinitely. To uphold the Committee in its coveted work, to support its laudable efforts would, indeed, be a privilege highly to be considered. The nature of that work can be gathered from this description of it given by the zealous Principal of the Montreal College, Rev. Dr. MacVicar: "The mission day schools are a necessity in many places for our scattered French Protestants as well as a most effective means of evangelization. There is no attempt to conceal their missionary character. The reading of the Scriptures and the inculcation of the principles of the Gospel are an important part of the daily work, and yet one-half and more of the pupils attending them come from Roman Catholic homes. This is good evidence of their appreciation by the people and of a desire for something better than the public or parish school provides and all the more so because of the very unsuitable and inferior character of our buildings and equipment. In some places the numbers would be larger if the people were free. Not far from Quebec a school was opened last fall in the house of our Colporteur. The attendance of Roman Catholics very soon ran up to twenty-five. The private opposition of the priest availing nothing he declared from the altar that the sacraments of the Church would be withheld from all parents who sent their children to the heretic's school. This had its effect. 'What does he want?' asked a father of a family; 'he will not provide proper education for our children and will not permit us to send them where they can get it. Must our children be brought up in ignorance like the rest of us? Many of them are now running the streets and go to no school.' 'Some of those who have accepted the Gospel from me have asked me for any sake to not make it know so great is their fear of the priest in this place' says the Colporteur."

The statement by the Executive, as has been remarked, will be welcomed because of the good news it contains and because of the buoyancy of its spirit. In the work planned out for the summer the necessities of the wide, difficult field have been well thought over, and these can only be met by a liberal response by the contributing congregations. The response will be

liberal. The people will not fail in this respect, and we echo the hope of the Convener in leaving the matter confidently in the hands of the congregations.

"The Lord Reigneth."

Some years ago, after a violent storm in the Atlantic, in which our good vessel was badly pitched about, we remarked one young woman appear on deck, pale and weak, having been very ill. We asked her if she had been afraid. She replied that she had not been, for while the seas broke over the vessel, she remembered the text: "The Lord on high is mightier than the noise of many waters," and was comforted. "The Lord reigneth!" Let us not forget this. At present a dark cloud is in the horizon of our country—the Manitoba School Question. It threatens to disturb the harmony that has reigned among us, to set one portion of the people against another, and create a divided community. It is probable an appeal will be made to the people of the land in the matter. It behoves us to be calm, and trustful that when the time comes for us to give our vote upon this vital issue, we may be led to a right decision. It is not a time for words, but for faith, and prayer. Let our duty be first to God, and then to our country. Let us not fear the results. "The Lord reigneth."

W.F.M.S.—Annual Meeting.

This week we cordially welcome to the City of Toronto the large number of women who will be in attendance at the nineteenth Annual Meeting of the W.F.M.S. There is no organization, in this age of organizations, that has more fully justified its existence than this. Its phenomenal growth is not to be estimated in dollars and cents. By the distribution of literature, by quiet unobtrusive work and especially by united prayer both family and church have been inoculated with such a spirit of unselfishness as is felt in the destitute fields of the home land as well as in the regions beyond, where Christ's name has never been heard. In every Christian land, in all sections of the Christian Church is this powerful organization at work, and must be reckoned one of the principal factors in the great onward movement towards the world's evangelization. In our own Church this society was organized in 1877, nineteen years ago. In that year with 18 Auxiliaries, and 3 Mission Bands, they contributed \$1,005.39; ten years later, in 1887, they had 256 Auxiliaries, 76 Mission Bands, 20 Presbyterian Societies, and contributed \$18,581.00. We find that five years later, in 1894, there were 369 Auxiliaries, 228 Mission Bands, 25 Presbyterian Societies and that they contributed \$41,822.31. Such startling developments cannot be looked for in years to come simply because the number of Presbyteries and congregations is limited; yet there is much ground to conquer and we trust past successes will only stimulate to greater energy and that eventually in every congregation there will be a society formed in which all women who can possibly do so will take an active interest. That there should be occasional misunderstandings and that there should be a desire upon the part of persons specially interested in other schemes of the Church, to share in the results of the work of these women is not to be wondered at. But concentration is the secret of success, and that success elicits greater energy upon the part of others

whose sympathies move in different lines. We feel that it would be a mistake for the W.F.M.S. to abandon the position first taken, namely to confine themselves to the giving of the Gospel to women and children in foreign lands. We join with all friends of the movement in the hope that this meeting will be the most helpful and hopeful in the Society's history.

Foreign Missions Funds.

Will you allow me to draw the attention of the Church to the fact that the estimates adopted by the General Assembly for this year are \$76,300.00 from congregations and \$41,654.00 from the W.F.M.S. That is simply for the maintenance of the work already undertaken and does not provide for the sending out of any of the eight or ten approved candidates, who are eager to go. Of the \$76,300 expected from congregations only \$53,000 have yet come to hand. We are so far \$23,000 behind the present requirements of the work. It is hoped that this will not be forgotten in the presence of other urgent appeals. Shall we take the responsibility of saying "No" to the men who are asking to be sent and to the pleadings of our missionaries in behalf of the millions perishing before their eyes?
R. P. MacKAY.

Self-denial for Missions.

The General Assembly of the American Church, recommended at its last meeting a *Week of Prayer*, for missions, to be associated with a *Week of Self-denial*. Their resolution is in the following terms: "That God's people be more instant and earnest in prayer for missions, and that the week beginning April 7th 1895, be designated as a special season of prayer for Foreign Missions, to be observed in the closet, in the family and in the usual public and social religious services of our churches and missionary societies, and that it be also affectionately urged upon our people to mingle Self-denial with their prayers, and if it be convenient to present the fruits of this special Self-denial as an offering to the Lord on Sabbath, April 14th 1895."

The "Week of Self-denial" is a recent development, which has already resulted in such offerings, as show the latent possibilities of the church. In some cases many thousands of dollars have been realized by the Self-denial of one week on the part of not the wealthy, but the comparatively poor; and moreover, this Self-denial is exercised, chiefly, if not altogether in matters that are not absolutely necessary to the happiness of life. If so much can be done in one week, in this way, what might not be done in the whole year if the effort were continuous?

Unquestionably the effort would be continuous if Christian people were awake to their responsibilities. Could we but see the hopeless condition of the millions, who are seeking help from gods of their own making, Self-denial would be not the exception but the rule. There would not then be any hesitation as to the appointment of young men who are offering to go and tell these suffering, perishing millions of the God who loves them and the Saviour who died to redeem them. Nay, more, if we but know our own opportunity, the promise made to such as give a cup of cold water in His name the disappointments and vain regrets of the Day of retribution, we would need no call to a week of Self-denial. The sole ambition, the united effort of the

church would then be the publication of the Gospel, throughout the world with the least possible delay.

The week of Self-denial, is a good thing, as is also the week of prayer. It will help to lead up to the standard of living taught by Him, who said "He that loseth his life for my sake and the Gospels shall save it." Would it not be well for our own General Assembly to move in the same direction? In the meantime let each adopt the principle and both Home and Foreign Missions will be amply provided for.

A Correction. In our last issue among the items of church news it was stated that the Rev. Wm. Burns had received \$50 for the Jewish Missions. It should have been stated that this amount was received by the Rev. Dr. Reid and not by Mr. Burns.

Home Mission Committee. Rev. Dr. Cochrane has received in aid of Home Mission Fund:—Sherwood Free Church, Paisley Scotland, £100; McCheyne Memorial Church, Dundee, £36; New College Missionary Society, Edinburgh, £50; Kelinside Free Church, Glasgow, £10. 17. 8.

On Behalf of Children. The Children's Aid Society of Toronto, of which Mr. J. K. Macdonald, is the president, has through the Secretary, made an appeal to Christian readers, for homes for little boys from two to seven years of age. The appeal will be found in the correspondence column, and ought to be perused by all interested in good work among the neglected young.

Mr. Gladstone and the Psalter. It is announced that Mr. Gladstone has issued a Psalter and Concordance, and it is said to be an admirable book. The Prayer-book version has been adopted and the psalms have been arranged according to subject matter. There are notes and comments and the arrangement keeps in view the devotional uses of the psalms, especially to aged persons and invalids. The Concordance was prepared fifty years ago so that the expremiers study of the Psalter has been a long one.

A Little Pious Fun The *Presbyterian*, Philadelphia, thus at the "Moderns," makes merry over the Higher Critics: "We are to have a 'Summer School of Theology.' It has been proposed by President Thwing, of Western Reserve University, and he is arranging the programme, and we suppose that he is selecting the teachers and lecturers, and it is already announced that Pricipal Fairbairn, of Oxford, will be the chief lecturer. A few of the names of those who will deliver lectures on special subjects are given. Judging from the past outgivings of these gentlemen, one may be expected to suggest that monism is the truest philosophy of the universe; another that the Ritschlien theology is the highest form of theology; and a third that the Mosaic authorship of the Pentateuch is a 'Rabinnic' tradition. The character of the teaching will be distinctly 'modern.'"

The most effective appeal for Christian gifts is the love of Christ. In giving, as in work, when the love of Christ constrains us we do great things. This may not, in a given case, secure as large gifts as some other appeals, but it roots itself in the heart, and grows up through the conscience into a life of greater liberality.
United Presbyterian.

CONGREGATIONAL SINGING.

Toronto has been described by Max O'Rell and other visitors as a "City of Churches," but Hamilton may legitimately claim a share in the title. Churches of one denomination or another are to be found on almost every street. Presbyterianism seems to find here a congenial atmosphere in which to flourish. This is not to be wondered at when we consider that the foundations of our faith were laid in the mountainous districts of Scotland and Switzerland. In the Southern district of the City which lies near the base of the Mountain, of which Hamiltonians are justly proud, there are three large Presbyterian Churches almost within the same block. Being a comparative stranger, I made careful enquiry regarding the churches which it would be advisable to visit, and was recommended to Knox Church as the most popular and largely attended, and Central Church as the most fashionable of the up-town places of worship. The former has already been noticed, and the latter will now form the subject of my weekly epistle. When I reached McNab street in my quest for Central Church I was somewhat at a loss to identify it in the group of churches which abound in this locality, and was obliged to test the resources of the "guid Scotch tongue" which is supposed to enable its possessor to find his way in any unknown locality. I enquired of a douce looking old gentleman whether he could direct me to Central Church, and after considering my question for a few seconds, he replied in broad Doric which had a hamely ring about it, "Ou aye, that'll be Maister Lyle's kirk; weel, thon's het." The "het" was a substantial looking structure of yellow brick, occupying a commanding site on the corner of McNab street. On entering I found several of the elders distributing communion cards and was informed that communion would be held during the latter part of the service. I was much disappointed on learning that Mr. J. E. P. Aldons, the organist and choir-master was prevented from being present by illness. Mr. Aldon is well known as one of the foremost musicians of Ontario; one who has done much for the advancement of musical culture, not only as a teacher, but as a writer on musical topics, and an essayist at conventions of his professional brethren among whom he is warmly esteemed. As director of a flourishing College of Music he is doing an excellent work in elevating the standard of musical taste in Hamilton. While awaiting the commencement of service, I picked up a copy of the church report for last year, and searched it for any references to Psalmody which it might contain. I found a list of names of the members of the Music Committee with their annual report which contained a very flattering reference to the excellent service which Mr. Aldons had rendered in improving the music of the church, but although the names of members of many societies connected with the church were given, I failed to find the membership of the choir mentioned among them.

The service commenced with an "Adagio" by Smart which was exceedingly well played by Miss Findlay who acted as deputy organist for the day. While this was being played the members of the choir quietly took their seats on the platform immediately in rear of the pulpit which was occupied by the pastor Rev. Dr. Samuel Lyle. In the opening prayer a blessing was asked on the solemn service of the day, after which the 100th Psalm was announced. I was pleased to observe that the tune was not played over until after the verses had been read. The singing of the choir afforded ample evidence of careful training, which was noticeable in the mastery of the details of expression, and blending of tone. The majority of the worshippers were compactly seated in the middle seats of the floor of the church, an arrangement well calculated to induce confidence and unanimity in singing. This led me to expect a good hearty expression of praise, especially, with a psalm and tune so universally

familiar as the one-hundredth, but I must confess to a feeling of disappointment. The singing of the choir was deserving of all praise, but many of the worshippers seemed to fail to realize that they were included among "All people that on earth do dwell," who are incited to "Sing to the Lord with cheerful voice." Some doubt exists as to the authorship of this favorite version of the 100th Psalm, which is the first British composition to which the tune Old 100th was united. It is supposed to be the work of William Kethe, a native of Scotland, who was in exile with Knox at Geneva in 1555. "He was one of the translators of the Geneva Bible, and twenty-five of his psalms were published in the old Psalter of 1561. In 1563 he was chaplain to the British forces at Havre, and afterwards Rector of Okeford in Dorset. This psalm is sometimes assigned to Hopkins, joint-editor with Sternhold of the first Metrical Psalter, but not on any good grounds. Of the sixty-two Psalms composed by Hopkins, the 100th is among them, but Hopkins' version is much inferior and shows him to be incapable of such a high-class production as this. The purity of rhythm, the simplicity of language, and the dignified music to which it is sung, have doubtless combined to increase its popularity. The tune commonly known as Old 100 takes rank in the highest class of music, and is therefore a fitting accompaniment to Kethe's grand version."

The reading of the first lesson from Matt. xxvi. 20, was freely interspersed with explanatory comments. Dr. Lyle made it perfectly clear that communicants go to the Lord's table on their own profession and by God's command. Woe unto the man, or the church which places any obstacle between the command and the communicant unless guilty of scandalous conduct. The lesson was followed by hymn 271 from the Hymnal of the U.P. Church of Scotland, which is in use in Central Church. This was very effectively sung by the choir, but the tune "Litany" which is a distinctly modern composition seemed to be unfamiliar to the congregation. During the offertory which followed, Dr. Garret's beautiful setting of "My God, and is Thy table spread" was sung by the choir. The soprano and contralto parts were heard to excellent advantage, but the tenors and basses were lacking in volume sufficient for a proper balance of parts. I learned that some of the younger male members of the choir had remained away, being non-communicants. The pastor is evidently a profound student of the various schools of religious thought. His sermon on Rom. viii. 10 was a scholarly composition, indicative of much careful study and research, and expressed in language of faultless phraseology. There were many excellent ideas contained in the discourse. The sermon was followed by paraphrase 35 sung to that grand old tune "Communion." This seemed to rouse the worshippers to a sense of the duty of actively participating in the service of praise which resulted in the heartiest expression of sacred song which was heard throughout the entire service. After this had been sung, the members of the choir joined the communicants in the body of the church and the communion of the Lord's Supper was observed. There is a simplicity and solemnity about this service as rendered in the Presbyterian Church which is very impressive. Two circumstances tended to interfere with the enjoyment of the solemn scene, and distract attention from the solemn rites connected with it. These were the noisy rumbling of trolley cars, outside and the irreverent giggling of some children in the gallery whose dress and general appearance indicated that they had come from homes in which better training should prevail. The concluding hymn was "Here, O, my Lord I see Thee face to face," which was fairly well taken up by the congregation and excellently sung by the choir. The choir sings with all the polish and finish of a well trained vocal society but it is to be regretted that the idea of music for the people should be substituted for the higher one of music by the people in a congregation capable of much better things.—TENTO.

THE HISTORIC ELDERSHIP.

By REV. THOMAS NATTRESS.

To speak of the Eldership of the Presbyterian Church as historic is only to state our belief in its authoritative existence and its function in the Church. Were the term historic always used, in speaking or writing of offices in the Church, to designate that which derives its authority from our Lord or from His apostles, this explanation might not be necessary; but inasmuch as it has been used more frequently to designate that which can only be shown to be a subsequent development in history, the explanation is deemed advisable.

Of the three orders of the Christian Ministry, the Eldership is the longest established. It may be that, because of modern usage, (rather would we say disuse and neglect,) it has become necessary to say the most in defence of the diaconate, although its institution is so plainly stated in the sixth chapter of the Acts of the Apostles, and the qualifications for the office so well defined there and in 1 Tim. 3, the Ministry of the Word and Doctrine, on the other hand, will be found to be the most difficult to differentiate. The reason for this latter fact it will be advantageous to state, for the stating of it will involve the closer defining of the several orders relatively. The apostles were at the first under the necessity of ministering in temporal affairs as well as in word and doctrine. They therefore ordained deacons to undertake the former duties that they might themselves be freer for the latter. But in directing the choice of men for this office they required not only that these should be men "not greedy of filthy lucre," (1 Tim. iii: 8), who would not yield to the seductions of their office in dispersing to the necessities of the poor, but also that they be "men of honest report, full of the Holy Ghost and wisdom," (Acts vi: 3). These, it will be noted, are qualifications exceedingly likely to render the possessor of them "apt to teach," (1 Tim. iii: 2). Accordingly we find Stephen, one of the seven deacons first chosen, preaching the Word of God and defending the doctrine so stoutly that he forfeits his life to the fury of the "stiff-necked and uncircumcised in heart," (Acts vi: 8 to ch. viii: 2). Teaching and preaching the Word was not the peculiar function of the office of the deacon, but this individual deacon had ability and the opportunity he is shown to have supplemented the work of the Apostles and Elders. The office of the deacon was one that was entirely new, as both the narrative in Acts will show and also the subsequent development of the office in point of importance. It was not so with the office of the Elder or Presbyter. Just as Christ Himself "taught in the synagogue and in the temple," (John xviii: 20.) So the synagogue government seems to have been recognized by the Apostles. This fact cannot be too carefully noted, for it is part of the history of the Eldership. Lightfoot, in his valuable work on The Christian Ministry, says: "The Christian congregations in Palestine long continued to be designated by this name (of synagogue,) though the term *ecclesia* took its place from the very first in heathen countries. With the synagogue itself, they would naturally, if not necessarily, adopt the normal government of a synagogue, and a body of Elders or Presbyters would be chosen to direct the religious worship, and partly also to watch over the temporal well-being of the society." Unlike the deacons, then, the Elders are introduced in the New Testament "without preface."

It is evident from the action of the several Apostles (and particularly of Paul,) in ordaining Elders in every city through which they passed on their missionary excursions, that they intended to ensure the preaching of the gospel in their absence and after they would have passed away. Paul and Barnabas "ordained them Elders in every church," (Acts xiv: 23.) Titus, by Paul's direction, ordained Elders "in every city" in Crete, (Titus i: 5.) The first thing Paul does on arriving in any place where Elders have already been ordained, as at Miletus (Acts xx: 17,) is to call these Elders together to consult and advise with them; and when again he contemplates his departure from them with the prospect of never returning, he exhorts them to "take heed . . . to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God," (Acts xx: 28.) The Apostles and Elders are associated together in deliberating upon matters of doctrine and practice, (Acts xv: 4-23.) But soon the twelve Apostles, and the Apostle to the Gentiles too, will be numbered with the dead.

We have as yet but two orders in the ministry, Elders or Presbyters and Deacons. We must inquire what the peculiar function of the Eldership is disclosed in Holy Writ to be. There is one passage of Scripture that defines with special clearness what this

was and is. "Let the Elders that rule well be counted worthy of double honor," (1 Tim. v: 17). Although to these words is added the further clause: "especially they who labor in the word and doctrine," it is abundantly evident that the particular reason for their being "worthy of double honor" is, that they "rule well." They are all the more worthy if, having performed the proper function of their office, they add to that the preaching of the Gospel, as Stephen a deacon, did. The office of the Elder, then, is that of ruling the congregation in spiritual things; and, secondarily, of ministering to them within the same sphere, (James v: 14). The Apostle Peter, addressing the Elders in the fifth chapter of his first epistle says: "feed the flock of God which is among you, taking the oversight thereof." And we have already found equivalent words in Acts xx: 28. Nor can too careful consideration be given to this matter of taking the oversight, (*ἐπισκοπεῖν*) for therein lies the solution of the whole question. The term is one of a more general character than the word "rule" (*προσθῆναι*) which is used in 1 Tim. v: 17, 1 Thess. v: 12, and in other passages, and which especially characterizes the office. It embraces both this duty and also that of "feeding the flock." Moreover, it declares emphatically the kinship that subsists between the three orders of the ministry, and more especially between this, the second order, and the first—that, viz., which is known to us as the Ministry of the Word. As the special office of the deacon was to minister to the necessities of the poor, and yet the deacon himself was to possess those qualities that would make him essentially a teacher; and as the special office of the Elder was to rule the congregation, yet he also was to be a qualified teacher of the word and doctrine; so also there was to be, in the economy of divine grace, another permanent order, the peculiar function of which should be the teaching or preaching of the Word of God and the Gospel of the Lord Jesus Christ, the appointed means of grace to all nations. The consideration of this order, its institution, development, and paramount importance, we will leave, perforce, to another time.

There is another fact to be reviewed in a study of the historic Eldership. It is this: "The Apostles do not appear to have ordained deacons in each city and place when first they founded the Church there, nor has the first order of the ministry an existence yet, as we have seen. They ordained Elders, however, in every church. The first order has no existence because there is no reason yet for its distinct existence, the Apostles themselves being the Preachers of the Word in every place. Nor, was the diaconate established in each particular place until the necessities of the infant Church demanded the division of labor. So at least we judge from the reason assigned in the Acts of the Apostles, for its institution, from the nature of the case, and from the absence of any mention of the order in such passages as Titus i: 5. The fact of the invariable ordination of Elders itself declares the importance of the Eldership; and the added fact that Elders were left in sole charge of the infant Churches in the absence of the Apostles declares, moreover, that that importance is fundamental. From the Eldership was to be developed the stated ministry, the third order to be established, although first in dignity and importance, during all subsequent time. The differentiation has already begun and was inherent in the office, a fact that is beautifully set forth by the authority already referred to. Lightfoot, in his Christian Ministry, (pp. 29, 30.) "With the growth of the Church," he says, "the visits of the Apostles and Evangelists to any individual community must have become less and less frequent, so that the burden of instruction would be gradually transferred from these missionary preachers to the local officers of the congregation. Hence St. Paul in two passages, where he gives directions relating to bishops or presbyters, (Elders) insists especially on the faculty of teaching as a qualification for the position. Yet even here this work seems to be regarded rather as incidental to than as inherent in the office. In the one epistle he directs that double honor shall be paid to those presbyters who have ruled well, but especially to such as labor in word and doctrine, as though one holding this office might decline the work of instruction. In the other, he closes the list of qualifications with the requirement that the bishop or presbyter (Elder) hold fast the faithful word in accordance with the apostolic teaching that he may be able both to exhort in the healthy doctrine and to confute gainsayers, alleging as a reason the pernicious activity and growing numbers of the false teachers. Nevertheless, there is no ground for supposing that the work of teaching and the work of governing pertained to separate members of the Presbyterial College. As each had his special gift, so would he devote himself more or less exclusively to the one or the other of these sacred functions."

We have italicized the words of the last sentence because they contain the whole story as in a nutshell.

AMHERSTBURG, April 4th, 1895.

MISSION FIELD.

Foreign Mission Page.

The ways of the Chinese are past finding out. The deception and trickery of officials as reported in our correspondence must of necessity chill all valor and patriotism. In one of the provinces nearly one half of the first draft of soldiers deserted before leaving the Capital. Meanwhile the commanders took pay for the whole number. At the same time the deserters who return home are enlisted in connection with a new draft. Thus the process of deceiving and being deceived goes on while the Japs are steadily advancing on Peking.—*Missionary Herald*.

The missionaries are frequently charged with not understanding the people with whom and for whom they are working. The phrase is often used, "You are a foreigner; how can you tell what is best for us?" The Chinese at Hong Kong during the plague said to the English soldiers who were cleansing their hands "Dirt may be bad for foreigners but it is necessary to the health of the Chinese!"—*Missionary Herald*.

It is said that when missionary effort began in the Sandwich Islands there were 130,000 natives and that now there are only 34,000. A Brooklyn lawyer who wishes to sneer at missions ascribes this state of affairs to missionaries and missionaries, sons and nephews, who he says practically govern the island. It would be as reasonable to say that the fire department was responsible for the fire that nearly destroyed Chicago, whilst in reality they did all they could to save the city. They who know what deteriorating influences followed the opening of the ports of Hawaii to foreign vessels subsequent to missionary occupation know to what cause to attribute this decrease in population. Ships of all nations visit these places and they are the temporary residence of unmarried traders, and at the height of the whaling season the number of transient seamen in the port of Honolulu equals half the population of the town. Diseases have been introduced which cut off multitudes and sapped the physical strength of the people. Were it not for the influence of missionaries and other good men the population would by this time be extinct.—*Missionary Herald*.

The authorities at Peking are using all means possible not to disturb our missionary work. Even the Emperor has issued two proclamations enjoining upon all officials complete protection to missionaries. In the recent celebration of the birthday of the Empress thirty soldiers were placed on guard around our mission chapel and premises. The sergeant in charge became interested in the gospel and expressed his purpose to become a Christian. A little later the Emperor ordered the mayor of the city to see that men of higher rank should be set to guard our mission premises. It is said that many of the people hardly dare lift their eyes to a foreigner for fear they will be immediately decapitated. And yet many of our missionaries would prefer to be left to themselves, having full confidence that the people are friendly to them. The people are greatly humiliated over their constant defeat and feel that the only improvement in their circumstances can come through a change in the dynasty.—*Missionary Herald*.

Missionary Consecration means, 1. Recognition that the Lord's command to go and make disciples of all nations applies to us. 2. To recognize that the Lord anoints for service—He breathes upon His disciples and bestows the Holy Ghost. 3. Accept the divinely appointed training for you, and remember that no two are alike. 4. Choose your occupation in life under His guidance—seek to be where He would place you. 5. Consecrate your property whether it be little or great to the Lord's service. 6. Seek daily to discharge the trust committed to you for that day.

The missionaries in Turkey are greatly troubled by the interruption of the mails. Papers ordered do not perhaps reach them twice in the year. So with letters and reports. The question is raised whether the American nation should not interfere to protect American missionaries against such treatment.

One hundred and twenty five thousand pounds sterling have been subscribed to the centenary fund of the London Missionary Society.

In Tokio, Japan, one hundred and twenty newspapers and magazines are published, and the Japanese *Morning News* has a

daily circulation of 110,000. There are no Sunday newspapers in Japan. It is to be hoped that western civilization will not introduce them.

Of the eleven millions of people in the Republic of Mexico, ten millions have probably never seen a Bible. So much for the Roman Catholic Church which claims to be the repository of all truth!

India is said to be the pilgrim country of the world, exceeding says the *London Times*, by one hundred fold, Mecca, Jerusalem and Rome. Every year the pilgrim routes are strewn with dead and dying. Pilgrim cities have been centres, whence the pilgrims have carried epidemics the length and breadth of the land. The Indian government in the interests of hygiene and humanity, is enforcing regulations by which these pilgrimages may be pursued in a sanitary manner.—*Woman's Friend*.

The number of women missionaries exceeds that of the men by one thousand.—*Woman's Friend*.

In the Canary Islands a whistling language is cultivated by which neighbors separated by unbridged ravines, may converse with each other across chasms.

The native Christian population in India increased between 1871 and 1881 by over 30 per cent., whilst the general population increased by less than 7 per cent. Between 1881 and 1891, the general increase was less than 10 per cent., whilst the Christian population increased 28 per cent. The Christian populations are communities bound by common interests, in a system where mutual aid protects against the mischances of life, and these communities are now practically administered by men of their own race.—*Missionary Record*.

Mr. Stenberg says in the *Jewish Herald*: "I was visiting Bristol, and at an hotel where the only visitors were two Jewish gentlemen and myself, one of them approached me and said, 'Excuse me, did I not see you last Friday at the synagogue?' I told him it must have been someone else for I was not in Bristol on Friday. At dinner our conversation turned on the Law of Moses and the various prohibitions about eating. 'You are eating *Trepha*,' I said, 'So are you' was his reply. 'Yes, but I believe not that which entereth into the mouth defileth a man, but that which comes out of it, I am a Christian Jew.' 'No matter, no matter you are a Jew born, and you cannot be anything else but a Jew.' 'I am a Jew believing in Jesus the Messiah.' 'Bah! how can you believe such a thing, he is the Tolah (hanged one).' 'Yes,' I said, 'the Tolah according to the Scriptures.' After dinner we sat down by the fireplace, he using strong language against Christ and Jews who became Christians. At last I said 'the best proof about the character of Christ is in the New Testament, and I notice in our rooms in this hotel there is a New Testament for use, I will go and fetch the book down. Now I will read to you what is generally called the Sermon on the Mount I read him aloud the v. of Matthew. My friend opened his eyes, he evidently became interested. I stopped, 'Read on, read on please,' he said, and I read him chapters v. vi. and vii. 'Now I said, 'What do you think of Christ's teaching?' I could see that the burning words made a deep impression on him. 'Do you know why Jews do not love Christ?' I said 'because they do not know Him, for to know Him is to love Him.' Ah! thank God the truth went to the soul and the lion became a lamb. 'I have a friend a very strict Jew' he said 'a Mr. L., and I see now all his dealings are like a Christian; here is my address in London come and see me and I will introduce you to him. I shall be home after the Passover for two months.' We shook hands warmly and our meeting may be made a blessing in ultimately winning him for the Messiah."

Letter from India.

CANADIAN MISSION COLLEGE, INDORE, March 6th, 1895.

MR. DEAR REVIEW,—There has come into my hands a copy of a publication of the Arya Samaj, or rather the Theosophical Society of India. In imitation of our Christian methods they have attempted the establishment of a Tract Society; Hindu Boys Association, etc., and they have published this monthly journal of which I have in my hands the first number. Here are one or two sentences from it:

"To be morally pure and spiritually great implies a higher state of existence which ought to be the aim of every living being.

Our ancestors were such: will you therefore sign on "A" or "B" or both, and send them to the secretary."

Under A are seven rules of which the seventh is, "I shall study our own religious books if time allows," and the other six rules are simply moral in their character.

Under B they promise to observe their old religious rites. In the introductory article we find the following:—

"It grieves my heart to see the young generation rising up like the young savage, ignorant of their splendid and ancestral literature and philosophies, falling through the sheer neglect, indifference and blindness of their elders, a prey to specious materialism or perverted by the clever arts of the missionary cause into utter religious scepticism."

Another sentence:—"I admire the courage of some of your club boys who have stood up for the ancient faith against the ridicule of the missionaries."

"Again it is a matter of great regret that our country is so much overrun by the preacher of alien systems of religious doctrines and our countrymen are becoming perverted everyday, at least in their thoughts and ideas by alien systems of philosophies, when our own systems are being neglected mercilessly by a universal hatred towards them as full of superstitious views and unscientific principles.

"This apathy towards our philosophical system is no doubt owing to our country being ruled by foreigners whose alien and unscientific religious doctrines are being universally adopted by ignorant and easygoing persons who have not the power of diving deep into the mysteries of our own philosophy. I am of opinion that if they can once have a look into its unexplored wealth they will no longer praise and admire comparatively an insane and unsound thought of the philosophers of the west whose works are generally of lengthy discussions on merely trivial matters, and who have shewn their utter ignorance of matters spiritual by declaring mind and soul to be one and the same thing.

"It is perhaps not known to many that the Aryan Rishis of old are still living in their physical bodies and are influencing the minds of the modern Indian Yogees by an unknown and wonderful means."

The young men of Maschalipattan resolve to form themselves into an association because "their hearts were full of grief that their time-honored religion was needlessly reviled and slandered by the local Christian community."

These words may be of interest to the friends at Home as showing at least that Christianity has at last aroused to active opposition those who so long in professed contempt of the influence and power Christianity ignored it. Enquiry is of necessity forced upon numbers that a few years ago accepted unquestioningly the dictates of their religious teachers, and we know that all that is needed is honest enquiry to expose and to overthrow that religion that has so long ruled in this land. The appeal is now made largely to the Vedas but only because they are so largely unknown. They can no more stand the light of investigation than the Puranas. The absurdly filthy and degrading stories of their licentious drunken gods can never be excused or tolerated because of the few moral precepts found occasionally in them or the philosophical covering that is thrown around them.

It is not worth while noticing the statements made in this and other periodicals that are now covering this land. The leaders recognize the danger of their old faith and know what its overthrow means to them. The great mass of priests with their fat livings will have to seek for some other more difficult means of subsistence. The Brahmanical claims will of necessity be ignored. The Brahmanical and national pride therefore combine to uphold the system, and hence desperate efforts are being made to counteract the influence of the Christian missionaries. Their methods are in harmony with their past training in too many cases, but in spite of all their misrepresentations the result is that they are stirring up enquiry; bringing to light that which will not stand the light and so hastening the very end that they are seeking to avert.

As I to-day hear the filthy, disgusting songs and see the shameless, open, gross sensuality of the "Holi" it is hard for me to understand the brazen-faced impudence of those Hindoos who in Christian lands dare to palm off as Hinduism a product of their own imagination and the influence of Christianity, and it is almost as hard to understand how those who know and value Christian purity can be found to give the system any encouragement whatever. The "Holi" is a part of Hinduism directly encouraged by

their so-called sacred books and religious teachers, and no amount of philosophical casuistry can make it anything else. That, on the other hand taught by the Hindu apologists at the Parliament of Religions and elsewhere is not Hinduism either as practised to-day by the people or as described in their sacred books.

Only to-day some Hindoos from Holkar College asked the loan of my Magic Lantern slides, that they may get up some entertainments in the city so interesting that they may draw from the filthy scenes of the streets some of the city boys during the worst days of the "Holi"—Hindoos actually trying to save their companions from the degrading influences of Hinduism! Can we do less? The day is coming when its gods will be as much an object of derision as are to-day those of Greece and Rome. And even today in the face of the bold misrepresentations of it all lovers of truth and purity must speak out clearly that those who do not know may at least be led to enquire lest they be found in their ignorance to encourage that which their heart loathes. Let all true Christians have a care how they countenance those pious deceivers from Hindustan.

Yours faithfully,
J. WILKIE.

Wreck of Presbyterian Church, Suva, Fiji.

The first Sunday of 1895 promised to be one of the happiest in the history of the Church in Suva. At the morning service an exceptionally large number of new members, mostly young people, were admitted to communion. Everything connected with the service went well. At the close some of us were chatting about the state of things now compared with what they were seven years ago. Then there were about a dozen members, and £300 debt. Now the debt is paid off and there are fifty-six members. Little did we think that we had held our last service in the church.

There was a strong breeze in the morning, but the glass was not low, and no one suspected a hurricane, but in the afternoon during Sunday school the wind and rain increased to such an extent that we began to feel uneasy. Still the glass was not low. As the Sunday school prizes were to be given out many parents and friends were present. All got drenched going home.

By the time for evening service it was evident that we were going to have a storm. Only one person ventured out, and he lived just over the way. The wind steadily increased, but even at bed-time the glass indicated nothing very serious, so we turned in, but the noise was so great that sleep was out of the question. About midnight Mr. Duncan, who is staying with me in the manse, got up and had a look at the glass. It had gone down with a run. He came and roused me and we got on our clothes and prepared for the worst. Soon the house began to shake. The dining-room wall was assuming concave and convex shapes with alarming rapidity. One of the bedrooms looked as if it would go bodily. The galvanized iron on the roof was beginning to flap, a sure sign of the beginning of the end.

Every time we tapped the aneroid it went down till at last it reached 28.20. We felt sure the manse was going, and looked round for what we could save. I secured a Bible and some old sermons with which to make a fresh start, and had a last look at my library. We then put out the lights in case of fire when the house went over, and sat, each where he thought he was safest, waiting for the worst.

About half-past three, above all the din of the storm, a tremendous crash was heard, and we knew the church had gone. Mr. Duncan was one of the founders of the church. I have been minister for most of its history, so our feelings when we heard the crash need not be described. "And after the struggle we had to pay off the debt!" was all that was said.

At last the long-wished-for day began to dawn, and we could see how complete was the ruin. The church had not only fallen but was smashed to pieces. A large part of it was out on the road, and it was painfully evident that the building could not be put up again.

As day broke, the wind died away. We anxiously watched the glass, but it did not go up, so we knew we were in the centre of the hurricane, and that the wind would soon start with the same force from the opposite direction. We worked hard throwing ropes over the manse roof and tying down the verandah which was to be the next point of attack.

We had scarcely finished when about seven o'clock the wind set in, as we expected, from the N.W. We had done our best and could do no more, so we patiently waited the result. There was this comfort; we knew that, being in the centre, we would get the worst over at once, and the force of the wind would gradually diminish just as it had gradually increased during the previous half of the storm. If the manse stood another hour we knew it would outlast the storm. After a little suspense our minds were set at rest. The manse and what belongings we had were safe.

During the day we heard that the only church that escaped was the Roman Catholic one. The public-houses too were all left uninjured. Many private houses were blown down, some people having to spend the whole night in the open air. The town looks as if it had been in possession of the victorious Japs for a few days. We expect when we get in reports from the country, to find that it will take the colony some years to recover from the effects of this blow.

WILLIAM GARDNER.

The Manse, Suva, Fiji.

KNOX CHURCH JUBILEE.

The Social Re-Union a Great Success—Large Number of Old Members and Friends Foregather—Historical Sketch by Mr. William Galbraith—Addresses by Several Clergymen.

The success which attended the semi-centennial celebration of Knox church, Toronto, was only what was expected. Indeed, the occasion was one which could not fail in interest, the position which Knox church occupies being in many respects unique. A perusal of the historical sketch prepared and read by Mr. William Galbraith will show the place which the congregation holds in the history of Presbyterianism in Upper Canada.

The committee in charge of the arrangements was composed of the following gentlemen: Messrs. Wm. Galbraith (chairman), S. H. Loughlin (secretary), Wm. Sutherland, W. Mortimer Clark, John Duncan, J. W. Craig, A. Harris, C. W. Thompson, and the pastor, Rev. Dr. Parsons.

As noticed last week, the celebration was begun by special services on Sabbath the 7th inst., when Rev. Dr. Fletcher, of Hamilton, and Rev. Wm. S. Ball, preached. It was continued on Thursday evening when a social re-union was held, and on Sabbath last when interesting services were conducted in the church by the pastor, Rev. Dr. Parsons, and by Rev. Prof. MacLaren, D.D., of Knox College, and a special Sabbath school service in the afternoon, conducted by former superintendents, and by Rev. Alex. Gilray, first missionary in Ducess street.

The social re-union on Thursday evening was a most pleasant function. From 6.30 to 8 tea was served in the spacious lecture-hall of the church, which was beautifully decorated with bunting, flowers and plants. Several hundreds of people attended. The ladies who presided at the tables were Mrs. H. M. Parsons, Mrs. W. Mortimer Clark, Mrs. McGaw, Mrs. John Burns, Mrs. R. Scott, Mrs. Sumnerville, Mrs. Wilkie, Mrs. McGregor, Mrs. Livingstone, Mrs. W. Duthie, Mrs. Knowles, Mrs. Moerschfelder, Mrs. D. Mackay, Mrs. Wm. Galbraith, Mrs. Winnett, Miss Craig, Mrs. John Wanless, Mrs. John Duncan, Mrs. Armstrong, and Miss Niven.

Mr. Hugh Miller, J.P., has in his possession, and exhibited it at the tea meeting, one of the tickets to the farewell gathering held on the occasion of the departure from Toronto of the late Rev. Andrew King. The following is a copy of the words printed on the ticket:—"Farewell party to the Rev. Andrew King, M.A., by the Free Presbyterian congregation of Toronto, at the City Hall, on Friday evening, 28th March, 1845, at seven o'clock."

PUBLIC MEETING IN THE CHURCH.

After tea a great public meeting was held in the church, beginning at eight o'clock. The chair was taken by Mr. Wm. Galbraith, and on the platform with him were Rev. Dr. Parsons, pastor of the church; Mr. Wm. Mortimer Clark, Rev. Robert Wallace, Rev. Prof. W. Gregg, Rev. Dr. Robertson, Rev. Wm. Burns, Mr. J. L. Blaikie, Rev. K. P. McKay, Rev. Dr. McLaren, Messrs. J. K. Macdonald, Hugh Miller, J.P., and others.

Among the many old members of the church present were noticed the following, many of whom are now in fellowship with other churches, owing to having moved up town:—Rev. Dr. Alex. Mackay, who joined in 1852; Rev. W. S. Ball, who joined in 1845; Miss Jane McArpin, 1859; Mr. and Mrs. Garrick, 1871; Mrs. Elliott, who joined in the first year of Dr. Burns' ministry; Mrs. D. Cowan, 1867; Mrs. John Harvie, 1853; Mr. George S. Spence, 1860; Mr. John Ferguson, 1852; Mr. Alex. Edgar, 1861; Mrs. Alex. Edgar, 1857; Rev. Thomas Fenwick, 1850; Mr. and Mrs. D. B. Cockburn, 1877; Mrs. John Shaw, 1854; Mrs. M. Shaw, 1857; Mr. J. Campbell, 1869; Mr. W. J. Stubbs, 1850; Mr. R. Nanser, 1874; Mr. David Gallit, 1865; Mr. John McFarlane, 1875; Mr. James Brown, 1860; Mr. and Mrs. Malcolm Gibbs, 1860; Mr. W. B. McMurrich, 1862; Mrs. W. B. McMurrich, 1866; Mr. and Mrs. E. J. Dignam, 1880; Mr. and Mrs. James Mitchell, 1874; Mrs. McCaffrey, 1849; Mr. George McMurrich, 1864; Mrs. George McMurrich, 1868; Mr. James Fleming, 1869. Others present were:—Mr. John Stalker and Miss Stalker, Mrs. J. Campbell and Miss Elith C. Campbell, Mrs. R. Westlake, Mrs. A. Cameron, Mr. and Mrs. D. Rose, Mr. John Wanless, jr., Mr. A. McKnight, Mrs. Cameron, Mr. and Mrs. John Inrie, Mrs. James Webster (Allendale), Mrs. Crowther, Mr. Henry Swan, Mr. and Mrs. W. Lawrence, Mr. J. K. Harris, Mr. James Macdonald, Mrs. Ball, Mr. J. R. Wanless, Mr. D. Urquhart, Mrs. T. C. Thomson, Miss A. Simpson, Mrs. Howe, Mrs. George McDonald, Miss Maggie Campbell, Miss Mary H. Stalker, Miss C. Inglis, Mr. and Mrs. Charles Ashley, Mr. J. Scott, jr., and Mrs. Sellers.

The proceedings began by the singing of that hymn so dear to all Scotch hearts, commencing with these words.

"O God of Bethel, by whose hand
Thy people still are led.

Rev. Dr. Parsons then read a portion of Scripture, and led in prayer.

THE SPEECHES.

The Chairman, in his opening address, referred to some of the things for which the congregation had such great cause to rejoice and be thankful. This was the jubilee of their church, and the fiftieth anniversary of the induction of their beloved pastor, Rev. Dr. Parsons. When Dr. Parsons first came among them he had not been long in the Presbyterian fold, but all could now testify to the fact that he was now a true blue Presbyterian. Through no fault of his own Dr. Parsons was not a Scotchman, but no doubt he now wished he was one. It was cause for great

thankfulness to see present so many of the old members who had for years been associated with them in Church work. For this they rejoiced and gave thanks, and they also were deeply thankful for the preservation of their church on the night of the recent fire.

Mr. W. Mortimer Clark then took the chair and Mr. Galbraith proceeded to read an historical sketch of the congregation. (It will be found in full on the next page.)

After Mr. Galbraith's paper was finished Mr. Mortimer Clark delivered a brief speech, speaking of the hallowed memories awakened by the gathering. He trusted that the congregation would be inspired to renewed efforts in the work of the Master.

Rev. Dr. Parsons then announced that Rev. Dr. Roid was to have read a paper on the reminiscences of the church, but was unable to be present on account of illness, and read a letter from that gentleman expressing regret. He also read a letter from Rev. A. H. Baldwin, of All Saints' Church, who always manifested the greatest interest in Knox Church, but who was unable to be present. Rev. Dr. Wallace gave a very interesting sketch of the life and labors of the late Rev. Dr. Burns. He spoke of him as a profound scholar, a man of deep religious feeling, most generous in all his ways, and filled with a burning zeal for the cause of Christ. He gave several incidents in the life of the late divine to show the characteristics of the first minister of Knox church.

Rev. Dr. Gregg, in a short address, referred to the great success of the Presbyterian body in Ontario since the formation of the first church in Toronto in 1820. At that time the population of the province was not more than 130,000, and of Toronto, 1,500. One Episcopal, one Methodist, and one Presbyterian church were all the places of worship in the Toronto of 1820. At that time in all of Ontario not more than seven Presbyterian ministers were engaged in work, and the Presbyterians barely numbered 85,000. When the late Rev. John Harris was ordained in Toronto it was almost impossible to get more than two other Presbyterian ministers to the place. These were the late Rev. Mr. Smart, of Brockville, and the late Rev. Mr. Jenkins, of Markham. When in 1845 the late Rev. Dr. Burns, of Paisley, Scotland, came to Toronto as the Free Church minister of Knox church, the population of the city had grown to 20,000, and that of the province to 700,000. The Presbyterians at that period numbered 136,000. The Free Church had 33 churches in Canada; the Established Church 54 churches; and the United Presbyterians 22 churches. None of these churches had a choir or organ, and no hymns were used in the services. The railway had not penetrated to Ontario, and the Presbyterian Churches of Canada had not then begun any mission work. It was not till 1851 that mission work in the West and North-west was undertaken, the first minister to go out in the work being the late Rev. Dr. Black. In numerical strength the Church of England stood first, the Methodists second, and the third place was occupied by the Presbyterians. To-day the Methodists were first, the Presbyterians second, and the Episcopalians third.

Rev. Dr. Robertson, whom the chairman described as the real bishop of the North-West, gave a characteristic address, dealing with the early mission work of the Presbyterian Church in Canada, showing how the Church prospered as she was zealous in mission work.

Rev. William Burns congratulated the congregation on the blessed record of the Church, and trusted the future might be even more successful.

Rev. R. P. MacKay, Messrs. J. L. Blaikie and Jas. Brown also spoke, the latter dealing with the work of the Session, and its influence on the Christian life of the Church.

Rev. Dr. Parsons on rising to speak was heartily welcomed, the large audience showing their esteem for him by prolonged applause. He spoke briefly and with great feeling of the many evidences of kindness and good-will shown towards him by the congregation, as a whole, and by the members individually. He rejoiced at the mutual good feeling and continued harmony existing in the Church, and for which they desired at all times to render thanks to the Divine Head of the Church.

After singing a hymn, Rev. Professor McLaren pronounced the benediction.

A copy of the *Banner* dated September 24th, 1847, now in the possession of Mr. John Duncan, 576 Ontario street, contains an interesting account of the laying of the corner-stone from which we take the following:—"Knox Church, in the City of Toronto, Canada West. This foundation stone was laid on 21st September 1847, in the cloventh year of the reign of Queen Victoria. The Right Hon. James, Earl of Elgin and Kincardine, Governor General of British North America, etc. etc. May Almighty God prosper the undertaking!

Office Bearers:—Rev. Robt. Burns, D.D., minister; James Harris, John Ross, Precentors; John McMurrich, Treasurer; John Shaw, Secretary. Besides these were inserted the names of the Elders and Trustees. Architect, William Thomas.

Dr. Burns in the course of his address to the assemblage said: "To the members of Knox church congregation the present meeting must be deeply interesting. You represent one of the oldest Christian societies in the city and province; and the union with another body three years ago formed a new era in your position and prospects. You discovered in the sentiments of the Free Church of Scotland views congenial with your own; and two bodies came together on common ground. Providence has smiled on your union and the conflagration which consumed your more humble edifice, seems to have cemented you together more strongly than before. We are about to lay the foundation corner-stone of a building which has attached to it the name of our renowned Reformer."

An Historical Sketch.

By WILLIAM GALBRAITH.

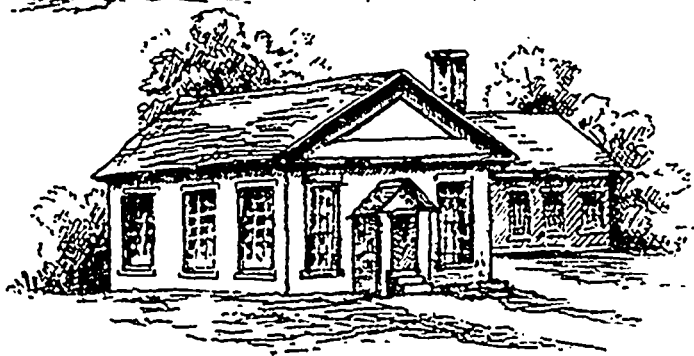
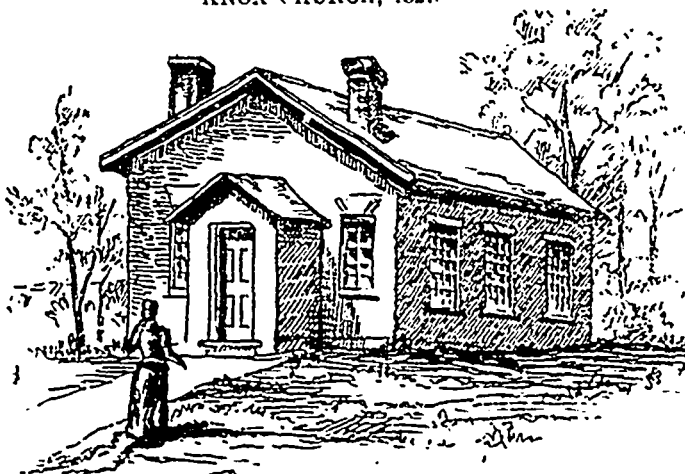
It is somewhat difficult after the lapse of so many years, and at this distance from the scene of its occurrence, to understand why the Disruption which took place in the Church of Scotland in the month of May, 1843, and which resulted in the formation and establishment of the Free Church of Scotland, should have been repeated in this new country the following year. Certain it is that the causes which led up to the Disruption did not exist in Canada. No doubt the sympathies of a large number of Presbyterians in this country were with their brethren in the old land and led them to follow their example, but, be that as it may, in 1844 a Disruption on a small scale as compared with that in Scotland, took place in Canada. Toronto, then, as now, being well to the front in every religious movement, taking the lead consequently a number of the members of St. Andrew's church, then in connection with the Church of Scotland, felt it to be their duty to come out from that connection and form a new congregation to be in connection with the Free Church of Scotland. Steps were at once taken to effect this object, but a proposition having meantime been made to them by the Presbyterian Church of York, a sort of independent Presbyterian Church, to which the late Rev. Jas. Harris had faithfully ministered for twenty-four years, and whose place of worship then occupied the site on which Knox church building now stands. A union was happily effected under the name of Knox church, of which Mr. Harris, although retired from active service as a pastor, continued a member and office-bearer until his death which took place in 1873.

The congregation thus formed in July 1844 set about getting a pastor, and their choice fell upon Rev. Dr. Burns, of Paisley, Scotland, one who had taken a most active part during the "Ten Year's Conflict" which culminated in the Disruption and who had visited this country, as a deputy from the Free Church in its interests and whose stirring addresses which are still remembered by some among us, no doubt, contributed largely to the same results here.

He accepted the call extended by the newly formed congregation and was inducted into the charge on May 23rd, 1845, exactly two years after the great event which took place in Scotland.

Between the time of its formation and the induction of Dr. Burns as pastor, the congregation had been ministered to by some distinguished men, among whom Rev. Alex. King, of Glasgow, Scotland, afterward Professor of Divinity at Halifax, N.S., deserves mention. Two years after the induction of Dr. Burns the church building was destroyed by fire. With characteristic energy and zeal, the congregation at once set about re-building, and in Sept. 1848 the present still handsome and substantial building was opened with appropriate services. The collections were large on the occasion of the opening of the handsome new church and among the contributions laid on the plate were a small gold ring and brooch, not of very great value but tending to show that somebody's heart was in the cause and led them to do what they could. These articles came into my possession as treasurer

KNOX CHURCH, 1821.



KNOX CHURCH, 1841, BURNED 1847.



REV. JAS. HARRIS.

of the congregation from 1868 to '76, and were handed over to my successor and are probably still in existence. Not much is on record regarding the congregation during Dr. Burns' pastorate, it seems to have gone on in quiet conservative way, undisturbed by questions about organs, hymns, higher criticism or any other innovations which some years later caused a stir.

In 1856 Dr. Burns resigned, having been appointed to a Professors chair in Knox College. Of his abundant and arduous labors in the cause of the church and college to which it may be truly said his whole life in Canada was devoted, it is not necessary here to treat as these have been well set forth in "Life and Times of Dr. Burns" published some years ago and which has been read by multitudes. Suffice it to say that his labors were not by any means confined to Knox church and congregation, but were freely given to the church as a whole and to the college as well. One can scarcely visit a district of Canada where he is not spoken of with the greatest respect and esteem for his work's sake.

The vacancy lasted for over two years. The congregation would have none but a minister from Scotland and after several calls had been given and declined success at length crowned their efforts. On September 16th 1858, the late highly esteemed Dr. Topp of Edinburgh was inducted pastor. The congregation flourished under his ministry which was characterized by great faithfulness and by rare good sense and sound judgment.

In 1867 the scriptural office of Deacon was revived in the congregation. So far as we are aware, no other Presbyterian congregation in Canada up to that time had deacons, an office which is by no means general in the Presbyterian Church of Canada to-day. Many still present with us will remember the stiff battles that were fought over this matter, and how in the end the pastor gained the victory without anybody having been badly hurt.

In 1871 the congregation undertook the erection of a mission chapel in Duchess street, where most excellent work has been done ever since. Nothing ever done by this congregation has been more blessed than the establishment and carrying on of Duchess street mission. It is still in a most prosperous condition and is carried on by a band of most faithful and efficient workers, whose labors are a blessing to many in the neighborhood.

In 1874 the present extension and commodious school buildings were erected at a cost of over \$17,000, a wonderful advance from the old basement of the church in which the Sabbath school and all other meetings were held up to that time.

Soon after this the organ question began to be agitated and to give trouble to many who looked upon all such innovations with grave suspicion as to their origin. The question was brought up and discussed at each annual meeting with varying results until in 1879 a substantial majority declared in favor of the introduction of an organ, however, before any steps were taken towards this end the pastor called the office-bearers together, and although quite

satisfied with the decision of the congregation, counselled delay for a short time longer, stating as a reason that a few respected members would be offended and further that in a short time there was every probability that there would be a new pastor either as colleague or successor, that no doubt the congregation would take a fresh start and become stronger and more flourishing than ever, then, said he, will be your time to introduce the organ and make any other changes that might be deemed desirable.

In view of what happened so soon afterwards, how like prophecy that proved, for in October of the same year, he was suddenly called to his reward, after 21 years most conscientious and faithful ministry in this congregation. He was revered and respected by the whole Church as well as by his own congregation and will be long remembered for his active exertions in promoting the unions of the various Presbyterian bodies throughout the Dominion, happily consummated in 1875 resulting in the strong and vigorous Presbyterian Church in Canada and of which Knox forms no unimportant member.

Within six months a call was extended to our present esteemed pastor, who was then in Buffalo, N. Y. He responded to the call and was inducted into the charge on April 15th, 1880. The congregation, which from various causes had become somewhat scattered, at once rallied and increased in numbers greatly, the church was full to overflowing, in 1881 the building inside was re-modelled and re-seated and an organ put in without a word of protest, and were the congregation to be asked to-day to vote, it is doubtful if even one person would be found who would say turn out the organ and let us go back to the old way of having the Precentor in the box under the pulpit, even old Conservative members who were at the time conscientiously opposed to the introduction and use of the organ have since declared that they would not now like to be without it.

Of the progress of the congregation since our present pastor came to us in 1880, now 15 years ago, you are all cognizant and it does not become us to say much seeing he is with us to-night, able and willing to do good work for the congregation and for the Master whom it is his delight to serve and honor.

The congregation has done much in the way of hiring and starting others in the city, notably West church and Charles St., now Westminster, both large and flourishing and its influence is felt all over the country and even in other lands.

In this short and imperfect sketch of Knox church, after fifty years, reference has been made chiefly to the material progress of the congregation, who can estimate the spiritual results or the value and importance to the community of the faithful preaching of the Gospel and witnessing for Christ on this ground for nearly three quarters of a century, for although this is the Semi-Centennial of the congregation under its present name, the Gospel has been proclaimed from this very site for over seventy-four years, a site granted free by the warm hearted generous do. or, the late Jesse Vetchum, a tablet commemorating whose noble gift is to be seen

in the front vestibule of the church, and which with others erected in the same place so narrowly escaped destruction in the late fire which so nearly destroyed the building on Sabbath morning, March 3rd, and which needs no description here. Many of us saw it and



REV. DR. TOPP.

will never forget the sight of the beautiful spire blazing up towards the heavens to which it had been silently pointing for nearly half a century. The Bell also, which in its sweet tones called us to the House of God will be heard no more, it having perished in the fire with the spire and tower. By God's good providence, this the oldest Presbyterian church in the city was saved from the destruction which threatened to lay it low. In this building some notable meetings have been held. Here, Mr. Moody of world-wide fame was first heard by many of us on his first visit to our city. Here, were also heard the first of the Pan-Presbyterian Council meetings and others of great importance. Many besides Knox congregation, since the fire have been giving thanks to God that our Church is still spared to us.

During the seventy-four years of which mention has been made, only four pastors have ministered here. No mean record, surely! And when we look back over all the way by which God has led His people here these many years, may we not close this sketch with the words of the 115th Psalm,

"The Lord of us hath mindful been
And He will bless us still."

A few facts regarding Mr. William Galbraith, writer of the preceding article, and an old office-bearer of Knox Church will be interesting to many of our readers. He was born in Dunbarton, Scotland, in 1832. His ancestors for several generations were millers, and he received his education in Renfrewshire at the Neilston parish



MR. WILLIAM GALBRAITH.



REV. WM. BURNS.

school. After a few years business training as a miller and grain-dealer with his father, he came to this country and city with his wife in 1856, entered the flour, grain and commission business of Mr. James Young and three years later formed a partnership with R. Swan, under the name of Swan and Galbraith. In 1865 Mr. Swan retired and Mr. Galbraith has ever since continued in the same business, and is known as a flour, grain and commission merchant far beyond his own immediate neighborhood. He was one of the originators of the Corn Exchange of this city and was on four different occasions its President and up to the time of its amalgamation with the Board of Trade of which he has been a member for a number of years, took a very active part in all that pertained to it. He was the first Vice-President of the amalgamated bodies, but retired at the end of his term. He has been Chairman of the Board of Arbitration for a number of years. He is Chairman of the flour section of the Board of Trade, and Treasurer of the Dominion Millers Association. He has been a member of St. Andrew's Society since 1857, and a member of Knox Presbyterian Church for the past thirty-eight years.



JESSE KETCHUM.

It is hardly possible to conclude the historic facts connected with Knox Church without reference to the goodly gift of the late Jesse Ketchum who gave the site and built the original church in the early seventies. He was born March 31st, 1782, in Spencer-town, Columbia County, New York. His mother died when he was six years of age and his father placed him with a tanner to learn the trade, where he remained until he was nineteen, at which time he left the country and settled in Toronto, C. W., then a small town known as "Little York." Having obtained possession of a tannery, he started in business for himself and there laid the foundation of his wealth and usefulness.

Mr. Ketchum was brought up a Presbyterian, but first united with the Church of England, that being the only Church in the place. In 1816 a Methodist Church was organized, and he left the Church of England to assist that. In the same year he set apart two acres of land for the site of a Presbyterian Church, on which he built a brick house, 50 by 30 feet, in which a church was organized in 1820, under the pastoral care of Rev. James Harris, who afterwards became his son-in-law. Such was the origin of the large and flourishing church in Toronto, known as "Knox Church." For some years he occupied a seat in the Canadian Parliament.

Mr. Ketchum removed to Buffalo in 1845. Here he united with the First Church. He purchased a lot on North street as the site of his private residence, and a lot on Delaware street which he afterwards presented to the Westminster Presbyterian Society, adding a gift of \$5,000, when the church was erected.

He was the owner of a large tract of land lying along what is now High street; and this and other real estate investments here and in Toronto, by the growth of these cities, in course of time, rendered him very wealthy, and permitted his early retirement from business.

For twenty years he pursued his quiet labors of Christian benevolence, occupying himself in the dispensation of his wealth in gifts and charities which must have aggregated an enormous sum. The public schools were a favorite object of his interest and affectionate care. Every child knew Father Ketchum. Annually he visited every one of the public schools, and bore with him gifts of books for every one, children and teachers alike.

In 1871 was founded the "Jesse Ketchum" Memorial Fund, by deed of trust executed September 7th by his executors, conveying

to the City of Buffalo the sum of \$10,000 as a perpetual memorial. Its object was to act as an incentive to diligent study and correct deportment, to promote culture of mind, morals and manners, and to aid in making worthy citizens of the rising generation. Medals, books and other prizes are distributed each year under this deed.

The crowning manifestation of his generosity in Buffalo was the donation of a very valuable tract of land, five acres in extent, occupying one of the most beautiful locations in the city, bounded by Jersey, Thirteenth, Fourteenth and York streets, for the site of the Normal School. This block of land was valued in 1867 at \$30,000.

Engaged in his visits to the schools, he became chilled while riding about the city, and after a week of gradual sinking, he died peacefully on Saturday, September 7th, 1867, in the eighty sixth year of his age.

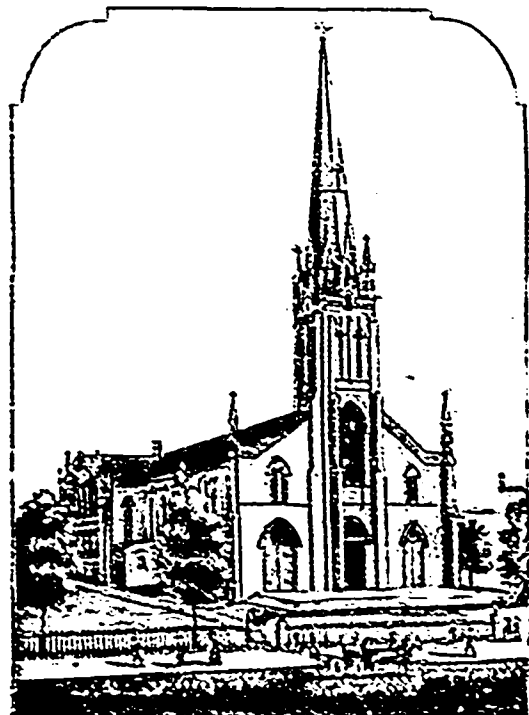
His funeral, which was held in the church, was attended by an immense concourse of people, many being unable to gain admittance. The Common Council attended in a body, as did the Principals of the public schools, and the children of Westminster Sunday-school. The public schools were closed that day in honor of his memory. His remains were borne to their last resting place in Forest Lawn.

SABBATH SERVICES.

The services on Sabbath last closed the jubilee ceremonies. In the morning there was a large attendance of Sabbath school pupils and their parents to witness the distribution of Bibles to children baptised in the church seven years ago. The Bibles are the gift of the Session, and were presented by the pastor, the Rev. Dr. Parsons. Thirty-three scholars were entitled to receive them, but only twenty-one were present. The books, which are handsome specimens of the printer's and binder's art, will be sent to those pupils who were absent, and thus one will go to British Columbia, another to Beckenham, England, and a third to the United States. The sermon was preached by Dr. Parsons, from Luke ii. 46, on the appropriate subject of our Saviour coming to the temple with His parents at the age of twelve. The discourse was impressive, and was listened to with attention by the children.

In the afternoon the church was again well filled, when the progress of the last half century of Sabbath-school work was commemorated by a review of the work done in that period. The Duchess street mission, an auxiliary to the church, was also present and made a good appearance.

The Rev. Alexander Gilray, of College St. Church, who had been the first missionary at Duchess St. school, gave a most interesting address, he said. "About twenty-two years ago the friends in Duchess St. Mission with their beloved pastor, Dr. Topp, asked me to become the missionary in their mission. Never shall I forget the sympathy shown to me by the workers in the mission and many in Knox church. Some of the workers I found there. First, there was Mr. Geo. Laidlaw, our superintendent, who was gentleness and fidelity combined. Next I mention Mr. James Livingstone of tender and sacred memory, he projected the service of praise. Words cannot give an adequate estimate of the worth of this sweet singer. How firm in purpose, he was too, for the honor of his Master. Two Elders of Knox church I found engaged in the young mission, Mr. James Bain, sr., and Ex-Ald. Carlyle. No missionary could wish for more loyal helpers than I found in these brethren. Their kindness was a constant sunshine. Nothing could discourage them. The windows were broken with stones



KNOX CHURCH, 1825.

but this was regarded as the best proof that good work was being accomplished.

Then there was a splendid staff of teachers. Some of them now fill important places in the Church in different parts of this land. Some have been called into the "nearer presence of the Lord," and some are here with their classes to-day. How delighted I am to see the superintendent, teachers and scholars of the mission of Knox church in which I had the honor to do my first work in this city. I must say I see improvement, yes, there has been progress. The work has been well maintained. Knox church has showed a good example at home in looking after a part of the city so needy. Is not this one of the reasons why, Mr. Chairman, your congregation has devised such liberal things for the Foreign Fields. Dr. Parsons, I, with the other speakers, do count it a precious opportunity you and your session have given us to be present to-day to see what the Lord hath wrought in your midst and to join in the prayer that your ministry, and the labors of the workers in this congregation may have more than ever the divine approval.

Then followed addresses from former superintendents of the Sabbath School. Mr. John L. Blaikie on rising said, "Many hallowed memories come over me as I stand here to-day. Thirty two years ago I became superintendent of Knox Church Sabbath School, and twenty-two years ago I retired from that position by reason of illness. You have now a beautiful Sabbath Schoolroom, light bright and comfortable. Long ago in my time we met in the basement, away downstairs, but I can tell you we had many a happy day there, and much earnest faithful work was done by a noble, devoted band of teachers. It is a great satisfaction to me to meet you on this happy occasion, when you are celebrating the fiftieth year of your history as Knox Church Sabbath School, and on looking over this large gathering I see two things that afford me uncommon pleasure, one is that I see quite a goodly number present who were teachers in the school when I was superintendent, and the other is, that many of those who are now teachers in the school were then scholars in the classes.

Your present superintendent Mr. James Knowles junior was then one of the scholars. Mr. R. Gourlay now superintendent of West Presbyterian Church was also a scholar here, and besides these others are now elders or office bearers in the Church doing service for our blessed Lord and Master.

I could recall by name a number of the Sabbath School Teachers when I was superintendent who are not here, having been called home and have passed the pearly gates into the Father's house above.

My dear boys and girls let me tell you that I once saw a boy with his ear pushed close to the keyhole of a door. How intently

he was listening trying to hear what was being said on the other side. It was a mean thing to do, but for all that he was an attentive and eager listener.

Now when superintendent in this school I had great delight in speaking to the scholars, and many of them were most attentive listeners, they not only listened but ran, and I shall tell you how. Your present superintendent and many of your teachers were both listeners and runners. They listened to God's voice when He said, Son, Daughter, "Give me your heart, open it to me and I will come in and make you strong and happy."

Then they ran but in doing so looked out for foot prints to follow. If you go out on a winter morning when snow has fallen, you can tell at once whether any person has been around, because if they have you can see footprints in the snow and these can easily be followed.

Now many of my old scholars listened to God's voice and obeyed. When Jesus said, "follow me," they ran after him, looking for his footsteps. Just read his life and teaching and His footsteps are easily seen. No one following these can ever lose their way or end in trouble. Let all the dear boys and girls before me be eager listeners to God's voice as they read the Holy Bible and attend to their teachers lessons, and God grant that we may all be among the happy throng of whom you often sing.

"Around the throne of God in Heaven,
Thousands of children stand,
Thousands whose sins are all forgiven,
A holy, happy band, Singing Glory, Glory, Glory."

Mr. William Mortimer Clark Q.C., said that he supposed even the youngest in the audience knew that the church bore the name of one of the great leaders of the Reformation, one of whom Milton said that he was a great man, the reformer of a nation, and on whom rested the spirit of Almighty God. In proceeding with the work of the Reformation his most anxious care was to provide for the education and godly upbringing of the young. He was practically the founder of the first system of national education, a system which differed from all others as its basis was the education of the pupils in the Word of God. So marked was the effect of this training that some time after a well-known writer tells us that if a blind man passed over the border into England, he would be conscious of the time when he crossed the line from the coarseness of the people in England where cursing and profanity prevailed. The Presbyterian Church had continued to manifest the same care for the education of the young and the meeting of the day he said was an indication of that interest. He was glad to think that the education in Knox Church School had always been based on the Holy Scriptures and the Westminster Catechism.

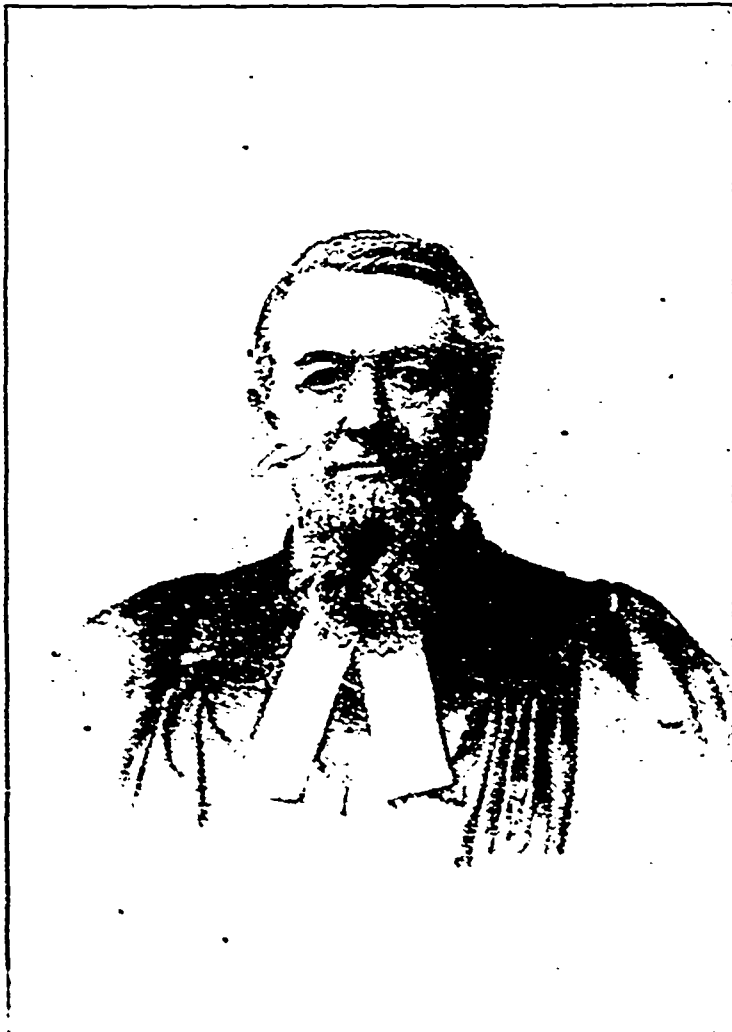
Possibly young people might think that the constant repetition of lessons was irksome. They must remember that the divine plan was line upon line, precept upon precept, and that young people as a distinguished French writer says, are like jars with long necks, into which if water is suddenly poured in a large quantity will receive little, and which require therefore to be slowly filled with small quantities. Mr. Clark urged the scholars to pay great attention to the systematic study of the great doctrines of the Word as systematized in the Catechism. They might think this a dry study but in after years they would value the knowledge then acquired as it would enable them more readily to discover and combat error when it appeared and would make them spiritually strong men and women, fit to continue in the church the work of those who preceded them.

W. B. McMurrich late superintendent of the school, spoke next. In the course of his remarks gave the scholars some reminiscences of his boyhood as a scholar, having gone there while his father, the Hon. John McMurrich, was superintendent, towards the end of the forties. He described the old-fashioned school in the basement with its classes and method of study and especially emphasizing the thoroughness with which the catechism was taught and the memorizing of the Psalms and Paraphrases, there being no hymns in those days. He also showed how the former pastors, Rev. Dr. Burns and others had paid particular stress to the knowledge of the children in the matter of the catechism during their pastoral visits from house to house and gave graphic descriptions of the methods then in use by the pastors of the Presbyterian Churches.

The vivid description of a visit paid by him to Lucerne and his trip further up the Righi during a thunder-storm seen from the top of the mountain, looking down into the Swiss valley surrounded by mountains with the storm going on below them and then clearing, gave him the opportunity of using it as an illustration of the pathway the children were traveling up the hill of life. He closed by urging the children to always have a goal in view in life, whether in the Sabbath-School or out of it and always to press upward and onward with steady perseverance.

Mr. George Laidlaw spoke briefly but earnestly of the work that had been done by the school in the past and the responsibility of those now in charge of the young souls who in a few years would fill the places of those who now addressed them.

A large congregation assembled in the evening, when the Rev. Prof MacLaren preached appropriately and earnestly from Deuteronomy ix. 9, which will be published in our next issue.



REV. HENRY M. PARSONS, D.D., PASTOR KNOX CHURCH

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON IV.—THE LORD'S SUPPER.—APRIL 28.

Mark. xiv. 12-26.

GOLDEN TEXT.—"This do in remembrance of Me."—Luke xxii. 19.

CENTRAL TRUTH.—Communion with Christ.

FINDING the Guest-chamber, 12-16.
FORETELLING the Betrayal, 17-21.
FOUNDING the Sacrament, 22-26.

TIME AND PLACE.—Thursday evening, April 6, A. D., 30. Evening of the 14th of Nisan. (Exod. xii. 6.) This last day of Christ's life occupies nearly one fourth of John's record of Christ's entire life, and about one-ninth of each of the other Gospels.

Note the following order of events in connection with the Passover Supper:

1. Preparation for the Passover (Mark xiv. 12-17, and comp. Mark xi. 1-16) from Bethany
2. Jesus and "the twelve" go from Bethany to the upper room in Jerusalem. (Mark xiv. 17.)
3. Strife for seats of honor. (John xiii. 2-20; Luke xxii. 24-30.)
4. Jesus washes the disciples feet. (John xiii. 1-20.)
5. The Passover begun. (Luke xxii. 14-18.)
6. Jesus declares his betrayer. (John xiii. 21-26.)
7. Jesus institutes His supper. (Luke xxii. 14-20.)
8. Jesus foretells their denials. (John xiii. 26-35.)
9. Jesus comforts His disciples and promises the Comforter. (John xiv. 1-31.)
10. Jesus declares Himself the true Vine. (John xv. 1-27, at the place, probably of the fourth cup.)
11. Jesus foretells the persecution of His Church, and again promises the Holy Spirit (John xvi. 1-33, the place of the fifth cup), and offers His High Priestly prayer. (John xvii. 1-26.)
12. The, sang a hymn, and went to the Mount of Olives, to Gethsemane. (Luke xxii. 29; Matt. xxvi. 30; Mark xiv. 32.)

First Bethany, then a chamber in Jerusalem. The Passover was appointed to be killed at the altar and eaten in Jerusalem. The Nation, at Passover, represented one family, united by one Sacrifice.

HARMONY.—Matt xxiv, Luke xxii, John xiii.

INTRODUCTORY.—After Christ's discourse on the Mount of Olives, partly recorded in last lesson, He went to Bethany. The Sanhedrin then took council as to how they might lay hold on Him, but decided it would be dangerous and unwise to make any attempt during the Feast, owing to the multitudes of people present. Following on this council, Judas bargained with the priests to sell his Master for the thirty pieces of silver. The events succeeding are noted briefly above.

FINDING THE GUEST-CHAMBER, v. 12-16.—We have in this first division of our lesson an incident which evidences the omniscience of Christ in much the same way as did the finding of the colt in the first lesson of the quarter. The commonplace methods by which the Master brings about his purposes, are richly suggestive to us of the sacredness and importance of the humblest duties and phases of our daily life when consecrated to His glory. The Feast of the Passover for which this preparation was being made, commemorated the deliverance of Israel through the Lamb from the angel of death. Its time of observance is the fairest of the year in Palestine; the fields are green with fresh verdure, and gemmed with innumerable flowers; the barley heads are bowed in anticipation of the sickle, and the paschal moon full orbed floods the evening landscape with silver light. Jerusalem during the sacred period is thronged with a multitude of devout Jews.

For the preparation of this last supper the Master chose those favored two in whom He seems to have reposed so much of His confidence. Peter and John (Luke xxi. 8.) Taking their Lord at His word the two went on to Jerusalem, and meeting a man bearing a pitcher of water accosted him in the manner they had been told; and they found all as He had said unto them. Here is a lesson we need to learn. How often when the Master gives specific injunctions, we alter some little detail to suit our own conception of what is probable or best, and things go wrong, the result is not what we hoped for, and we are disappointed and discouraged.

FORETELLING THE BETRAYAL, v. 17-21.—The sun was already sinking behind the hills that surround Jerusalem on the west, when Christ and His disciples descended the sloping pathway that led down the Mount of Olives, and across the valley to the holy city. The shadows of night must have darkened in by the time the little company had gathered in that upper room. A long table extended down its centre, at either end and along the side stretched lounges on which the twelve reclined, the Master in the midst, and John the loved disciple with head pillowed on His shoulder. On the table was the roasted passover lamb, the bitter herbs, and several cups containing a mixture of wine and water. Suddenly as they sat eating the Master broke the silence with those awful words of prophetic import, "One of you which eateth with me shall betray me." A tremor of horror must have thrilled through the little group, as with startled glance they questioned in quavering tones, "Is it I?" One alone questioned not. His face did not pale nor his hand tremble as with cool deliberation, hardened by long purposed crime, he went on with his meal. In answer to the sad but anxious enquiry of the others, and of John in particular, Christ replied, "He it is to whom I shall give a sop when I have dipped it," and dipping the bread in

some sauce on the table handed it to Judas. Then it was the betrayer spoke. With a coolness diabolical, he asked as he took the bread "Lord, is it I?" and the awful answer came, "Thou hast said. That thou doest, do quickly." (Matt. xxvi. 23-25, Jno. xiii. 26-30.) And Judas left the room to accomplish his purpose unhindered.

FOUNDING THE SACRAMENT, v. 22-26.—I think Judas left the upper room, in all probability, before the Master instituted that sweet memorial of His dying love that to this day is the most holy experience of every Christian. The last gathering over, that wonderful prayer of Jno. xvii. uttered, they sang an hymn and went out. What an out going. One had already gone forth to betray Him, another now went forth to deny Him, and all to forsake Him. He Himself went forth to die. He knew the coming dawn would bring a day of bitterest humiliation and agony; yet, having sung an hymn, He went voluntarily forth to meet it. Reader, it was love for you that moved His weary feet towards Gethsemane, it was love for you that caused Him to sweat great drops of blood, it was love for you that pierced those gentle hands and crowned that head all thoughtful of the good of others, with a wreath of thornes. What say you? Are you worth it? Forsake your selfishness, abandon all He hates, and show to-day your gratitude by full and free surrender to His will.

CHRISTIAN ENDEAVOR.

Communion with Christ.

First Day—With humility—Luke xviii : 9-14.

Second Day—With love—Mark xi : 20-26.

Third Day—With faith—Jas. v : 13-20.

Fourth Day—With earnestness—Luke xi : 5-13.

Fifth Day—With regularity—Pa. lv : 16-22.

Sixth Day—With others—Matt. xviii : 15-20.

Seventh Day—COMMUNION WITH CHRIST—John xiv : 18-23.

PRAYER MEETING TOPIC, April 28.—"COMMUNION WITH CHRIST,"

John xiv : 18-23. Prayer is a closing of the eyes on things seen, and opening them on things unseen. It is penitence vocal, faith making its profession, and love kindling into a flame. It is a heart brought to the altar, a flower opening to the benignant eye of heaven. It is a putting off the shoes at Horeb. It is a walk to Emmaus. It is to be present in the upper chamber, to sit quietly by the Saviour's side, lean the head on his bosom, and feel the beating of Immanuel's heart.—A. C. THOMSON, D. D.

Dwell much in the inner chamber, with the door shut,—shut in from men, shut up with God. It is there the Father waits you, it is there Jesus will teach you to pray. To be alone in secret with the Father,—this be your highest joy. To be assured the Father will openly reward the secret prayer, so that it cannot remain unblest,—this be your strength day by day. And to know that the Father knows that you need what you ask,—this be your liberty to bring every need, in the assurance that God will supply it according to His riches in glory in Christ Jesus. Many Christians cannot understand what is meant by the much prayer they sometimes hear spoken of; they can form no conception, nor do they feel the need of spending hours with God. But what the Master says, the experience of His people has confirmed; men of strong faith are men of much prayer.—REV. ANDREW MURRAY in "With Christ in the School of Prayer."

Prepare for Boston '95.

The coming Christian Endeavor Convention to be held in Boston, Mass., July 10-15, is arousing great enthusiasm not only in Boston and the United States, but throughout the civilized world. Already delegates are arranging to come to Boston from Australia, and prominent clergymen of Europe, who have been invited to address the Convention, have accepted, so that the Convention this year will be more international than any preceding Convention. There is talk of our English and Irish cousins chartering a steamer to come to Boston. An outline of the programme is as follows,—

Wednesday Morning—Trustees and officers of United Society meet at Hotel Brunswick for conference.

Wednesday Evening—Convention opens in fifteen or twenty of the largest churches.

Thursday Morning—First session in Mechanics' Building and two tents. Addresses of welcome. Secretary Baer's annual report. Presentation of State banners.

Thursday Afternoon—Denominational rallies in various churches.

Thursday Evening—Mechanics Building and two tents. Annual address of President Clark.

Friday Morning—Sessions in Mechanics Building and two tents.
Friday Afternoon—Committee conferences. State, territorial, and provincial union conference. Officers, and district secretaries conferences. Junior conferences.

Friday Evening—Sessions in Mechanics' Building and two tents.

Saturday Morning—Sessions in Mechanics' Building and two tents. Adjourn at 11.30 to march in a body to Boston Common, where Governor Greenhalge will give an address on good citizenship.

Saturday Afternoon—Junior rallies.

Saturday Evening—State receptions.

Monday Morning—Sessions in Mechanics' Building and two tents.

Monday Afternoon—Pilgrimages to historical spots, where lecturers will address the delegates.

Monday Evening—Convention sermons. Consecration meetings.

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. F. McKee, clerk of the Presbytery of Portage la Prairie, having accepted a call to Burnside, his address is now Burnside, Man.

The session of Central Presbyterian Church, Toronto, desire to place on record their grateful acknowledgement of the kind assistance and valuable services rendered to our mission on Elizabeth St., especially during the past six months, by Messrs. McNicol, Mitchell, Morrison, Monzie, Buchanan and others, students of Knox College. While we know they do not look for any reward save their Master's approval, yet we deem it a privilege to convey to them our heart-felt thanks for the willing and generous assistance they have given in this work, and we pray that the blessing of our heavenly Father may rest upon them who ever He may call them to labor. We further direct that a copy of this resolution be sent to each of those students named in it.

A *pro re nata* meeting of the Presbytery of Bruce was held in Glamis on April 3rd for the purpose of inducting Rev. Isaac Macdonald into that charge. Rev. George MacLennan, moderator of Presbytery, presided; Rev. James Stoven, of Tiverton, preached; Rev. John Anderson addressed the minister and Mr. MacLennan the congregation. Mr. Macdonald received a hearty welcome from the congregation at the church door. In the evening a tea meeting was held to welcome the newly inducted minister. Tea was served in the manse and addresses were delivered in the church by Rev. Messrs Stoven, Anderson and Macdonald, Mr. MacLennan being chairman. The meeting was a complete success. Rev. Mr. MacLennan the former moderator of session, was presented with a kindly worded address and an easy chair. A suitable reply was made. The settlement promises to be a very pleasant and auspicious one.

On Friday evening, the 5th inst., the Presbyterian congregation of Webbwood village gave a farewell social to Mr. Longheed, the student who has had charge of this mission during the winter; but who is returning to the Winnipeg college to complete his course of studies. Although he has been but a few months among us, yet he by his untiring energy and earnestness in the Master's cause and the great interest he has taken in our children, ever endeavoring to lead them to a knowledge of the Saviour, has endeared him alike to us all. A large number of the parents and children were present, the children taking advantage of the occasion to spend another hour with their friend. Speeches were delivered by several of the prominent members of the congregation, all expressing regret that the time had come for our missionary to leave us. Towards the last of the programme the chairman called Mr. Longheed to the front, when little Miss Marion Scott stepped forward, and on behalf of the Sabbath School children, read a kindly-worded address, in which they expressed their sorrow that their friend was going to leave them, and at the words "accept this token," little Miss Minnie Conroy presented him with a purse containing \$16.75. Mr. Longheed was taken thoroughly by surprise, but replied in a few well-chosen words, thanking the children for their appreciation of his work among them, and expressing the hope that should he not meet them again on earth, that he should meet them all in the better land, where parting is no more. Mr. Longheed preached his farewell sermon last night to a crowded house, and leaves to-day, the 6th inst., for Winnipeg, carrying with him the good wishes of all who know

him. God speed him in the good work in the prayer of the Webbwood congregation.

Presbytery of Peterborough.

THE Presbytery of Peterborough met in Port Hope. Mr. Laird, of Port Hope, was chosen moderator for six months. The consideration of a petition from Warsaw was deferred until next meeting of Presbytery. The difficulty between Bethesda and Alnwick, as to the proportion of stipend to be paid by each station has been overcome, and Mr. Ross remains as the pastor of the charge. Arrangements were made for the wiping out of all arrears of stipend due by the congregation of Springville to their late pastor. The remit of Assembly anent the appointment of a standing committee on missions to the Jews was approved of. The remit re the amalgamation of certain committees was approved of to the extent of recommending that those on the State of Religion, Sabbath Observance, and Systematic Beneficence be amalgamated, but that there be a separate committee on Temperance. The Rev. Dr. Gregg, of Knox College, Toronto, was nominated as Moderator of Assembly. The following ministers were appointed as delegates to the Assembly, viz., Anderson, MacWilliams, Oswald, Smith, Cattanach, McClelland and Johnston. The elders appointed were Messrs. Underwood, of Grafton; D. S. Hague, of Baltimore; G. Rutherford, of Castleton; A. J. Johnston, of Peterborough; R. Graham, of Lakefield; R. Tully, of Peterborough, and I. Craik, of Port Hope. Mr. W. H. Murray, barrister, Peterborough, made application to be received as a student in theology with a view to the ministry. A committee was appointed to consider the application and to confer with Mr. Murray. On the report of the committee the Presbytery agreed to recommend to the Assembly that "Mr. Murray be received as a first year student in theology, and that he be allowed to take two years extra-murally in theology." The application of Mr. Anderson to be allowed to retire from the active duties of the ministry was considered and the necessary steps taken in the case. An interesting report on statistics was presented. The Presbytery has now twenty-six pastoral charges. Five congregations were settled during the year—Havelock, Mill street, (Port Hope), Millbrook, Norwood and Lakefield—and two remain vacant—Omamee and Springville. One church and two manses were built during the year. The total membership under the charge of the Presbytery is 5,150. For Foreign Missions the congregations have contributed slightly less than the year before; but the W. F. M. S. has made a gain greater than this loss. The Augmentation Fund gains \$91 as compared with last year; the colleges gain to the extent of about \$60, but the Home Mission Fund comes short by about \$106. About \$140 more than last year have been raised for the Schemes of the Church as a whole. The next meeting of Presbytery was appointed to be held in St. Andrew's church, Peterborough, on the first Tuesday of July at 9 o'clock.

Presbytery of Truro.

THIS Presbytery met in conference on Temperance in the lecture room of St. Paul's church, on the evening of March 18th. The moderator, Rev. C. Mackay, presided and addresses were delivered by D. S. Fraser, A. L. Geggie and others.—The Presbytery met again in the same place on Tuesday morning. There was a large attendance of ministers and elders. The Rev. James Maclean reported from Upper Londonderry that he had declared the charge vacant. Mr. McNicol's name was removed from the Presbytery roll. It was agreed to make application for four student catechists for the summer,—one each for the three mission stations and a fourth to labour under the supervision of the Parrboro session. It was also agreed to apply particularly for Mr. W. H. Cratz to supply North River, and Mr. Melville Grant to supply Harmony. Application was made to the Augmentation Committee for a grant of \$150 for Coldstream and for \$100 for Brookfield. Application for Maclean and River Hebert was deferred, and Messrs. James

Maclean and H. K. Maclean were appointed a committee to visit the congregation. Commissioners were appointed to the General Assembly. The Rev. R. A. Falconer was nominated to the chair of the fourth professor in the Presbyterian College, Halifax, and Rev. James Robertson, D. D., was nominated moderator of the General Assembly. The Presbytery considered the reports of the General Assembly. It was agreed to disapprove of the proposed rule that graduating students and ministers received from other churches should give a year's service in the mission field before being eligible for a call, also of the proposal to appoint a committee of the General Assembly for the special oversight of work among the Jews, and also of the regulation obliging each minister on his ordination to connect himself with the Aged and Infirm Minister Fund. In regard to the overture proposing the amalgamation of the committees on the State of Religion, Sabbath Observance, Systematic Beneficence and Temperance—it was agreed to approve of the union of the first three. The attention of Presbytery was directed to the affliction which had fallen upon the family of Dr. McCulloch through the injury sustained by Mrs. McCulloch. A suitable resolution was adopted and a committee appointed to wait upon Dr. McCulloch assuring him of the sympathy of the Presbytery, and expressing the hope and prayer that Mrs. McCulloch might speedily be restored to active usefulness. Application was made on behalf of the Rev. J. D. McGillivray for leave to retire from the active work of the ministry. Other matters of ordinary routine were attended to and the Presbytery adjourned to meet in Brookfield, holding a conference on Sabbath Observance and the State of Religion on Monday evening, May 20th, and meeting for the transaction of ordinary business on the following morning at 9.30 o'clock.—J. H. CHASE, Clerk.

Presbytery of Calgary.

THE Presbytery of Calgary met in regular half-yearly session at Calgary. The Rev. David Spear, B.A., of Innisfail, was moderator. A very large representation was present, and the work of the court occupied three days. Dr. James Robertson, Superintendent of Missions, was chosen for the Moderatorship of ensuing General Assembly. The following commissioners to Assembly were also appointed: D. G. McQueen, B. A., Edmonton; Charles McKillop, B. A., Lethbridge; John Fernie, Laconbe; John P. Grant, Piacher Creek. Elders: Hon. E. H. Bronson, Ottawa; John Charlton, Lyndoch; Major James Walker, Calgary; John D. Higinbotham, Lethbridge. The following were chosen to represent the Presbytery at the Synod of B.C. in Nanaimo in May: Rev. J. O. Herdman, B.D., Calgary; E. G. Walker, B. A., Davisburg; J. A. Matheson, B.D., Dewdney. Resignations: Rev. Charles Stephen and Rev. J. A. Matheson, tendered resignations of their respective charges. A special committee of Presbytery was appointed to consider questions arising in connection with the same. The report of committee became the finding of Presbytery and was to this effect: "The Committee unanimously recommend, after careful deliberation, that Mr. Stephen be asked to withdraw his resignation and resume his work at Medicine Hat; that Mr. Matheson be asked meantime to lay his resignation on the table till September, in the hope that he may see his way clear to remain in the field at Dewdney." Reports were given of the conveners of the Presbytery's committees, duly considered and adopted, and the conveners thanked. Public meetings were held on Wednesday and Thursday evenings 6th and 7th March, the latter being under the auspices of the Y.P.S.C.E. The Rev. Alex. Forbes, B.D., of Aberdeen, Scotland, was ordained on March 6th, for Fort Saskatchewan field. Mr. G. S. Scott, according to deliverance of last General Assembly, was examined in second year's theological work. The examination was written, and embraced Systematic Theology, Hebrew, New Testament Greek, Church History and Introduction, prescribed by Dr. King, of Manitoba College. The result of the examination showed that

Mr. Scott had gained 67½ per cent in all subjects. Mr. Scott, Mr. J. S. Dobbin, Mr. J. S. Muldrow, were duly certified to Manitoba College. A recommendation to the Presbytery of Saugeen was granted in favor of Mr. George Scarr, student in theology. Mr. Peter NalSmith asked to be clothed with powers of an ordained missionary, and Presbytery will ask leave of Assembly to ordain him. The remits from General Assembly were considered, one of which has a direct bearing on our western mission work namely: that all graduating students and ministers received from other Churches be required to give at least one year's work in the mission field before being eligible for a call. The Presbytery heartily endorsed the remit. The Presbytery held a special conference on the State of Religion and Sabbath Observance. During the past half year there have been at work fourteen ordained men, six students, two catechists. New fields have been opened up at Penhold on the Calgary and Edmonton Railway and in the German settlement at Bever Hill near Edmonton. Grants were passed for new churches at Bowden and Red Deer. Claims for ensuing half year will be made for \$125 from Augmentation Fund, and \$3,640 from Home Mission Fund. The next meeting of Presbytery will be held at Edmonton, Alberta, on the 2nd day of September at 8 p.m.—CHARLES STEPHEN, Clerk.

Presbytery of Lunenburg and Sherburne.

THE Presbytery of Lunenburg and Sherburne met at Bridgewater. Mr. Leck having notified the clerk that he would not accept the call to Mount Stewart, P. E. I., the Presbytery approved of the clerk's action in cancelling the *pro re nata* meeting for dealing with this matter. The court also expressed its gratification with Mr. Leck's decision. The Presbytery agreed to ask the Augmentation Committee to grant \$250 to Lockport and \$150 to Mahone Bay for the coming year. The statistical report was presented by the clerk. This report was received and favorably commented on by the members. Owing to the other reports being incomplete their consideration was deferred to the next meeting of Presbytery. Mr. Leck was appointed convener of the Committee on Systematic Beneficence and Mr. McGillivray on Sabbath Observance. Application was made for a catechist to labour in Dayspring and Conqueral and the Clerk was instructed to secure information as to the needs and supply of the other vacant fields and report. The following were appointed commissioners to the General Assembly—ministers: Messrs. D. McGillivray and F. C. Simpson; elders, E. L. Nash and J. Levi Oxner.—J. Wm. CRAWFORD, Clerk.

Presbytery of Inverness.

THE Presbytery of Inverness met at Why-cocomagh. The following minute was adopted in reference to Rev. Alex. Grant's demission of the charge of E. Lake Ainslie, and his retirement from the active duties of the ministry:—"The Presbytery of Inverness, in accepting Mr. Grant's demission, cannot allow this opportunity to pass without entering on their minutes an expression of their high estimation of his services in Lake Ainslie during a pastorate of 23 years. Mr. Grant was educated in Scotland, at the F. C. College, Edinburgh, and for several years did valuable work in supplying congregations in his native land before coming to this country. He came to Nova Scotia at the invitation of the H. M. Board of the Presbyterian Church in the Lower Provinces, in 1871, and after supplying vacancies in C. B. for a few months was called to Lake Ainslie, where he continued his labors till December last, when he saw fit to demit his charge on account of age and infirmity. We always found Mr. Grant a valuable member of Presbytery, and ready to help in all church work. He was highly esteemed by his brethren in the ministry and much beloved by his congregation where his labors were much appreciated. It is our earnest hope and prayer that he may yet have many years of usefulness, and that, in the evening of his life, he may enjoy the constant presence of the Master, whom he

so faithfully served, during a long and arduous pastorate in the one field, for nearly 24 years." Rev. D. McDougall was appointed moderator of the session of Little Narrows. The application of the congregation of Mabou and Port Hood for \$125 from the Augmentation Fund, and that of Strathlorne for \$160, for the year beginning April 1st, 1895, were approved, and the Augmentation Committee asked to grant the amounts. Conveners of committees were instructed to forward their reports to the conveners of similar committees of the General Assembly. Arrangements were made to secure pulpit supply for the congregation of Why-cocomagh. In terms of the remit of the last General Assembly, the Presbytery recommended the amalgamation of the four committees at present existing on the State of Religion, Sabbath Observance, Systematic Beneficence, and Temperance. The Home Mission debt was considered. It was hoped that some collections would be made for that scheme before the end of April. Rev. D. McDougall and Mr. James McDonald, elder, West Bay, were appointed commissioners to the General Assembly, with Rev. D. McDonald and Mr. Alex. Campbell, elder, Strathlorne, as alternates. The Presbytery is to meet again in the village church, Why-cocomagh, on Tuesday, the 21st of May, at 10.30 a.m.—D. McDONALD, Clerk.

London Presbyterian Society.

THE eleventh annual meeting of the London Presbyterial and Mission bands of the W. F. M. S., was held in the First Presbyterian Church, London. The president, Mrs. Currie, Belmont, occupied the chair. The attendance of delegates was larger than usual, every society in the Presbyterial being represented. The Presbyterial Secretary, Miss Fraser, read the condensed reports which from all quarters were encouraging. The increase was five new auxiliaries and two Mission Bands during the year which was the largest ever recorded. Now we have 34 auxiliaries and 12 Mission Bands. We have helped to clothe the poor Indians by sending 2,200 lbs. of goods, which we hope has proved a blessing this severe winter. At the Regina School our contributions amount in cash to \$2,000.70, an increase of \$40 more than last year. We are pleased the increase in missions is increasing, as well as our contributions. The ladies who took part at the meetings were—Bible reading, Miss Little, Proof Line; prayer, McKenzie, London South, and the President's address; address of welcome, Mrs. Cameron, London; reply, Miss Murray, Alymer; minutes of the last meeting, previous year, by the secretary; condensed reports of the Auxiliaries, by Miss Fraser; reports of supplies, Miss Kessock, London; librarian report, Miss Kennedy, London; treasurer's report, Miss D. Thomson, London; adoption of reports moved by Mrs. Tait, of St. Thomas, seconded by Mrs. Talling, London; prayer dedicating the money, Mrs. Rogers, St. Catharines. The public meeting was a treat to all, Rev. J. Clark presiding. Those who took part were Rev. R. W. Ross, of Glencoe, who gave a pleasing address, and also our missionary, Rev. J. Goforth, China, Rev. J. Currie, Belmont, read the Presbyterial statements, and also Rev. Mr. Haig, of Hyde Park. Music was furnished which was pleasing to all: solo by Mr. E. Devlin, and also a solo by Miss Lillywhite. A business meeting was held from seven to eight o'clock, opened by prayer by Mrs. Reid, of London. An interesting paper, an account of a visit to Regina, by Mrs. McIntyre, Glencoe. Wednesday morning—by Bible reading, Mrs. Murray, London, prayer, Mrs. Sawers, Westminster, and election of officers. The following were elected—President, Mrs. Currie, Belmont; 1st vice, Mrs. Murray, London; 2nd vice, Mrs. McIntyre, Glencoe; 3rd vice, Mrs. Talling, London; 4th vice, Mrs. Clark, London; cor. secretary, Miss Fraser, London; rec. secretary, Miss Murray, Alymer; sec. of supplies, Miss Kessock, treasurer, Mrs. Thomson, librarian, Miss Kennedy, London. The closing meeting was on Wednesday afternoon when a very interesting address was given by Mrs. Goforth, of China, and one by Mrs. Roger, of St. Cathar-

ines, which brought our meeting to a close after prayer by the Presbyterial president.

Presbytery of Toronto.

THE Presbytery of Toronto held its regular monthly meeting on Tuesday, April 2nd, Mr. W. Bell, M. A., moderator. The Toronto branch of the W. F. M. S. reported, stating that there are in connection with the society 53 auxiliaries and 27 mission bands, with a membership of 2,570, and that the treasurer had received during the year the sum of \$5,718.02. The report was received, and the clerk was instructed to express the gratification of the Presbytery at the marked success of the work of the society. Fern Avenue congregation, cited to appear with respect to its amalgamation with certain members from Parkdale seeking organization as a congregation, reported at length setting forth that as amalgamation was an impracticable thing they be allowed to proceed with their work where they are now located. After hearing commissioners from the congregation in support of the reasons advanced the Presbytery by a unanimous vote decided that in view of all the circumstances of the case, and the requirements of the field it is inexpedient to proceed further in seeking to bring about an amalgamation of the Fern Avenue congregation and the petitioners. Presbytery then proceeded to deal with the matter of the organization of the petitioners from Parkdale who are seeking organization as a new congregation. After a lengthened consideration of the case the following was agreed upon: That a committee be appointed to organize the petitioners in Cowan Avenue church, Parkdale, as a congregation of the Presbyterian Church in Canada; that leave be granted them to meet in Cowan Avenue church for a period not exceeding two years; that while the permanent location of the church must be other than Cowan Avenue Methodist church, the question as to where such permanent location shall be for the present left in abeyance. Against this decision Mr. Hossack, on behalf of himself and the session of Parkdale Presbyterian church, entered his dissent, and gave notice of appeal to the Synod against the decision of Presbytery. Eleven members of Presbytery joined with Mr. Hossack in entering their dissent. Pending the appeal the petitioners were allowed to continue to meet in Cowan Avenue church, with services by members of Presbytery, in accordance with those supplied during the month of March. The report of the committee appointed to confer with certain members from the eastern suburbs of Toronto, in the vicinity of Kew Beach, who are seeking organization as a new congregation, recommended delay in granting organization. After hearing the reports from neighboring sessions it was agreed to allow their matter to lie on the table till the next regular meeting of Presbytery. At the evening sederunt it was agreed to apply for an increased grant of \$50 from the Augmentation Fund for the congregations of Hornby and Omagh, there being no manse available there. It was also agreed to apply for a grant of \$200 for Mt. Albert and Balantrao; and for a grant of \$250 to Fern Avenue, Toronto. Mr. Hossack gave notice on behalf of himself and session of appeal against any grant to Fern Avenue congregation. Mr. Match was appointed to represent this Presbytery on the General Assembly's Committee on Bills and Overtures. Messrs. Frazell and Gibson were appointed on the Synod's Committee on Bills and Overtures. The reports on Sabbath Schools and on Sabbath Observance were presented by Mr. Martin, and Mr. J. A. Turnbull respectively, and were received. An overture re the respective duties of sessions and of boards of managers, or deacons' courts was read and ordered to be printed in the minutes. It will be discussed at the next meeting of the Presbytery. The following students, having completed their theological curriculum and having appeared before a committee of Presbytery were on the report of that committee received, and it was agreed to make application on their behalf to the Synod of Toronto and Kingston at its next meeting for leave to take them on

public probationary trials for license, viz., Messrs. J. A. Crauston, E. A. Hendry, J. McNicoll, W. Graham, J. H. Borland, A. L. Budge, J. Bennett, J. C. Cameron, A. Edington, J. C. Foster, L. McLean, D. M. Martin, M. C. McLennan, T. D. McCullough, R. A. Mitchell, J. D. Morrison, W. S. Smith, S. Whaley, W. T. Hall, J. A. Blackenzie, J. Skene, J. McLean.—R. C. TIND, Clerk of Presbytery.

Montreal Woman's Missionary Society.

THE thirteenth annual meeting of this society was held on Tuesday, March 10th, in the lecture room of Crescent street church, and was in every way the most successful in the history of the organization. An unusually large number of delegates were present, all the arrangements were well carried out, and a spirit of thankfulness and enthusiasm pervaded each of the three sessions of the day.

At 10 a.m. the morning session was opened by the Vice-President Mrs. MacMaster, in the unavoidable absence of the President Mrs. Greor. An address of welcome was read by Mrs. Savage and replied to on behalf of delegates by Mrs. Hope, of Beechridge. The report of the Nominating Committee was read by Mrs. E. Scott and unanimously adopted, the officers for the coming year being—President, Mrs. G. A. Greer; vice-presidents, Mrs. MacMaster and Mrs. Paul; recording secretary, Miss S. J. MacMaster; corresponding secretary, Mrs. R. Campbell; treasurer, Miss MacIntosh; superintendent of French work, Mrs. R. P. Duclos; superintendent of home work, Mrs. Haldimand; superintendents of foreign work, Mrs. G. Scott and Mrs. Savage, with an executive consisting of the officers with representatives from auxiliaries. An interesting paper read by Mrs. J. E. Duclos, of Valleyfield, on home missions, brought the morning session to a close.

At 3 p.m., after the usual opening devotions conducted by Mrs. MacMaster and Miss McNaughton, the annual report was read by the recording secretary showing the year's work in a comprehensive manner. The usual difficulties surround the French Evangelization work carried on by Madam Côté,—boycotting and isolation were frequently the result of the making of converts from the Church of Rome. In connection with the society's city mission work, a suggestion was made that it is hoped may lead to something of a practical nature being done to clear our streets of idle men. Miss McSween reports many sad cases met with in the course of her duties as a missionary nurse.

The treasurer's statement which was presented by Miss MacIntosh was encouraging. The funds showed an increase of \$374 during the year; \$318 had been spent on foreign missions; \$495 on French missions; \$337 on home missions, leaving \$491 in the treasury with which to carry on the work during the summer.

A pleasing incident at this stage of the proceedings was the singing of a French hymn by a class of little girls from the French mission school at La Croix church, in the east end, under the management of Madame Duclos.

Mrs. Jeffrey, of Toronto, then brought greetings from the W. F. M. S. Western Section, expressed in the kindest words, and then gave a graphic account of her visit to the Indian schools and mission stations of the North-West last in company with Mrs. Harvie, showing the pressing need of more energetic efforts still on behalf of these heathen children of our own prairies. Miss Jamieson, of Neemuch, then spoke in her own admirable manner of the condition of the women of India, bringing out clearly several points not usually dwelt on by speakers on the subject, and asking for continued and earnest prayers on behalf of the work and the workers. After a bountiful tea provided by the ladies of Crescent street church the lecture hall was again crowded and earnest and eloquent addresses were delivered by Miss Jamieson, Mr. Amaron, Mr. Jamieson, and the Rev. Dr. Warden. The members of Presbytery were present in large numbers and expressed their appreciation of the work

of the society and of the evening meeting.—CON.

MANITOBA COLLEGE.

OPENING EXERCISES OF THE SUMMER SESSION.—ADDRESS AND LECTURE BY REV. PRINCIPAL KING, D.D.—WORK OF THE COMING SESSION.

MANITOBA College Convocation Hall was the scene of a very interesting gathering on the occasion of the opening of the college. A large number of friends of the college, besides the students, attended the opening of the work of a new session of the theological department, known as the summer session. Besides the Principal, Rev. Dr. Bryco, Rev. Prof. Hart, Rev. Prof. Baird and Rev. R. G. MacBeth, occupied seats on the platform. In the opening exercises of the meeting, Rev. Mr. MacBeth read a Scripture lesson and Rev. C. W. Gordon led in prayer.

The Principal welcomed those present at the beginning of the third summer session. The object of this session was well-known; it was designed to furnish the Church in its great and important mission field with a supply of laborers during that part of the year when the student laborers have returned to their respective colleges. Thus far the summer session had quite come up to any expectations that had been formed of it. Its success had been very largely due to the loyalty of the students who had been willing to take work in the mission field during the severe winter season and prosecute their studies here during the summer. They had been willing to secure what they believed to be the Church's interest, even at the expense of their own comfort. The college was not simply a theological college; there was a large and important part of the students—in numbers, indeed, the largest—connected with the arts work. This department had been in session since the first of September. The students enrolled during the present session, and in attendance during a larger or smaller part of the time, the most of them during the whole time—numbered 158; this was 13 more than the number of last year, and still more than in any previous year. Happily there had been very few changes to report in the staff. He had great pleasure to say that the college still continued to enjoy, and he hoped would long enjoy, the services of Professors Bryco and Hart (applause). The history of the college in this respect had been very exceptional; he could think of colleges not very much more than half its age that had changed their staff more than once in their brief history. Prof. Baird had also been able to assist in the arts work. Mr. Scott, teacher in philosophy and resident tutor, had now been for three years in the college; the principal regretted to say that he proposed to leave and prosecute his studies on the continent of Europe. He would be followed with the deepest interest. The place of Mr. Sanderson, tutor of mathematics, had been taken by Mr. James, from the University of Toronto; he had proved a very serviceable and agreeable co-laborer, and the Principal hoped that the results in May or the beginning of June would show that the students had co-operated with him, and were going to make a brilliant record. The services of Messrs. McArthur and Clarke, students, had also this year been used to a larger extent than before (loud applause). After this demonstration it was unnecessary to say that they had done exceedingly good service in their classes (applause). He had hoped there would have been university classes at least in science by this time, and that these colleges would not have been left to this date or much longer to continue to teach the whole of the departments of the arts work. The results had been disappointing in this respect; he did not blame any one for this; he believed it was in the hearts of the ministers of Manitoba to assist if they had had the funds, and public sentiment to back in appropriating funds for this purpose. Although there was no ground for blame, yet

there was ground for regret that the province did not find itself rich enough and having sufficient interest in education to assist in this important branch. It was too early to say what the financial position would be, but he trusted the record would not be broken, and that they would again find themselves without a deficit. It had needed a great deal of economy, and but for the handsome legacies of Messrs. Robinson and McLaren, they would have been unable to sustain, without debt, the increased staff. Friends in Ireland had continued to remember the college; and there was time enough yet to receive the usual donations from friends in Scotland. The monies given in this way this year were extremely important; if the college came out this year without a deficit it would be largely due to monies secured in Edinburgh and throughout Scotland by Mr. Gordon's efforts. The college was accustomed to have bequests made to it; and the record had been broken this year. It was known to some, if not to all, that one who had spent his life in teaching and had gathered a small fortune, Mr. Carswell, had, after making some small bequests, given the balance, some \$2,630, to the college, to encourage attainments in Greek and Hebrew exegesis. During the summer session Prof. Baird and himself (Principal King) expected to be assisted by Prof. Scrimger, of Montreal, and Prof. Ross—the latter during the second half of the term. They looked forward with a great deal of interest to a course of lectures by Prof. Orr, of Edinburgh, who had, not many years ago, been appointed to a chair, and had filled it to great satisfaction; he had also written a very able and readable book on theology. He had begun yesterday a course of lectures in Chicago; and when he had finished it was hoped he would come to Winnipeg. Not only the students but also others in the city would avail themselves of the opportunity to attend. They would miss the presence of their dear friend, Prof. Thomson. To those who had opportunities of seeing him closely his presence had been nothing during these years but a refreshment and a joy. It had pleased God to terminate his service in early life, but he left a record of earnest piety and devotion of all his gifts to the Lord; and his memory would be a benediction to those who were witnesses of his humble and beautiful life.

After this introduction Principal King proceeded to give his lecture on "The Atonement." He showed the importance of this subject to the very existence of the Church, and pointed out the tendency exemplified in many quarters, to misrepresent the doctrine, and misstate its true, Scriptural character, and to relegate it to a subordinate place or ignore it altogether. The doctrine of the Church, Protestant or Catholic, is that Jesus Christ in dying bore the penalty for sin and made an atonement for sin, "fully satisfied the justice of His Father, and that by the exercise of faith forgiveness is dispensed to sinners." By some this doctrine is simply passed over, allowed to remain out of sight, while their preaching is prominently, if not exclusively, ethical. Others, with great boldness, and perhaps more consistency, combat the doctrine. Objection is taken on general grounds. The expiation of sin by the sacrifice of Christ is pronounced inconsistent with the most primary notions of justice and dishonesty to the character of God. The lecturer spoke of the influences that had been at work bringing about this change of view. In part, at least, it was a reaction against a crude, coarse, almost commercial view of the atonement. Secondly, it was explained that by wide return to a historical Christ which is the most striking feature of the course of religious thought. These considerations failed to supply any adequate reason for the incarnation. The low ethical view of the atonement proceeds on a wrong, defective view of our fallen state. It is plainly inadequate to the necessities of the case. It is in direct antagonism to Scripture teaching. In support of this contention the lecturer quoted a number of Scripture passages.

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THE CHURCH ABROAD.

A Presbyterian ministers' club has been formed at Newcastle.

The death occurred in Edinburgh at the residence of her mother on 17th ult. of Mrs. Christina Welsh, widow of Rev. William Welsh, D.D., of Mossfennan, and eldest daughter of the late Rev. Thomas Guthrie, D.D.

Rev. A. Wallace Williamson sees many signs that the wave of negation is beginning to subside. Men are realizing that the church is not a mere society seeking for the truth, but a divine institution with the truth committed to it.

The young people of the English Presbyterian Church contributed £1,982 to missions during 1884, as compared with £1,950 contributed in 1893. Of this sum not less than £1,904 was designated for the church's foreign mission in China, which has evidently a strong hold upon the youth of the church.

At the annual meeting of the Glasgow Presbyterian Temperance Society both Principal Douglas and Principal Rainy declared against the municipalisation of the drink traffic. The latter said that local option would reveal the mind of the community, and it would be seen how far non-abstainers were prepared to go in the removal of temptation.

Rev. Prof. Cowan's first Baird lecture on the influence of the Scottish in Christendom was taken up chiefly with a narrative of the work of the early Scottish and Scotch-Irish missionaries. He quoted with approval the saying of Froede that except the Athenians and the Jews no people so few in number had made so deep an impress on history as the Scots; the statement of Montalembert that of the eight Anglo-Saxon kingdoms four were wholly and two partly christianised by Scottish missionaries; and the words of Lightfoot, that Augustine of Canterbury was the Apostle of Kent, but Aidan of Iona the apostle of England.

Prof. Storr, speaking at the annual meeting of the Glasgow Elders' association, expressed disapproval of the multiplication of *quoad sacra* churches, which he regards as often mere centres of congregationalism. He prefers that the parish church be exalted, and that halls be erected where population needs them, the work being overtaken by the minister and his assistants. With these views Prof. Robertson professed himself in agreement.

At a meeting held in London of Presbyterians who are opposed to the College being removed to Cambridge a representative Committee, of which Mr. H. M. Matheson was appointed, "to take steps to bring the gravity of the issues involved more prominently before the mind of the church."

At Berwick Presbytery on Tuesday March, 12th Mr. James Laing, of Etal Manor, stated that he had recovered possession of Etal Church and Manse, and that the Presbytery might again have the use of them, as had been the case, till of late, for two hundred years. The Presbytery thanked Mr. Laing, and instructed the session of Etal to take all necessary steps.

A largely attended meeting was held in Aberdeen under the Presidency of Lord Huntly for the purpose of creating a memorial to Professor Robertson Smith in connection with the University of that city. The memorial is to take the form of a marble bust, and, should funds allow, the offering of an annual prize for proficiency in Semitic studies. Dr. Salmond declared that his late friend was loyal to the Free Church all through, even when that Church dealt very hardly with him.

In the Synodical Committee of the E. P. Church, on the Revised Directory of Public Worship, a proposal was made to delete the clause suggesting that wherever the Apostles' Creed was used it should "be used at this point of the service." The clause was not, however, deleted, but it was altered to read—"Where any creed is used it should be here," no reference being made to the Apostles' Creed, so: any special sanction being given for its use.



studies in Natural History.

There is no more interesting and instructive study for children than the habits and character-

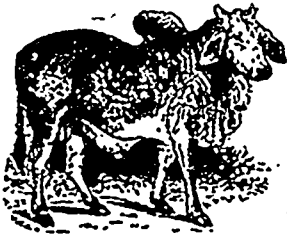


Fig. 1.—ZEBU.

istics of animals. The following illustrations of curious species in animal life are from the American Agriculturist Cyclopaedia of Natural History, published September 1st, and already sent to many of our readers, old and young.

Figure 2 represents the Zebu, an interesting variety of the ox tribe of India. It differs not only



Fig. 2.—EARTH-HOG.

in size, being smaller, from the common ox of Europe, but in having a curious fleshy hump upon the shoulders. The tail is considerably shorter also. These oxen are often used as beasts of burden, and their flesh is good as food. As in the American bison, the fleshy hump is considered a great delicacy



Fig. 3.—MARMOSET.

The Earth-hog or Aard-vark, figure 2, is found everywhere in South Africa, but being a night prowler it is rarely seen. Its length is about five feet, the tail being twenty inches long. It lives on



Fig. 4.—KOALA.

wild fruits, at night attacking and tearing down the eucalyptus, and sweeping up its victims with

its long tongue, which is covered with a glutinous secretion to which the insects adhere.

Figure 3 shows an interesting form of South American Opossum, the Marmoset. It is about six inches long exclusive of the tail. Instead of a pouch this animal has two longitudinal folds near the thighs which serve to inclose the young, which it has the singular habit of carrying about with it on its back.

Another genus of this class is the Koala of New South Wales, figure 4. It is about two feet in length, and of an ash-gray color. When the young have become too large for shelter in the pouch of the mother, they mount and are carried about upon her shoulders.

Figure 5 represents the Iguana of South America, one of the largest herbivorous lizards. They



Fig. 5.—COMMON IGUANA.

are often four or four and a half feet in length, of a beautiful brilliant green when young, but afterward of a dull, ugly gray-green, made hideous, especially in the case of the male, by a curiously jagged, raised ridge along its back and by an enormous dewlap. They live about the banks of rivers.

The Alligator of our Southern States is familiar to most of our readers. In figure 6 is shown the head of the Gavial, its Indian representative. The



Fig. 6.—HEAD OF GAVIAL.

Gavial is distinguished by its very long and narrow snout, and is of much use as a scavenger, consuming the carcasses of drowned animals that if left undisturbed would pollute the waters to a dangerous extent. It reaches a length of about eighteen feet.

Rays or Skates are an interesting genus of fishes; they feed on flat fish, shell fishes, and crustacea.



Fig. 7.—STARRY RAY.

There are five species on the Atlantic coast. Figure 7 represents the Starry Ray of Europe.

The largest bird next to the Ostrich is the Emu, figure 8. It inhabits Central Australia, where it was formerly very common, but is decreasing rapidly. It feeds on fruits, roots, and herbage, and generally flocks. The nest is a shallow ground pit, and contains from nine to thirteen eggs. In color varying from a bluish-green to a dark bolt-green, which are hatched by the male bird, the period of incubation lasting from seven to eighty days.

One of the most gorgeous groups of birds are the parrots, a prominent form of which are the Cockatoos. All have crests, and in the Crested

three colors.

Figure 10 represents the Hammer-headed Shark,



Fig. 8.—EMU.

so-called because of the broad, flattened extension of the head on each side, which gives it the shape of a blacksmith's hammer. The eyes are placed at either end of the projecting extremities, and the mouth is set quite below. The tropical regions are



Fig. 9.—TRI-COLOR CRESTED COCKATOO.

the headquarters for these bloodthirsty creatures, but one species of Hammerhead is found from Cape Cod southward.

Figure 11 shows a most remarkable animal which



Fig. 10.—HAMMER-HEADED SHARK.

is now extinct, our engraving having been taken from a specimen restored according to the formation of a skeleton found in South America. It was



Fig. 11.—NEOTHERIUM (restored).

about eight feet high, its body twelve to eighteen feet long, and its fore-feet were armed with claws.