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## An Incident in Camp in India.

S. H. KELLOGG, D.D.

WHILE in camp last winter on a missionary tour among the villages in the Doab, we found much difficulty at one time in getting needed supplies for the table. Such every day necessities as fowls, eggs, milk and wood were sometimes almost impossible to procure, although there was no lack of these in the rich agricultural district in which we were. I had made in those days the acquaintance of a Mohammedan *talsildar*, a worthy man, who appeared more than usually ready to consider the claims of the Gospel, and who in many ways showed us a very decided friendliness. When talking with him, on one occasion we happened incidentally to allude to this difficulty of procuring the necessaries for daily consumption; when he said he was exceedingly sorry that in his jurisdiction we should have had any such trouble; and that he would henceforth place one of his *chaprasi*s at our command, who, since he was well known through his district, would have no trouble in getting us whatever we needed. This kind offer was thankfully accepted and the *chaprasi* entered on his duties. From that time supplies came in as needed, in abundance, and all was going as smoothly as possible, when a rumor reached my ears that this man was taking from the villagers by force, under threats, whatever I happened to require, declaring that it was "*sarkar ka hukm*," the government order from the *sahib* in the camp. On investigating, I found that it was even so; that this worthy, in league with my *khansaman*, had been taking from the villagers hither and thither whatever the latter happened to require for our daily meals, by force, never paying them a cowrie for my supplies; while meanwhile my *khansaman* was presenting me daily big bills for these, assuring me that things were much dearer than in the city, and he and the *talsildar's chaprasi* were dividing the money I meekly paid for my supplies between themselves! It is needless to say that I at once informed that *chaprasi* that I had no further occasion for his services; and delivered my soul to my *khansaman* concerning the eighth commandment and the crime of oppressing the poor, in a way that at least did my soul good, whatever its effect on him; and informed him though we should go without the most ordinary articles of food, or send his little son into Allahabad thirty miles daily for everything we ate, there should be no more of this robbery; and further directed that in every case where he bought anything from a villager, the poor men or women who brought the things should be brought before me, that I might pay them the money due with my own hand.

The incident is suggestive and instructive. If I mistake not, there is much more deep-rooted disaffection and hatred of British rule among the poor masses of India than men like our late Commander-in-Chief, Lord Roberts, like to believe: at least, I have heard enough of it in every direction in this year that I have now been again in India. For this there are no doubt some causes which are grounded in good reason. The relation of the government to the liquor traffic, and its infamous sanction of and provision for licentiousness in the army, are enough of themselves to make it an offense in the nostrils even of a decent heathen: and, I fear, with such go far to neutralize what might be the good effect of its impartial administration of justice and truly beneficent care for the poor, especially in times of famine and pestilence. But the incident related enables one to

see how there are wide-spread grounds of discontent and hatred of the foreigner among the ignorant and impoverished masses which seem beyond the power of any government to prevent or remove. For what occurred with me in a small way occurs throughout India continually on a large scale. Every cold season regiments are in march all over the country, in transfer from station to station; and, as I have been repeatedly assured on authority I could not doubt, whenever a regiment pitches a camp, supplies of every kind, grass, grain, wood, etc., are taken from the helpless villager under threats of vengeance if they refuse, either often without pay, or with but a fraction of what they ought to receive. Yet this cannot justly be laid to the British officer in command, who is always made to pay well for all that the regiment may require. For supplies cannot be collected except through the agency of natives, and all around who are engaged in this are in league together to cover up the facts and save each other at all risks.

Is it any wonder that the country villagers, so poor, groaning under a taxation which amounts in toto to from fifty-five to sixty-five per cent. of their fields, and as ignorant as they are poor, when they are thus robbed, and are told when they remonstrate that this is by the order of the colonel or the government, and that they will find themselves in trouble if they hold back—become year by year more sore and bitter, and often think and say that almost anything that would put an end to British rule would be welcome; since whether the Russians or any other power succeed, things could scarcely be worse: while with the chance meanwhile of plunder there might be, to some, some short relief?

Nor is it hard to see the bearing of this on missionary work. I little wonder that multitudes, densely ignorant and abjectly poor, ascribing all their wrongs and spoliation to their foreign rulers, and identifying the missionary in general with these rulers, should wish to hear nothing of the religion which he presents; and often suggest, as they do, that we would do well first to teach our own people not to oppress them, before we ask them to accept the conqueror's religion?

Let any one imagine, for instance, my own position last winter, in preaching to villagers who, through their own countrymen, unknown to me, were being daily robbed to supply my table, and were assured that it was *my order* to take these things, and give no pay! Is it not clear that, so far as this was believed, the missionary's influence would be about on a par with that of a home pastor, who, with or without reason, was believed to be supplying his own table off his neighbours' hen roosts?

That, despite such things, many a village receives the missionary with evident kindness, and that hundreds each year come out for Christ, is all the more wonderful and cheering. It shows that as the years go by the people are coming more and more to understand our real character and intentions. And it will easily be understood that in many a village last winter I found the relation of the experience given in this letter, and the expression of my intense indignation at the unrighteousness practiced by their own countrymen in my name, an excellent passport to a ready hearing; and a good foundation for a plea alike for the Gospel of Christ, the poor man's friend, and—what is greatly needed here in these days—a plea for a better judgment as to the justice and righteousness of their ruler, who could not well be held responsible for robberies by their Hindoo and Mohammedan underlings, which, practically, it would seem that they were almost or quite powerless to prevent,

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Toronto, February, 8, 1894

### Home Missions and Augmentation.

WE have much pleasure in placing the following facts  
by Rev. Dr. Cochrane before our readers, in view  
of the half yearly meeting of the Home Mission Com-  
mittee on the 27th of March:

"In October last, in order to meet the claims due  
for Home Missions and Augmentation work, during the  
summer, \$40,000 had to be borrowed. Only a small  
portion of this has been paid, the remainder falling due  
in March and April. The claims for work done during  
the winter months, which are payable end of March,  
when added to the amounts still due, make a sum of  
nearly \$90,000, and the present indications are, that in  
both the Home Mission and Augmentation funds, there  
will be a large deficit. Last year \$65,000 was paid out  
for Home Missions, and \$25,000 for Augmentation—a  
total of \$90,000. But in addition to the regular contri-  
butions of the congregations, \$14,000 was received last  
year from donations and bequests, an amount that can-  
not be expected this year. It is also to be borne in  
mind that the amounts voted to the North-West and  
British Columbia, were in excess of any former year, on  
account of the increasing number of fields occupied. I  
am also in possession of letters to the effect that the  
Committee will be called upon to supplement salaries,  
as many of the mission stations and congregations, on  
account of failure in crops, will not be able to carry out  
their promises. Unless, therefore, the Home Mission  
Committee can give aid, over and above the grants prom-  
ised last March, our missionaries must suffer severely.

At the meeting of the Executive last October, the  
Convener was instructed, if at all possible, to advance  
in December, 40 per cent of the claims due next March.  
The state of the fund rendered this impossible, although,  
through Dr. Reid's kindness, I have been able to meet  
the more pressing demands, since that date.

I do not wish to be an alarmist, nor unduly to exag-  
gerate the condition of our funds at this date, but I feel  
assured, that unless some of our abler congregations and  
wealthier members, come to the help of the Committee,  
with increased or special contributions, the claims due  
our hard wrought missionaries cannot be paid in full in  
March. If anything can be done it must be done  
quickly.

I appeal on behalf of 300 missionaries and 150 minis-  
ters in Augmented congregations. Not only this—but

a deficit in Home Missions and Augmentation, means  
the same in all the funds of the Church.

A synopsis of the requirements of the Committee for  
the year, and the state of matters in the North-West has  
been prepared and sent to all the ministers of the  
Church. Have these been circulated among the mem-  
bership?"

### The McAll Mission.

There are many Canadians who cherish a deep  
interest in the work carried on in France by the Mc-  
All mission. Indeed so well established is this interest  
that three stations are maintained by the Toronto  
Auxiliary, viz: those at New Rochelle, Rochfort, and  
Toulouse. To the many thus interested the visit of  
Rev. Mr. Greig, who has succeeded Mr. McAll as head  
of the Mission, was highly regarded. Unfortunately  
his visit to Canada was extremely brief, only permitting  
him to attend one meeting in Toronto, and one in Hamil-  
ton. Yet short though his stay has been, it has not  
been in vain. The welcome accorded him was cordial,  
the meeting large, and the audience was strongly im-  
pressed. In a striking, convincing and persuasive  
manner he narrated the story of his work, and described  
the necessities and opportunities of the field. Fair  
France has thrown open the door to the gospel and  
the spirit of blessing has been poured forth on the  
labours of the missionaries. The gospel sets no limit  
of race, or nation, or country. The Christian of Can-  
ada feels the bonds of brotherhood, and of brotherly  
responsibility which unites him to the Breton or the  
Gaul, and his contributions flow freely. But if the good  
work so well begun and carried on by the Canadian  
branches be maintained, the contributions must needs be  
larger and more numerous. The condition of things  
with respect to Toulouse is causing anxiety and unless  
friends come to the rescue, the station there must be  
abandoned, a thing which would be the reverse of credit-  
able to Canada whose aggressive policy is to go for-  
ward, always forward, never retracing a step. Mr.  
Greig's route was arranged for him by the American  
McAll Association, and as there are many auxiliaries in  
the United States, his visit to Canada was necessarily  
very short. He is described as a man of intense per-  
sonality and great executive ability. "He has an un-  
affected but telling way of stating facts and believes pro-  
foundly in the power of those facts." The object of his  
visit is to bring himself into closer relations with his  
constituency on this side of the Atlantic. Those who  
may wish to bear a hand are to communicate with Mrs.  
Howitt, Carlton street, or Miss Carty, Jarvis street,  
Toronto.

### Foreign Missions.

A special report of the Foreign Mission Convention  
now being held in Toronto will appear in our columns  
next week. As we go to press the convention is only  
getting well under way. But the first days proceedings  
gave the key-note to the whole. The galaxy of famous  
men who attended and delivered addresses attracted very  
large audiences. Among them were Rev. Dr. A. J.  
Gordon, of Boston; Rev. A. T. Pierson, D.D., of Phila-  
delphia; Mr. Hermann, Warszawiak, the converted  
Jew; Rev. G. L. MacKay, D.D., of Formosa; and Rev.  
J. H. MacVicar, of Honan. As might be expected the  
Convention has aroused much interest in the Foreign

field, the fruit of which will be, let it be hoped, reaped on the deserts of India, plateaux of Africa, and wherever the missionary is needed on foreign shores. And we would fain hope that this enthusiasm will lend itself to the cause of the work at home; that the perishing white heathen of beloved Canada will be remembered as a first and great charge on our duty, and that an awakening of sympathy for them may take place alongside that for our fellowmen in other lands.

#### Post Graduate Session.

On Friday of last week an experiment of a most interesting character was concluded at Knox College. It was a course of lectures delivered to graduates of the college and ministers of the Church on subjects in the direct line of their practical work and studies. It may prove to have been the beginning of a greatly to be desired post graduate course, and if such should happily be the case, the care and labour and expense devoted to the course will be amply repaid. It is needless here to dwell on the many reasons, good and sufficient, that are obvious, in favour of providing means at the colleges that would enable ministers in harness to retire to the quiet of the cloister to pursue for a short time the study mayhap of problems and facts suggested in the open field. The benefits would be great; the Church would receive in return richer service. That there are difficulties in this way is also indisputable; hence the interest in the experiment at Knox College is all the greater. So far as can be gathered the success of the project has been quite satisfactory. The attendance was good, and considering the inconvenience to which attendance at the lectures for two weeks placed many of the ministers this is a fact from which the promoters can take courage. The expense was considerable, yet that also was braved. Then, the lectures were well-fitted to fulfil the expectations of those who attended. It was a comprehensive and most appropriate programme. The subjects were well selected and doubtless were ably handled. Furthermore, the lecturers were happily chosen. Knox College professors did their full share; they were assisted by two graduates of the college Rev. Messrs. D. M. Ramsay, B.D., and W. Farquharson, B.A., and by four of the professors of Toronto University, viz., President Loudon, Professors Hume, Alexander and McCurdy. Taking into consideration the special difficulties attending the smooth and adequate launching of a new project, there is every reason to feel satisfied with the success of the Session just concluded, and to hope that profiting by experience, and an extended interest in the course, that of next year will show the feasibility of the post graduate session on a permanent footing.

**Late Sheriff MacKellar.** Ontario has lost one of her most prominent men and the Presbyterian Church one of its most devoted members by the death of Sheriff MacKellar, which took place on Sabbath morning last, at Hamilton. Deceased had reached the ripe old age of seventy-eight years. In early life he laboured on the farm doing his duty well as a pioneer settler. He received a sound education and while quite a young man took an interest in the affairs of the country. To him was greatly due the municipal system of Ontario as it now stands. Socially and politically his influence was

for good. He was a staunch Presbyterian and rendered much service to the Church. His death is mourned by thousands of his fellow Canadians, for he was the soul of honour and uprightness, a warm friend, and a forgiving foe.

**Words of Counsel:** It is one thing to tell a friend kindly of his faults; it is another thing to report to him all that the world says of his shortcomings. Faithful are the wounds of a friend, but everyone who inflicts a wound is not a friend. We are grateful to those whose faithfulness leads them to speak to us of our mistakes, and the sting of the wound is taken away by our appreciation of the friendship of the one who inflicts it, but we want to be delivered from the one who takes delight in bringing evil report to our ears.

**Protestant Paper for Franco.** A new daily paper, to be conducted on Protestant lines, has been started in France. The need for a pure and sober minded journal in that country is widely recognized, and the hope is cherished that it may find a constituency among even well-disposed Roman Catholics. M. Reveillaud's organ, *Le Signal*, is being suppressed to make way for the new venture. It is startling to hear of a recent calculation made by Father Hyacinthe—that of the 36,000,000 of people in France, not more than 6,000,000 can be spoken of as having any real connection with the Church.

**Starving India.** The extraordinary statement was made in the National Congress, lately held at Lahore, that fifty millions of the people of India are always on the verge of starvation, and that several millions die for want of food every decade in that country. A resolution was adopted urging the Government to find a remedy for this state of things. But that is just the difficulty. An influential committee has just concluded that nothing more can be done for the unemployed in London, and how to remove the poverty of the world seems an insoluble problem. The truth is, that while emigration and the reclamation of waste lands, etc., may furnish temporary relief, no radical or permanent cure will be found except in the extension of the rule of Christ. What cause we have to seek that end more earnestly is being ominously shown in the spread of socialism and the recklessness of the anarchists.—*Ex.*

**Going to Rome.** Fourteen Anglican clergymen have seceded to the Church of Rome since the Lincoln judgment was passed, and it is said that several well-known novelists have also gone over. A few swallows do not make the summer, but we are very much persuaded that the full significance of the spread of sacerdotalism in England is not being adequately realized. We referred last month to Mr. Haweis having adopted the surplice in preaching. That incident may be balanced by what we are told of Canon Lester of Liverpool, who, having been recently presented with a black gown and other things, replied: "I am much pleased with the gown, because I shall never preach in a surplice, and with this determination your gift is an express concurrence. The collegiate gown is the proper vestment everywhere for teaching, and our place in the pulpit is—to teach." In Mr. Lester's view, the surplice makes the minister a priest, not, as Mr. Haweis thinks, a mere Conformist.

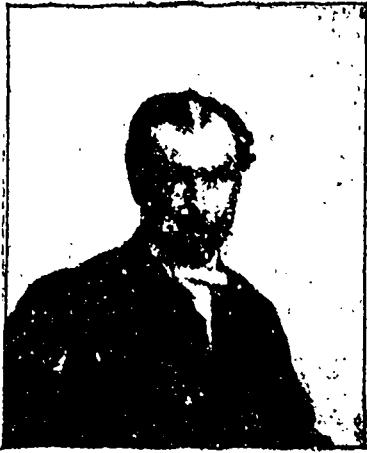
A significant fact is shown by the latest census that the only states where crime is not increasing faster in proportion than the population, are prohibition states.

## Canadian Pulpit.

No. 32.

A New Year's Greeting.

By REV. D. McDONALD, M.A., Ph. D., DUNDEE, QUE.



REV. DR. McDONALD, M.A. Ph. D.

These are questions that are usually asked just now when friend meets friend on the street. Will you permit me, then, on this the first Sabbath of the New Year, to ask you the same question, "How have you spent New Year's day? How have you begun this New Year? And how have you bidden farewell to the year that is just closed, and is now numbered with the irrevocable past?" I know that there are some persons, there may be none of them now within my hearing,—who are resolved, as usual, to end one year and begin another with drunken revelry. We feel assured that, as respects such customs, there is a great and most decided improvement among all classes, yet is it notorious, that many people who are habitually sober, join the ranks of the profligate and dissipated at this season of the New Year. And from the excuses which are made for such conduct, and the judgments which are passed upon it by even professing Christians, one would think that God's laws should be suspended upon New Year's days that for one day at least, men should be permitted, with impunity to have their hearts overcharged with surfeting and drunkenness, and to waste their substance with riotous living, that for one day Satan should be loosed a little season on earth, and that people were indulged with the privilege of following the beast. And how is such conduct regarded? What is said of such followers?" "Oh! that man is a very respectable man, he is a good man at heart, he is a sober man too. It is true that he forgets himself sometimes, such as Christmas day, and New Year's day, and the Queen's Birthday, but you could not blame him much for that, it is the custom, you know. People are so very happy at such times that they forget themselves a little." These are some of the ignorant and wicked comments which are made by those who should know better upon the excesses too commonly connected, alas! with the New Year; whereas, if men would only reflect, they would perceive that at no season of the year is intoxication (though at all times vile and sinful), so peculiarly base and wicked as at that period, when we end one year and begin another, and which is so solemnizing to every thoughtful mind. The last day of last year has ended, to each man, a history peculiar to himself, and to himself that history is more interesting than the history of the world. To some it was the happy close of a sunny day, to others it was at the midnight hour of a day of gloom followed by the shadows of a dark and stormy evening. One man may have entered upon this New Year with glad hope, as if it were opening gate of paradise; another with tottering step and groping hand, as if it were the entrance of the valley and shadow of death. But however strong the feelings may be which the past summons up, or the future kindles, can we conceive a more degraded way of expressing them than by drunkenness. Just conceive, if you can, the drunkard resolving thus to show his sense of what he has received at the hands of a merciful God during the past, or thus to prepare himself for the future. We will picture him to ourselves soliloquising somewhat in the following manner: "Well the year is now come to an end, I have been very fortunate indeed, in fact I have been a very happy man during the year that is now ended. Now, let me see if I can recall the mercies shown to myself and my family. Mercies! Why, I cannot number them; they have been new every morning and evening. Every hour of the twenty-four of the 365 days that are gone, has been full of mercies. I can recall peculiar mercies too, such as deliverance of myself, or some loved one, a member of my family, a dear child, from danger, from sickness, from death, and the obtaining of other special blessings; and all the past year mercies have been added to those of the many years which are gone before it. And reviewing these mercies now, I am resolved to—get drunk! and in that way I shall most effectually banish from my memory every serious thought about God, who has given me all, and by doing what He hates I shall testify that I love Him not, and feel no gratitude towards Him." Or shall we suppose this man not only reviewing the past and present, but contemplating the future. Conceive him then saying, "I do

TEXT:—"Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass."—Psalm xxxvii: 5. The year 1803, with all its joys and sorrows, with all its cares and troubles, its toils and anxieties, its sowing and reaping, its smiles and tears is now past, and is numbered with the years that were. No time can be more suitable for a review of the past, with its successes and failures, its defeats and victories, its spring-tides of hope, and its harvest of tears.

"How have you spent Christmas day?"  
 "How have you spent New Year's day?"

not know what is awaiting me in the future. This year upon which I have just entered may be to me or to my family a year of trouble, poverty, sickness, sorrow or death. I know not what trials or temptations may come to me. This year I may be called upon to meet my Saviour. But whatever comes I shall enter upon the future, and prepare for its coming events by—getting intoxicated." It may be that there is no one now in this house who would be so daringly impious as to express himself in words like these, but what else do men practically declare when they act as we have just now supposed them to do? It is no valid excuse to say, "Oh! we never intended to show either our ingratitude to God for the past, or our indifference to His providence for the future. It was mere thoughtlessness and an evil custom. We forgot ourselves." That may be true, but how could you forget God? Do you not perceive the wickedness involved in not remembering Him from whom all your mercies come, in not casting all your care on Him who careth for you? In thus forgetting God you indeed forget yourself, for he who forsakes God forsakes his own mercy. It may be, however, that you do not like to think about the past, and that you are afraid to look forward to the future; and that as both force themselves upon your mind at this season, you try even by dissipation, to banish the unhappy thoughts to which they give rise. But is the past blotted out from God's book of remembrance, though it may be obliterated for a time from your memory by the stupefaction of strong drink, or the noise of ungodly revelry? Would it not be wiser in you, and bring surer peace to your soul, to look steadily at the past, though it should appear to memory as accursed ground, haunted by the hideous spectres of wicked days and nights, and, in deep penitence, pray to a merciful God to wipe it out with the blood of Christ, shed for the remission of sins that are past through the forbearance of God. And as to the future, how can you—how dare you—fly from Him who alone can guide you, protect you, keep you, and shield you from the danger, and without whose grace to help, time, in spite of all its mercies, will but prove a preparation for an eternity of misery. Whatever you do, then, forget not God, but meet Him through a Redeemer and be at peace. We do not, however, intend at present to particularize those exercises which are suitable to a New Year, but to lift up a warning voice against a common sin and reckless state of mind which convert a season which, in the case of every professing Christian, should be fruitful to God in prayers and thanksgivings, into a season which, in the case of thousands, is fruitful to Satan in base ingratitude, heartless dissipation and reckless folly. Let no one suppose that we are enemies to those domestic enjoyments common at this season of the year, expressed even in the family feast, the jocund laugh, and the stirring music. There are times when it is meet that we should make merry, and when the merriment may be shown in these ordinary forms of social happiness. The language of the psalmist is surely applicable to this season, "Bless the Lord, O my soul, and all that is within me bless His name. Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemed thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagles." Again, "And thou shalt eat before the Lord thy God, and thou shalt rejoice thou and thy household." Now mark the words here, "Before the Lord." It is this principle that is to regulate all such outward means and expressions of enjoyment. Our enjoyments, whatever they may be, must be received from God, and returned to God in gratitude, love and obedience. Whether we eat or drink or whatever we do, we must do all to the glory of God. All must be in harmony with our submission to Him, our delight in Him, and a realizing sense of His presence; so that if anything is said or done which we would not wish Christ to hear or see, that thing must be wrong. We beseech you therefore that you do not flee from God to Satan, and the ways of darkness for peace and happiness. He is a liar from the beginning and will surely deceive you. He is also a murderer, and will not only deceive but murder at last. There is nothing that he gives us, but God gives us richly all things to enjoy. All Satan's gifts and pleasures are abuses and perversions of those permitted and bestowed by God who gives without grudging all needed blessings.

Dear friends, begin the New Year, therefore, as Christ's happy, prayerful, thankful, and confiding people, and not as Satan's prayerless, miserable, ungrateful and drunken slaves. And in this way you will have a very happy New Year, as your friends have already so often wished for you.

"Farewell, old year, we walk no more together,  
 I catch the sweetness of the latest sigh,  
 And crowned with yellow brake and withered heather,  
 I see thee stand beneath this cloudy sky.

Here in the dim light of a gray December  
 We part in smiles, and yet we met in tears  
 Watching thy chilly dawn, I well remember  
 I thought thee saddest born of all the years.

I knew not what precious gifts were hidden  
 Under the mist that veiled thy path from sight,  
 I know not then that joy would come unbidden,  
 To make thy closing hours divinely bright.

O dear old year, I wronged a Father's kindness,  
 I would not trust Him with my load of care;  
 I stumbled on in weariness and blindness,  
 And lo, He blessed me with an answered prayer.

Good-bye, kind year, we walk no more together,  
 But here in quiet happiness we part,  
 And from the wreath of faded fern and heather,  
 I take some sprays and wear them on my heart,"

## CHURCH PRAYER MEETING.

## Me and Him.

ME AND HIM: Rom. xiv. 7.—All things are in interdependence. Each thing is somehow intricate with every other thing. No one thing is for itself alone.

There, on the shore, the rocks support the tangled meshes of the seaweed, and the seaweed deadens the shock of the thundering breakers, and so helps the rocks.

Apparently what can be more helpless and useless and unrelated than angle-worms? But they are what one has called them, "ploughers before the plough;" they have made the earth fruitful. By careful computation it has been found that in a section on the west coast of Africa, by the poor angle-worms 62,233 tons of sub-soil are brought to the surface of each square mile each year. Mr. Darwin removed a ball of mud from the leg of a bird, and from that ball of mud fourscore seeds germinated. "Not a bird can fall to the ground and die without sending a throb through a wide circle."

And while this fact of interdependence is true in the lower realm of things, it is even more emphatically true in the higher realm of souls.

I think that a wonderful poem of Tennyson's where he describes the growth of the consciousness of the *Me*:

"The baby, new to earth and sky,  
What time his tender palm is prest  
Against the circle of the breast  
Has never thought that 'this is I.'

"But as he grows he gathers much,  
And learns the use of 'I' and 'Me,'  
And finds, 'I am not what I see,  
And other than the things I touch.'

"So rounds he to a separate mind,  
From whence clear memory may begin,  
As, through the frame that binds him in,  
His isolation grows defined."

That is the great fact that comes to the growing child—the fact of the *Me*.

And at the same time with the coming and growth of the consciousness of the *Me*, there is necessarily the coming and the growth of the consciousness of the other than the *Me*—the *Him*.

And though there is a chasm so deep and wide between the *Me* and the *Him*, the *Me* and the *Him* are yet in closest interdependence and interrelation.

The *Me* cannot be without reference to the *Him*, and the *Him* cannot be without effect upon the *Me*, as our Scripture affirms.

And notice, there is this great difference which emerges between the realm of things and the realm of souls—that in the realm of things the interrelation and influence of one thing on another *must* be what it is; while in the realm of souls the interrelation and influence of soul on soul *may* be this or *may* be that, *as the soul shall determine*.

Consider some of the ways in which the influence of the *Me* upon the *Him* may be exerted:

(a) By kindness. I heard recently how a whole family were won to Christ and the Church by the kindly notice of a church usher, welcoming the family and introducing them to the pastor.

(b) By sympathy. How much this was to Paul—*e.g.*, the coming of the deputation of the Church of Rome to meet him at Appii Forum and the Three Taverns! "He thanked God, and took courage." And sympathy is as valuable to weary travellers then as now.

(c) By example. You remember how Shakespeare tells of one:

"He has indeed the glass  
Wherein the noble youths did dress themselves."

(d) And on the other side there are as many ways in which the *Me* may damage the *Him*.

In view of all this, learn the steady and unescapable responsibility of the *Me*. The *Me* cannot help touching and helping or hurting the *Him*. And the *Me* will help or hurt the *Him* according to the character which the *Me* makes for himself:

"Thou must be true thyself,  
If thou the truth would'st teach;  
Thy soul must overflow if thou  
Another's soul would reach;  
It needs the overflow of heart  
To give the lips full speech.

"Think truly, and thy thought  
Shall the world's famine feed;  
Speak truly, and thy word  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble creed."

## Christian Endeavour.

PRAYER MEETING TOPIC, FEB. 25.—"Giving our best to God," Mark xii, 28-33, 41-44. Can we honourably give God anything less than our best? Think of how freely He gave His best to us. Every good thing we enjoy, from the gladness of our salvation, to the smallest pleasures of our life, comes from God; what are we giving Him in return? A heart filled with interest in, and longing after the things of the world; a life that is half the time exhausted and worn out by the pursuit of fashion; a time, or rather scraps of time, wedged in between money making and pleasure seeking; a talent expended on tickling the fancies, and satisfying the appetites of Christless companions, whose souls we should be seeking to save. All this is too much the case with most of us; we are trying to divide our hearts, our lives, our time, our talents, between God and Mammon, and needless to say we are making a miserable failure of the attempt. Brother, sister, if you would give God your best, you must give Him ALL. Reference passages: Pro. xxiii: 26; Rom. xxii: 1; Psa. xxxi: 15; Eph. v: 16; Col. iv: 5; Rom. vi.

BRIEFLY PUT:—If you do not give God *all*, you cheat Him out of His purchased right, 1 Cor. vi: 20; vii: 23. It is a glad thought that God can make much out of little, 1 Cor. i: 27. It pays to give to God, Pro. xix: 17; Luke vi: 35.

## That Social Committee.

Last week we took occasion to criticise certain methods of work suggested for the Social Committee in a little pamphlet issued by headquarters, and this week we intend to make some suggestions of our own which we think will be helpful to those desirous of keeping their work on the original, spiritual lines.

It is a sad thing if Christian Endeavour cannot enjoy social intercourse without introducing secular means of amusement and entertainment; but that they can there is ample proof. We know of a society that recently held a most enjoyable social for its friends, and in the whole programme there was not a single departure from sacred lines, and we believe this society is but one of many that find it best to keep on the tracts. And now just a few hints as to how our socials may be made helpful and interesting. A good idea is a Missionary Social in which the speeches, songs and recitations should all bear on Mission work. A particular country might be chosen, and a map of it hung in some prominent position, while curios could be placed about the room, and the appearance, customs, and needs of the land described in speech, reading or song. A Temperance Social may be made most enjoyable in the same way. An evening of sacred song in which some of the dear old hymns are rendered by the sweet singers of your society, with interludes for conversation and refreshment, will prove very delightful. These are but a few suggestions, there are many other plans which will occur to consecrated ingenuity. We will be glad to hear of any that have been tried and found successful.

The International Convention of Christian Endeavour will be held in Cleveland this year from July 11th to 15th.

The first post-card in our Symposium came from Hull, Que. The subject and other particulars will be found in our issue of the 1st.



## Public Worship

By W. M. MORTIMER CLARK, Q. C.

A paper prepared at the request of the Toronto Presbyterian Council, and read before it 5th February, 1894.

THE obligation of Christians to assemble together for worship and instruction in divine truth is expressly imposed on them by the divine command "Forget not the assembling of yourselves," is the



WM. MORTIMER CLARK, Q. C.

injunction of the Spirit, speaking through the apostle Paul; and we all know from personal experience and observation, how beneficial is the faithful observance of the injunction on spiritual life, and how disastrous to the maintenance of religion failure to obey the divine precept. From the New Testament, and such records as remain to us of the practice of the early Church, we learn that in apostolic times, on the first day of the week, at least, Christians met together for prayer, the singing of hymns, the reading of the apostolic epistles, the breaking of bread, and to listen to the preaching of the Word and the voices of the prophets. The service was of a very simple character, and any thing like ritual was absolutely unknown, for the circumstances of the church prevented anything else at the time. Such a worship will always afford enjoyment to a spiritual man, and nothing more is needed by him. He asks no more. The psychical or natural man however, derives no delight from such a service. He may experience enjoyable sensations in the incidents of worship, and an intellectual gratification in listening to an eloquent and interesting preacher; but spiritual satisfaction is entirely absent. There may be the gratification of the bodily sensations, and pleasurable effects on the soul, while at the same time, the true spiritual delight is wholly wanting. It is as true now as of old, that the natural man, or as might be said the "soulish" man, understands not the things of the Spirit. Such persons, are ready enough to discuss questions regarding forms of worship or kindred topics, and frequently manifest considerable zeal in dealing with such subjects. The value of the opinions of men of this order may be determined however by the apostolic statement regarding their ability to understand such matters in their true relation to spiritual life.

While it is maintained that the worship of God in the assemblies of His people is a purely spiritual act, and its true nature is not apprehended by persons not spiritually enlightened, yet we are not warranted in disregarding the effect which the conduct of our worship may have on those who are not so enlightened, whether within the pale of the Church visible or not. It will be remembered that Paul in his first epistle to the Corinthian Church, when treating of spiritual gifts, recognizes the general principle, that regard must be had to the effect which the proceedings in the assemblies of the Church might have on the unlearned and unbelievers. It seems therefore, to be the duty of the Church to obey the apostolic injunction "Let all things be done to edifying," not only in relation to doctrine, but also in regard to the regulation and order to be observed at its meetings for public worship. The consideration of the subject of the form and manner of public service, is therefore one which merits our careful attention.

In treating of this it will be convenient to consider it in its various departments, and as prayer is usually the beginning of our service it may be first considered. In some churches public worship is begun by the reading of a few sentences of the Word, but it seems preferable to open the service by a brief prayer, invoking the divine blessing and the illumination of the Holy Spirit to accompany the reading of the Word itself. One of the greatest defects in our form of worship lies in the excessive length of the prayers generally offered. The express command of our Saviour, regarding the length of prayer, seems to be wholly disregarded, and the words, not being few, are too frequently not well chosen. Instead of consisting of ascriptions of praise to God, confession of sin, and the offering of petitions, they become diffuse, discursive, and often times sermonizing. The attention of the worshipper is sometimes called to watch, with something of apprehension, whether the leader of his devotions will be able successfully to escape from the entanglements of some long and involved sentence, or will fail in the attempt. Ordinary worshippers complain greatly of the undue length of our public prayer, and confess to inability to maintain due attention, while strangers to our forms are, to say the least, not attracted by this feature in our service. The remedy is simple, and if our prayers were shorter, more numerous and more specifically confined to special subjects, the advantage to minister and people alike would be very great. The question is sometimes asked whether it might not be expedient to have some liturgical form of prayer. This is a

wide subject and gives rise to diversity of opinion. Any suggestion even of such a thing is usually met with the cry that it is not Presbyterian. Those who raise this objection forget, what is often overlooked, that Presbyterianism is neither an order of service nor a system of doctrine, but a form of government. They display ignorance of the fact that the use of liturgies is a very ancient custom, so ancient indeed that expressions from some of them have found their way into the received text of the Scriptures, and that in Scotland, for upwards of 100 years, a liturgy was in daily use. They seem unaware that Knox had much to do with its preparation and that many godly men were greatly attached to it. It must be remembered that the historical opposition in Scotland was not to a liturgy but a particular one. The Scottish liturgy, or Book of Common Order, permitted, and indeed expressly enjoined, extempore prayers, or "conceived" prayers, as they were then quaintly called, to be offered by the minister at certain places in the service. That several churches holding the Presbyterian system use liturgies to this day seems to be unknown to many Presbyterians, and while they allege that the use of any set form of prayer is unspiritual, they condemn such churches as the Waldensian, the Moravian and the Dutch Reformed. One thing is certain, that the want of a liturgy has lost thousands of members to the Presbyterian Church. Our service is too much dependent on the gifts of one man, and our people, confessedly, have too little part in public worship. When a church is provided with a liturgy its members can meet together for worship, at home or abroad, in the absence of a minister, and many who would not venture to offer extempore prayer could yet use a liturgical service with propriety and advantage. In many places, and at many times, public worship is celebrated by means of the use of the liturgy of the English Church when otherwise it would never be performed, and many Presbyterians who have lived abroad, or been in foreign service by land or sea, have thus become familiarized with it, and on their return have not renewed their connection with our Church. Those who have travelled somewhat can bear testimony to the truth of this, and to the fact that a continual drain on our members is thus going on. So much is this realized that the Presbyterian churches in Britain have unadvisedly established services on the continent of Europe, during the season of travel, at points most frequented by tourists. Some of the older Presbyterian divines suggested the propriety of ministers sometimes writing out prayers and reading them. It is to be presumed that our ministers premeditate the subject and order of their public prayers, and to so great an extent commit them to memory. Such being the case, it is difficult to understand what objection can be raised to any minister preparing special prayers and reading them. The duty of a minister is to conduct the prayers of others, and it is submitted that the use of a carefully prepared manuscript prayer would be greatly for the benefit of the congregation. An avoidance of repetition, of an irreligious use of God's name, and the insertion of dogmatic statement, sometimes of a questionable accuracy, would be secured, and probably the fact that prayer is petition might be more likely to be remembered. It must be regarded as unfortunate that the antipathy of Presbyterians against priestly and popery should have led them to deprive themselves of these rich stores of devotional assistance which are found in many of the ancient and modern liturgies, and which have no necessary connection with one or the other. The conclusion arrived at by many thoughtful persons in liturgical and non-liturgical churches is that a union of the dignified and reverential forms of ancient prayer, with the use of free prayer would be superior to any existing methods. The use of a rigid cast iron liturgy, such as that in use in the English Church, cannot be advocated, for its effect on the clergy themselves is deteriorating. Having no practice in free prayer they are apt to lose the faculty. The writer once saw an experienced Anglican divine break down in an attempt to pronounce the benediction, and appeal to a despised dissenter to help him out of his difficulty, and on another occasion witnessed another of the same communion fail in an effort to repeat the Lord's prayer. It may incidentally be remarked that if anything be more distasteful than another in prayer, and more unbecoming to public worship, is what may be termed the "complimentary prayer," in which the virtues and services of a visiting brother minister are duly extolled before the congregation, and sometimes before himself. The breach of this custom would be more honoured than its observance.

The reading of the Word of God must ever form a very important part of the service, and large portions both from the old and New Testament ought to be read at every service. As we are instructed in Luke i. 37. (Revised Version.) "No word from God shall be void of power;" and when it is considered that a very large proportion of those present at ordinary church services never hear or read the Scriptures from one week's end to another, the necessity for careful attention being given to this part of our public service, is very obvious. Many instances are within the observation of office-bearers in our churches of persons being convinced and brought to the knowledge of the truth by the simple reading of some passage of Scripture in the house of God. Sometime running comments are given by the reader, but it may be worthy of consideration whether it would not be better during this part of the service that the Word of God should be permitted to exercise its divine efficacy without human comment. Ample opportunity is given during the time allotted for preaching to enter into exposition, if desired or deemed necessary. It would be of advantage, and a desirable practice that at some time during the service, the Ten Commandments be read, and it would greatly emphasize these precepts if a few words should be said by the congregation between each commandment in the form of a brief prayer for divine strength to keep the law. The reading of the law, apart from its great importance, would permit the introduction of additional short prayers in the service by dividing it into smaller portions. An opportunity

would also be given for the introduction of hymns or psalms, and some extension of the musical part of the service. In connection with the matter of Scripturo reading, it may not be inappropriate at this point to suggest that during the collection of the offering passages of Scripture be read by the minister appropriate to the subject of Christian liberality. The effects of a few chords of music from the organ between each text, greatly intensifies the force of the respective passages. This practice seems more becoming and suitable than to ask the congregation to listen to the performance of a piece of music on the organ during this part of the service. Anything, in fact, which tends to impress the people with the truth that the offering of our means to God is an act of worship is desirable, as this part of our service is too often regarded as a secular interruption.

It may be not out of place to refer here to the manner of reading the Scripture during our service. It is deeply to be regretted that so frequently we find but little attention paid to this very important matter. Of late years there has been an improvement in this direction, but much yet requires to be accomplished. The spread of education has rendered the occupants of our pews more generally alive to the defects of the Scripture reader. Poor reading, added to failure to attend to punctuation in such verses for example as Heb. x. 12, and the mispronunciation of words and proper names are flies which spoil the apothecary's ointment and lesson to a very considerable extent the confidence of educated persons in the knowledge and accuracy of preparation of the pastor. When one hears a minister floundering about among the names of those saluted by Paul, or tripping over the foundation stones of the heavenly city, we may know what to expect from the sermon. How often have we seen, for example, the quantity of the penultimate of the word which was applied as a test to the Ephraimites of old prove as hard a problem to the modern preacher as the first syllable did to the fugitives from Gilead. Grave doubts too are sometimes raised in the mind of the hearer if the reader knew whether the Urbane of Rom. xvi. 9, was a man or a woman, or what was the sex of Junia (v. 7.) The wrestlings of some readers with the Scripture names are positively painful. They have not always the same ingenuity as had the Highland minister who after one bravo but indifferent attempt with Shadrach Meshach and Abodnego, evaded any further difficulty by referring to them as "the same three boys," or a pastor to the south of the Border who grappling with the same worthies took refuge more elegantly in the speaking of them as "the said three gentlemen." Such foxes spoil the grapes, and when a minister on a Monday morning receives on his table something like the following:

"Last night you said your words did pain us,  
You know the household of Stephanus,  
Stephanus is the man we know  
And may we hope you'll call him so."

he will know that to some of his hearers his sermon was as water spilt on the ground.

The responsive reading of passages of Scripture would form a great improvement in our worship and would increase the interest of the people in our service, as well as tend to impress the truth on their minds. As before mentioned, one of the great defects in our order of worship is the smallness of the part taken by our people in it. Anything which would serve to secure the congregations taking a share in the proceedings, would ensure greatly to enliven the service as well as awaken a closer attention to the contents of the Scripture itself. The parallelisms of many of the Psalms evidently show that they were intended to be said or sung by way of response. Such responsive reading is common enough in our Sabbath schools, and there appears to be no reason for not introducing it into our churches.

Opinions may greatly differ as to the manner of conducting the musical part of the service, but there seems to be little doubt that an increased use of music would be regarded as a much needed improvement. The general increase of musical knowledge and the attention paid to culture in this branch of education, imperatively calls for a radical change in our ecclesiastical music. Our young people call for it, and when we consider how powerful is the effect for good on body, soul and spirit is music of a sacred character, it is desirable that their wish be gratified. It is, in fact, necessary, if we intend to keep our young people with us. Nothing could be further from the mind of the writer than to advocate an elaborate musical service or anything approaching to a musical performance. Everything tending in this direction ought to be rigorously excluded. The introduction of solos and anthems, sung only by an individual or a choir must be very carefully regulated by our sessions, for unless this be done there is usually but one result, and that sacred (!) concert, the organ recital, and the advertised musical programmes follow in due course. In face of the fact patent to all observers that the singing of some beautiful hymn by the single voice of some Christian man or woman has often most powerfully effected individuals and audiences, it would be idle to condemn solo singing in toto. If, however, it is to be employed in our services care must be taken that the singer be one of pronounced Christian character. In fact no leader of our church music or chorister ought to occupy that position unless they are members of some Christian church. In view of the importance of the service of praise, it is extraordinary that congregations are found employing preceptors and singers who are confessedly without Christian profession. The revival of the chant would afford a pleasing and delightful variation in our worship. This has been again brought into use in the Free Church of Scotland and the English Presbyterian Church and some of our own congregations with advantage. Something of this kind appears to have been the method in use among the Hebrews in their musical service in the Temple, when anything akin to our tunes could certainly not have been practised. It is very strange that in the face of the knowledge of this fact, and that the very structure of some of the Psalms shows that they must have been composed for this style of music, such an unreasoning opposition should exist in some quarters to the use of this very ancient and impressive form of praise.

"The preaching of the cross" being "the power of God" is necessarily the chief part of the proceedings in a Christian assembly. No reader of the New Testament can fail to observe the great prominence given to preaching by the apostles. Although in a paper like the present, which only attempts to suggest topics for discussion, it is impossible to enter into a careful consideration of such an important subject, it may be permissible to refer to it particularly, as all lectures and discourses on preaching have, so far as the writer has observed, been delivered by preachers themselves, while the occupants of the pews have kept silence. In the early church the preaching was of a very different character from that of a modern sermon, or theological or moral essay. The preacher did not stake a single verse as a text and decant on that, surrounding it with much that has but a nominal connection with it. The ancient preacher was rather a teacher than a preacher, in the modern acceptance of the term. It appears to the writer that a return to the former practice, to some extent at least, would be desirable. Were our elders, who labour in word and doctrine, to devote more attention to expository teaching it would ensure greatly to the increase in scriptural knowledge of the hearers. The comparison of Scripture with Scripture in the face of the congregation tends to awaken interest, and increase attention in divine things. This public breaking of the word of life invariably leads to a desire to study the Scripture in private as well as in public. Such congregational study of the word of God has always had the effect of quickening spiritual life, and bears much fruit in Christian activity. Men feel more in this way that the Word is indeed spirit and life, than they do when listening to a modern sermon constructed on the mechanical regulation methods of a threefold division. They feel more that Christ is speaking in His Word to them, and that they are listening to the Word of God rather than to the expression of human opinion. Consecutive expositions of books of Scripture are eminently instructive and beneficial. They are advantageous also, inasmuch as in the course of such, they permit ministers to address their congregations incidentally on matters regarding which any special sermon might give offence without accomplishing any benefit. It may be said in reference to this that denunciations from the pulpit of certain social practices are worse than useless. They awaken hostility among those aimed at, and are not needed by spiritually minded persons. Such diatribes are too frequently based on very inaccurate information on the part of the preacher who might more profitably devote his attention to awakening an intelligent interest in the Word of God. Any social usages not in keeping with Christian life would gradually be abandoned. The "world" gets larger as spiritual life increases. The introduction into pulpit discourses of vulgar expressions and words savouring of slang is deeply to be regretted. If any preacher imagines that this takes the common people he is profoundly mistaken. The common folk among Presbyterians have no taste for this sort of thing. They are too intelligent, and a pastor's influence among them speedily goes when he so far forgets himself and brings the pulpit into contempt.

These few suggestions are offered as to the direction in which reforms may be effected, which might tend to render our services more attractive without affecting their spirituality, and which might aid in retaining among us many persons who drift away to other connection where the Gospel of Christ and the Doctrines of Grace are not so faithfully proclaimed as in that Church which is so dear to us, and for which we may in the words of the old Presbyterian liturgy unite in praying—

"Let thy mighty hand and outstretched arm, O Lord, be still our defence. Thy mercy and lovingkindness in Jesus Christ. Thy dear Son, our salvation. Thy true and holy Word our instruction. Thy grace and Holy Spirit our comfort and consolation unto the end and in the end."

## For the Sabbath School.

### Trial of Abraham's Faith.

INTERNATIONAL S. S. LESSON FEB. 25: GEN. XXII. 1-13.

GOLDEN TEXT—By faith Abraham, when he was tried, offered up Isaac.—Heb. xi., 17.

THE CIRCUMSTANCES.—Let us take a glance over the intervening years. Very soon after the destruction of Sodom, Abraham left that region and went southerly and dwelt in the vicinity of the Philistines. Here again, as in Egypt, Abraham's faith showed an imperfection in its hold on his daily life. After this he dwells at peace with his Philistine neighbours, passing gently into a quiet, serene old age, and still strong and vigorous, though 125 years old.

Isaac was born as the reward of faith. As he grew up Abraham showed weakness in yielding to Sarah's request, and the boy's rough conduct, and sending away Hagar and his son Ishmael, now grown to be an active boy of fourteen to seventeen years. It was a bitter trial to Abraham. We need only notice the instructive incident of Hagar and Ishmael almost dying of thirst, while a well of water was close at hand, unseen till the angel showed it to her. So often we mourn when consolation is close by us unseen. We lament bitterly when the water of life is at our side. We are weak, we are despairing, we cry in the dark when God is very near with help. So Bunyan's Pilgrims in Giant Despair's Castle felt themselves utterly lost and hopeless, though the key of promise was all the time in Hopeful's possession. So the sailors at the mouth of the Amazon were perishing of thirst, not knowing where they were, and that the fresh waters of the great river were on every side.

There always comes a special danger in times of long-continued placid existence, moving on in the even tenor of the way, like seasons without cloud or storm. Rust and malaria may injure as really as storms and hard usage. A sudden and strong trial would (1) increase Abraham's faith; (2) give him a consciousness of his faith, an assurance to his own soul; (3) show his faith to those who were unbelievers; (4) call attention to it as a bell does to a fire; (5) make him a teacher and exemplar of faith to all after ages.



## Mission Field.

THE St. James Auxiliary of the W. F. M. Society at the stake Road, Wallace, have held their annual thanksgiving service. The meeting was fairly attended. The pastor, Rev. H. B. MacKay, delivered an address on the several branches of our foreign missions. A very appropriate recitation was given by Miss McNab. Miss Cunningham presided at the organ, and led in some very sweet and inspiring music. When the envelopes were opened it was found that the thank-offering amounted to \$31. When we consider that this society is in a rural district, where money is not a very current article, the result was regarded as very good.

THE ninth annual meeting of the Chatham Presbyterian W. F. M. S. was held in the First Presbyterian church, Chatham, on Thursday, February 1st. The meeting was well attended, almost all auxiliaries being represented. The treasurer's report shows the receipts from auxiliaries to be \$805.62; from Mission Bands, \$118.60. Total receipts for the year, \$924.12, which is an advance of \$50.03 over last year. The secretary reports that four new auxiliaries have been formed, and one Mission Band has been inaugurated during the past year. The following officers were elected to office for the ensuing year: president, Miss Stone, Chatham; 1st vice-president, Mrs. Walker, Chatham; 2nd vice-president, Mrs. Forbes, Tilbury; 3rd vice-president, Mrs. Kay, Duart; corresponding secretary, Miss McNaughton, Chatham; Mission Band secretary, Miss Annie Walker, Chatham; recording secretary, Miss Eva Bartlot, Windsor; treasurer, Mrs. Geo. Bartlot, Windsor. Addresses were given by Miss Walker, of Regina, and Dr. Marion Oliver, of Indore, India. A large audience attended the evening meeting. The Rev. Mr. Davidson, of Bothwell, and the Rev. J. C. Tolmie, of Windsor, addressed the meeting.

THE annual meeting of the London Presbyterian Society was held on Tuesday and Wednesday, Jan. 30th and 31st, in Glencoe. The attendance was large and the weather charming. The church was decorated with plants and looked very bright and attractive. After the meeting was opened by devotional exercises by Mrs. Ball, president, the delegates and friends were given a cordial address of welcome by Mrs. Wilson, Glencoe, which was responded to on behalf of the delegates by Miss McColl, Wilton Grove. Mrs. Ball, president, gave her annual address in her usual hopeful vein. She urged individual responsibility, reminding us that the love of Christ should constrain us to love to read about Christ's kingdom, to love to come to our meetings, and to love to influence one another for good in extending Christ's kingdom. She expressed sorrow that the tie binding her to this society, of which there can never be but the kindest memories, was about to be severed. Miss McColl, recording secretary, read the minutes of the ninth annual meeting, after which the condensed reports of the different auxiliaries and the Presbyterian report were read by the corresponding secretary, Miss Fraser, and the hearts of all present were cheered by the knowledge that a higher standard than ever before has been reached by the workers. We have now 29 auxiliaries and 10 mission bands. The number of auxiliary members is 767, mission band members 311, number of members of general society 156. About 500 of our members subscribe for the *Letter Leaflet*. The thanksgiving services have been universal in all our societies and the offerings generous. Miss Kessack, convener of the supplies committee, gave an interesting address containing many useful suggestions. The librarian's report was read by Miss Kennedy and the treasurer's report by Mrs. Thomson. The value of clothing sent to the North West was \$1,173.75; money contributions to the general fund \$2,025.32. The treasurer closed her encouraging report by reading a beautiful poem: "I am debtor—I am ready." The adoption of the different reports was moved by Mrs. Murray, London, seconded by Mrs. Hopkins, Glen-

coe. Mrs. Roger led in earnest prayer, dedicating the money. Mrs. Carson, London, read a thoughtful paper on "What constitutes a good president." This closed Tuesday afternoon's meeting. The lunch provided in the lecture room proved the good taste and the large hearted hospitality of the Glencoe ladies. The evening meeting was addressed by the newly-inducted pastor, Rev. R. W. Ross; Revs. E. H. Savors, Westminster, J. A. McDonald, St. Thomas, and J. F. Scott, Rodney, Mrs. Cameron and choir added much to the interest and variety of all the meetings. The elected officers for 1904 are as follows. President, Mrs. Currie, Belmont; vice-presidents, Mrs. Murray, London; Mrs. McInty, Glencoe; Mrs. McDougall, St. Thomas; and Mrs. Talling, London; cor.-secy., Miss Fraser, London; rec.-secy., Miss Murray, Aylmer, treasurer, Miss Thomson, London; secy. of supplies, Miss Kessack, London. Much regret was expressed that Mrs. Ball and Mrs. Roger have both removed from the Presbytery of London and that we can no longer claim them as president and vice president of our society. Mrs. Laughton, Bothwell, gave greeting from the Chatham Presbytery in a few well chosen words. Dr. Oliver, Indore, India, gave an interesting account of the native Christian women and their work. The next annual meeting will be held in London. Mrs. McKinnon closed with devotional exercises.

### Our Jewish Mission.

IT is rather striking, to say the least, that while the Foreign Mission Committee of our Church has been seeking out some suitable place to found a mission to the Jews in Palestine, an attractive and promising field has been found at our doors, and a devoted servant of Jesus Christ, a converted Israelite, to occupy it. Montreal contains, it is said, above 6,000 Jews, and among these, Mr. G. A. Newmark has been labouring now almost three years. Mr. Newmark is a native of Poland, in Europe, and was reared and educated in the Jewish schools of Warsaw, its capital. He was destined for the ministry of the Jewish church, and, accordingly, went to the Jewish seminary at Amsterdam, in the course of time, to acquaint himself with Rabbinical lore. Being too young to graduate, he was sent to Stockholm, Sweden, to a friend of his father, a Rabbi, with whom he studied privately and assisted him in his work. There he undertook to teach Hebrew to young men studying for the ministry of the Lutheran church, whose pointed questions set him pondering upon the claims of Jesus to be the Messiah of the Jews. He was led to confess Christ soon after, and was baptized in His name. He returned, full of missionary zeal, to his friends at Warsaw, desirous of leading them to embrace the faith of the Gospel. As usual, some heard, and some refused to hear, but the new wine could not be contained in the old bottles. He left the home of his boyhood, now no longer congenial to him, and spent a few months at Hamburg, seeking out his former co-religionists, and declaring to them the truth as it is in Jesus, with more or less encouragement. From thence he went to London, England, where he spent a couple of years after the same manner, after which he came to Montreal. Here his work has been very encouraging and successful. Being able to speak Russian, Polish, and German, as well as English, he is thus fitted to reach Jews speaking these languages. The results of his work as reported in the last Minutes of Assembly show that he had gained access to more than 400 Jewish families, preached Christ to over 600 men who had been taught from childhood to hate this name, and brought twenty-eight young men to believe in Jesus as their Saviour, ten of whom had been baptized. Four of those converts are now engaged in mission work among Jews—two in London, one in New York, and one in Russia, the last having been instrumental in bringing thirty-eight Jewish families to accept Christ, in six months. Is not this cause for thanksgiving? Mr. Newmark at the last meeting of the Montreal Presbytery early in January, reported his work as steadily increasing, amidst all opposition and difficulties.

He said, "The influence of earnest inquirers to listen to the Gospel, at the Mission Hall, has been most encouraging. Although I have not been able to visit as many families as I did the previous six months, yet I have met with more success than ever before. Many Jews, strangers in the city, have been spoken to in the streets, about Jesus Christ, the true Messiah and Saviour of the world, by my assistant and myself. Most of them have not had any opportunity of hearing the Gospel message before, and were therefore willing and very eager to hear. Several Jewish young men after many arguments, have admitted that they had been taught wrong by their teachers and Rabbis, and professed faith in Jesus Christ as their only Saviour." Nearly 800 Jews were present at Mr. Newmark's meetings during the last six months of the year, while 300 were spoken to in the streets, and 102 Jewish families visited. He further adds, "At almost every Gospel meeting there were two or three who showed by their words and actions that the Holy Spirit had touched their hearts. After explaining the Old Testament prophecies which were fulfilled in the Lord Jesus Christ, no fewer than eight Jewish young men have come to me privately, at different times, asking to be baptized and made members of the church of Christ, but I am sorry to say I was compelled to dissuade them, until they should be able to support themselves, for it is here our greatest difficulty presents itself: As soon as a Jew embraces Christianity and joins the Church, he becomes a 'renegade' and an 'outcast' among his former co-religionists. Moreover, as the love and sympathy of Christians towards converted Jews is not yet fully displayed, the question, 'What are we to do with Jewish converts, meets us as a difficult and unsolved problem.'" It is to be hoped that Christian employers of labour will see it to be a duty to encourage young men, converts from Judaism, provided, of course, they are as acceptable workmen as others. Meanwhile our missionary fears that the work will suffer from the above cause, and does not know how the trouble is to be met. The Presbytery was much interested, and expressed sympathy with Mr. Newmark in the matter, at the same time commending his work to the support of the Church. It will be cause for deep regret if this mission should fail, because its converts are thrown out of their occupations, and unable to secure work. Let us hope that means may be found to help them, when cast out by their friends, until they shall find employment, that the work of the Lord be not hindered, and that none who believe in Jesus may be prevented from confessing and following Him.—H.

### The Jews of Cochin.

ONE of the most interesting chapters in Dr. Rao's book on the Syrian Church in India tells the story of the Jews of Cochin. Dr. Rao states the number of the Jews in India at ten thousand, but we notice that the census returns of 1891, give a total of 17,180, with an increase of over 500 since 1881. While the largest and most influential Jewish community is to be found in Bombay and Puna, the colony in Cochin, which in 1881 numbered only 1,294 souls, is certainly the most interesting. They seem to have been a much stronger body at one time, for the Rajah of Cochin used to be called by the early Portuguese the King of the Jews. They include both white Jews and black—the white being descendants of the Jewish immigrants from other lands, and the black being native proselytes to Judaism and their progeny. But the two sections of the community remain quite distinct, with separate synagogues. The Jews in Cochin, as elsewhere, have refused to amalgamate with the people of the land, maintaining the strict exclusiveness peculiar to their race. In fact the black Jews seem to be just the descendants of five hundred native slaves who were purchased by the first Jewish settlers and who became proselytes. To this day they are a servile people, hewers of wood and drawers of water to their Israelite masters. The white Jews are merchants and traders; the black are sawyers, blacksmiths, carpenter-

## Church News.

In Canada.

SACRAMENT of the Lord's Supper was dispensed in Mill Street church, Port Hope, on Sabbath, 28th ult., Rev. Dr. Clelland officiating.

AN adjourned meeting of the Presbytery of Whitley will be held in St Andrew's church, Whitley, on Tuesday, Feb. 27th, at 10 o'clock a.m.

THE Presbytery of Maitland will meet *pro re nata* at Wingham on Thursday, February 15th, at 1.30 p.m. to consider report of Committee on reorganization of field, and at 2.30 for the induction of Rev. D. Perrin to the pastoral charge of Wingham congregation.

LAST Sabbath was communion Sabbath at St. Andrew's church, Windsor. Communion was served in the morning and there were upwards of 300 partakers, the largest number in the history of the church. Forty-one new members were received. The sermon was very impressive and the Rev. J. C. Tolmie preached a grand sermon. In the evening he talked on "Temptation."

TWO weeks of special services held in Knox church, Galt, proved most successful. Dr. Jackson was assisted by Rev. H. Knox, Rev. J. McInnis, of Elora, and Rev. A. G. King, M.A., of Galt. The attendance was the largest for several years. Mr. Knox spoke on two evenings, on one of which he gave an account of his coarsion. Mr. McInnis also spoke on two evenings, and Mr. King preached on the Saturday at the Communion preparatory service. The addresses were very earnest and able and produced a profound impression.

REV. D. ROBERTSON was ordained as pastor of the King street church, London, on the 26th ult. A hearty welcome was tendered by the congregation. After refreshments Rev. James Ballantyne, of Knox church, assumed the chair, and assured those present that the people of London were proud of the new addition to their already efficient number of clergymen. All the Presbyterian clergyman of the city, together with Rev. D. M. Miholl, of the Adelaide street Baptist church; Rev. A. Vert, of Delaware, and Mr. Robt. Reid, sen., of this city, were present, and delivered addresses, congratulating both pastor and congregation. The rest of the programme consisted of anthems by the choir and solos by Miss Mutch.

## Presbytery of Barrie

MEET at Barrie 30th January. Mr. Findlay was elected Moderator for next six months. A number of session records were examined and attested. The report of the committee appointed to visit some of the congregations with a view of their being rearranged was considered, and deputations from the churches affected by proposed changes were heard. The recommendation of the committee that Cookstown be united to Townline and Ivy was adopted, thus they will constitute a strong self supporting charge. Another recommendation was adopted, viz., that further inquiry be made as to the expediency of uniting Everett with Black Bank and Airlie, so that they may have the services of an ordained minister. Provisional arrangements were made for the induction of Rev. L. Perrin to the charge of Gravenhurst, in the event of the Whitley Presbytery granting his translation. A call from Elmvale and Knox church, Flo, to the Rev. J. McNeil, of Uptorgrove and Longford, was sustained. A special meeting was appointed to be held at Orillia, on Tuesday, 27th February, at 2 p.m., to dispose of the call. The Rev. A. Macdonald tendered his resignation of the charge of West Nottawasaga, St. Andrew's church and Dumfries. The resignation was laid over to next ordinary meeting. Mr. Leshman was appointed to serve the citation upon the congregations and sessions, and the clerk was instructed to communicate with the West church regarding their financial affairs. A resolution relative to the death of the Rev. George Crow, which took place on January 17th, was adopted, a

ters, bricklayers, bookbinders, tailors, fishermen, servants to the white Jews or vendors of household necessaries. Even in their own synagogue the chief seat would be vacated for any white Jew who might enter.

In dress and outward bearing, these Jews hardly differ from their brethren in other places. The ladies wear the fashions of Bagdad, while the men cultivate the long low-locks brought down in front of their ears in obedience to Lev. xix. 27, and wear a turban, a long tunic of rich colour, a waistcoat buttoned up to the neck, and full white trousers. Hebrew is used for worship, but for secular purposes the vernacular Malayalam is spoken. On the seventh day they assemble for worship in the synagogue, putting off their shoes before they cross the sacred threshold. The women occupy a place separate from and inferior to that of the men, who devoutly say, as they take the place of honour, "I thank Thee, O God, that Thou didst not make me a woman." The officiating rabbi stands on a platform in the middle of the synagogue, with his face towards Jerusalem, supported on either hand by a member of the congregation, and rapidly reads, chants, or sings the service. In reading the law, they do not venture to pronounce the name *Jehovah*, but substitute for it the name *Adonai*. This practice is by no means peculiar to the Cochim Jews; but their explanation of it, that the name *Jehovah* was never pronounced in olden times save by the high priest on the day of atonement, seems to be original. They observe the new moons and the annual feasts after a fashion, but have no altars and no bloody sacrifices. When Dr. Rae visited the colony in 1870, he asked what views prevailed among them concerning the Messiah—were they looking for Him? "Yes," said one of the most intelligent of them, who had travelled far, "we are looking for Him," daily, hourly, minutely looking for Him." They have copies of the Pentateuch, both in manuscript and printed, and the prophecies are rare; and the New Testament they abhor, not allowing a copy of it to come within their borders. But Claudius Buchanan, who visited them in 1807, saw two translations of the New Testament into Hebrew, one of which had been rendered with stern fidelity by a rabbi who had undertaken to refute it. The cemetery, where the unsexed dead are buried, in graves which lie north and south, is called *Beth Hatim*, the house of the living.

In tracing the history of this remnant, Dr. Rae finds the first record of any contact of the Jews with Dravidians in I. Kings x. 22, and 2 Chronicles ix. 21. It was evidently from the Malabar coast that Solomon's fleet brought the "ivory apes and peacocks," and the "gold and silver," to adorn the royal court. Bishop Caldwell held that the word "peacock" in that passage is the oldest Dravidian word found in any written record in the world, the Hebrew *tukit-im* being just the Tamil *toket* in Hebrew letters with a Hebrew plural inflection. But although it is thus evident that from very early times Jews visited the coasts of southern India, the colony does not seem to have settled there till some time between the middle of the sixth and the middle of the seventh centuries of the Christian era. They were probably religious refugees from Arabia and Persia. The sack of Jerusalem by Nebuchadnezzar, the attack by Pompey in 64 B.C., with that of Titus in 70 A.D., and the bloody retribution inflicted on Judea by Hadrian in 136, had driven many Jews into Arabia, where they enjoyed the privilege of toleration until the rise of Mohammedanism. Then, with no alternative but to embrace Islam or perish by the sword if they remained under the Caliph, many of them probably found an asylum in India, where they would be joined by fellow sufferers driven from Persia by the persecuting kings of the Sassanian dynasty. They settled first in Cranganore, where, the Brahman, the Musselman, and the Portuguese being still unknown, they met with an easy toleration. They seem to have prospered in their new home and found favour with the Pharaohs of the land; for about the year 700, Bhaskara Ravi Oarma, king of Malabar, granted them a *सानम* or copper-plate

charter, by which the principalty of Anjavannam and all its revenues were conferred on Joseph Rabban, the head man among the Jews. Other highly valued privileges were vouchsafed—such as permission to use elephants in marriage processions, light by day, the spreading cloth to walk upon, the palanquin, the umbrella, the trumpet of conch-shell, the gateway with seats, ornamental arches, and other tokens of royalty. In fact, to the head man of the Jews was given a rank co-ordinate with that of local princes, the rights and privileges being made "a hereditary appendage so long as the sun and moon endure." As the time of the granting of this charter coincides with that of the Western Cholakya raids which threatened the kingdoms of Southern India with dismemberment, it is probable that the Jews, in return for this charter, furnished the king with "the snows of war" and perhaps with a contingent of fighting men.

For nine hundred years the Jews enjoyed their high position in Cranganore till in 1524 they were attacked by Mohammedans, whose hostility they had incurred through having been employed along with the Christians in detecting and punishing some tricks by which the followers of the prophet had been adulterating the pepper and other market wares. Driven from Cranganore, they settled in a village to the east, but forty years later removed to Cochim where they built Jews' Town, in which they reside to this day. They did not long enjoy peace, however; for when in 1601 the Portuguese in Cochir capitulated to the Dutch, the former, accusing the Jews of having helped the latter, fell upon them without mercy and plundered their town of almost all it contained, all their literary monuments were destroyed, an irreparable loss to history. During the dominance of the Protestant powers, first the Dutch and then the British, the Jews have dwelt in peace. Thus for twelve or thirteen centuries they have lived in Malabar, and yet to-day they are fairer than most Europeans. But from time to time their colony has been replenished by immigrants from Europe, the fresh blood thus imported being probably the secret of the persistence of the race. They do not seem to have produced any great men, although there is a story of two brothers, of whom one was made a Judge by the Rajah of Cochim while the other worked as a Christian missionary of the Church Missionary Society among the Jews of Bombay and Puna. From 1845 to 1857 the Church of Scotland maintained a mission among them, but with no visible success. They seem to be indifferent to education, and do not send more than a dozen of their boys to a high school in their neighbourhood. Even the school in which the Hebrew Scriptures and the Talmud are taught seems to be a poor affair, the parents being content with giving their boys a mere smattering of Hebrew before setting them to more lucrative work. But in 1884 a Jewish lad passed the matriculation examination of the Madras University, having been able to fulfil the requirements for matriculation in that particular year because the examination, which lasts five days, began on a Monday morning and did not therefore encroach on the Jewish Sabbath.—J. M. M.

THE attendance at the Burns Church anniversary services, Sarnia, was good considering the condition of the roads. The collections were liberal and a decided interest in the services was manifested. Rev. Daniel Strachan, of Hespeler, preached two able sermons which were listened to attentively. On Monday evening the annual tea-meeting was held, Rev. F. O. Nichol occupying the chair. Addresses were delivered by Revs. S. G. Livingston and Strachan. Music was rendered by the Sarnia Male Quartette, and a ministerial trio of Revs. Nichol, Strachan and Livingston. Misses Forbes and Simpson and F. J. Coates recited. The ladies excelled themselves in the good things of the season, and altogether the entertainment was a great success. The receipts of the evening exceeded \$50.

copy to be sent to the family of the deceased. The romits of the General Assembly were resumed; that on the revision of the hymnal was considered in connection with a full report on the subject presented by Mr. McLeod. As amended and adopted the report recommends that the entire Psalter be included in the new book of praise, and that the present version be retained, even when new version of some psalms are given, until the Church indicates her mind more clearly that the present version has become obsolete. Selections from the paraphrases being incorporated with the hymn-book, and the omission of some of the hymns in the present book are approved of, also the publication of a separate book as the children's hymnal, and the insertion of some of the children's hymns into the Church hymnal. With regard to the new hymns submitted by the Assembly's Committee it is found that many of them are unsuitable for our congregations, that the topics embraced are too limited, that too many are of difficult metres, that hymns in dialect should be omitted. It is suggested for consideration of the Assembly's Committee that there should be added more hymns relating to the character and duties of the Christian, and some for use in evangelistic services, and that indexes of topics and texts be prepared. The report further urges that the committee cannot prepare a thoroughly digested report to next General Assembly, that, as in other Churches, time be taken for the purpose; that, in the interest of the work, one or two years more be spent upon it. Dr. D. L. McCrae informed the court that the Collingwood congregation added \$100 to the stipend promised at his settlement. Dr. McDonald, of Seaforth, was nominated as Moderator of next General Assembly. A paper on home mission work from Mr. Parker, elder, transmitted by the Gravenhurst session, was received. The Presbytery agreed to thank him, and to express gratification for his interest in the cause. ROBERT MOODIE, Clerk.

#### Presbytery of Toronto.

In the absence of the Moderator, the Rev. James A. Grant was chosen to preside at the regular meeting of the Presbytery of Toronto, held on Tuesday, the 6th February. A resolution expressive of the sincere sympathy of the Presbytery with the Moderator, the Rev. W. A. Hunter, in his recent sore bereavement, and placing on record its sense of the loss sustained by the Church in the death of so devoted a worker as Mrs. Hunter, was unanimously sustained by the Presbytery. The congregation of the Church of the Covenant was permitted to transfer the church property to trustees, duly appointed. It was agreed to grant the request of the congregations of Eglinton and Bethesda, and appoint the Rev. W. S. Ball to the charge of those congregations for the following three months. Through an oversight the application on behalf of the charge at Sutton, etc., for augmentation had not been made. It was agreed to reaffirm the request made, that this charge shall receive a yearly grant of \$100. It was agreed to recommend that the request of Chester congregation for a grant of \$4 per Sabbath from the Home Mission Committee be granted. The request of Dovercourt for the appointment of Mr. S. Carruthers for another year, as missionary in charge, was cordially sustained, and it was agreed to apply for a grant of \$5 per Sabbath for this congregation. Mr. Brown gave notice of a resolution from the session of Knox Church, Scarborough, to be presented at next meeting of Presbytery, against the Augmentation Fund. Taking up the consideration of the proposed Book of Praise, it was agreed to accept the selections from the Psalter suggested by the Hymnal Committee, and to recommend that Psalm 76 be added. It was also agreed to accept the selections from the Paraphrases suggested by the Hymnal Committee and to recommend that Paraphrases 15, 42, 43, and 56 be added. The hymns submitted in the Draft Book were then taken up in detail, and the recommendations of the Hymnal Committee substantially adopted. The most notable changes suggested are, that hymns

43, 53, 61, 39, 70, 108, 109, 115, 145, 171, 198, 242; in the present Hymnal be retained, that hymns 20, 59, 69, 75, 91, 117, 124, 127, 135, 199, in the present Children's Hymnal be retained and that the following of the hymns it is proposed to add be omitted: 13, 14, 35, 52, 57, 58, 61, 65, 66, 70, 95, 96, 99, 99, 108, 109, 114, 117, 121, 131. It was unanimously agreed on motion by Dr. Gregg, that while adopting the resolution approving of selections from the Psalter being incorporated in the proposed Book of Praise, it is the judgment of this Presbytery that the Psalter now in use should also be retained, without alteration. It was also recommended that simple harmony, and one in keeping with popular requirements should be secured for the new Book of Praise. A call from East Church, Toronto, to Rev. W. A. J. Martin, of St. Paul's, Toronto, was presented and sustained. The congregation will be cited to appear at next meeting of Presbytery. A call from Georgetown and Limehouse to Rev. Louis Perrin, of Pickering and Brougham in the Presbytery of Whitby, was presented and sustained, and ordered to be transmitted. Messrs. Robert Waddell and H. Walker were approved as catechists and recommended for work in the Northwest. Messrs. Scott and Laird, who are pursuing studies with a view to the ministry, were recommended for work under the Home Mission Committee during the coming summer. It was agreed to appoint Commissioners to General Assembly at 3 p.m. at the next meeting of Presbytery. It was also agreed to take up the remit on the enlargement of powers of Synods at 11 o'clock at next meeting of Presbytery. It was reported that Mr. Gowanlock's tender for printing the minutes of Presbytery was most satisfactory, and it was agreed to accept the same for the current year.—R. C. TIBB, Clerk.

#### Presbytery of Ottawa.

THE Presbytery of Ottawa held its regular quarterly meeting on the 6th and 7th inst. There was a large attendance of ministers only five being absent. The elders, however, were not so largely represented. The Rev. Dr. Robertson, and the Rev. S. J. Taylor being present were asked to correspond. The Commissioners to the Lindsay Presbytery in the matter of the call from Knox Church, Ottawa, reported that Mr. Johnstone had decided to remain in Lindsay. The Moderator, Mr. Herridge, was again empowered to moderate in a call when required, and the session were allowed to find their own supply. Dr. Campbell gave a report on Systematic Beneficence. The recommendations were four in number: 1. That each congregation be exhorted to greater liberality to the schemes of the Church, not overlooking him who labours among them in word and doctrine. 2. That where at all practical the pastor's salary be paid monthly or quarterly. 3. That sessions be asked to bring the duty of systematic storing and giving regularly, earnestly, and constantly before their various congregations in such a way and at such times as they deem most advisable in order to secure increased liberality in the matter. 4. That a committee be appointed to visit the congregations which are conspicuously delinquent in the matter of giving to the schemes of the Church. Permission was given to St. Paul's church, Hawkesbury, to mortgage their manse property to the extent of \$1,675. The manse is a new one and one of the finest in the Presbytery. Mr. Hugh Gourlay was appointed assessor for the session of Suttaville to enable the congregation to choose elders in room of those who have died or removed. On the subject of enlargement of the powers of Synods the Presbytery reaffirmed its positions of last year. Dr. Moore moved that this Presbytery approve of the remit that all cases of complaints and appeals, not containing doctrine or polity be terminated at Synod. Mr. Beatt seconded and it was so agreed. Mr. Nelson moved that this Court recommend in connection with the remit on Synod's powers that the reports of the colleges and of the different missionary schemes of the Church be submitted for consideration to the Synods of the Church. Mr. Beatt seconded and it was so agreed. In considering the subject of the

representation of Mission Stations in the Presbytery in the new Sabbath School Hall of St. Andrew's Church, Ottawa. This Presbytery, on the motion of Dr. Moore, approves of the principle of giving representation to each group of stations forming one mission field where there is a session. The following were elected by ballot as Commissioners to the General Assembly. Dr. Moore, Dr. Armstrong, Dr. Campbell, Mr. Horridge, Mr. Scott, Mr. J. Bennett, Mr. J. M. Goodwillie and Mr. W. M. Tufts, ministers, and Messrs. George Hay, Dr. Thorburn, J. Hardie, James Gibson, F. Brouson, D. Gamble, Hugh Gourlay, and J. C. Campbell, elders. Mr. Gamble gave a short report about the French work in the Presbytery, and he drew attention to the proposed reduction of the salaries of the French missionaries which has been rendered necessary through the large deficiency this year in the French Evangelization Fund. Mr. Nelson submitted the report on Temperance. The recommendations adopted were as follows: 1. That pastors and Sabbath School teachers be instructed to continue to emphasize the importance of temperance principles as opportunities present. 2. That our people see that attention is given to the teaching of temperance in the public schools. 3. That this Presbytery express its gratification at the expression of strong temperance sentiments as manifested by the recent vote on the Plebiscite. 4. That the Assembly be asked to consider the advisability of sending down questions on temperance only once in three years. On the Remit against the Draft Hymnal the following are the chief positions taken by the Presbytery. 1. That the historic Psalter, commonly known as Rousso's version, be preserved in its integrity, and that the Hymnal proper contain such versions of the Psalms, embracing a variety of metres, as may commend themselves to the judgment of the Church, and finally that the Hymn-Book contain a sufficient number and variety of hymns to voice the spiritual life of the Church. 2. That in the opinion of this Presbytery the Hymnal ought not to contain less than a thousand hymns. 3. That there should be a selection of suitable anthems appended to the Hymnal. The Presbytery adjourned to meet in St. Andrew's Church, Ottawa, on the second Tuesday of March, at 2 p.m. JAS. H. BEATT, Clerk.

#### Presbytery of Kingston.

THE only business before the meeting of the last Presbytery of Kingston was the choosing of the hymns, and paraphrases which it is desired should be retained in the new "book of praise." The Presbytery will also recommend the correction of a number of errors in grammar and the rectification of several mistakes in the poetical construction of certain hymns. The rejection of some old-time favorites among the hymns will be advised. The compiler of a special Hymnal for the use of children was thought to be advisable, and the Presbytery will recommend that such a book be provided. A great many of the hymns recommended by the committee of the General Assembly were rejected.

#### Presbytery of Whitby.

THE Presbytery of Whitby met at Port Perry, and the Rev. J. Chisholm, B.A., of Dumbarton, was elected Moderator for the ensuing year. A call from Newcastle to Rev. J. H. Courtney was set aside, as Mr. Courtney had accepted another call. A call from Gravenhurst, Presbytery of Barrie, to Rev. L. Perrin, B.A., of Pickering, was laid on the table. It was agreed to cite the congregations of Pickering and Brougham to appear for their interests in the matter at an adjourned meeting of the Presbytery to be held at Whitby, 27th February. The remit from the General Assembly in regard to the Colleges of the Church was considered and Presbytery recommended the appointment of all theological professors by the General Assembly. In regard to the remit encouraging a new hymnal, the Presbytery adopted the recommendation "that selections from the Psalms and Paraphrases should be incorporated with the new

Hymnal." Presbytery also favoured the incorporation of selections from the paraphrases, the omission of some of the present hymns, the addition of more hymns for the young appeal, invitation, relating to family religion, some relating to temperance, and also suggested a number of favourite individual hymns not now in the collection, including the national anthem. Presbytery expressed warm appreciation of the series of missionary addresses now being given to the congregations within its bounds by Rev. J. H. McVicar, missionary from China, and appointed a committee to arrange for a similar visit to the Presbytery by Rev. Dr. G. I. McKay, of Formosa, if practicable. A committee was also appointed to arrange for a Missionary Institute to be held in connection with the next regular meeting of the Presbytery, at Whitby, in April.

### Annual Meetings.

#### WINCHESTER.

THE annual meetings of N. Williamsburg and Winchester Springs were held during the second week of January. Reports of session were read by the moderator, Rev. A. Graham, B.A., who also presided at both meetings. The reports were encouraging, and gave special emphasis to the good work done by W.F.M.S., C.E. and S. S. The report of managers was also very encouraging, showing a marked improvement in financial matters. After meeting claims both treasurers have a balance in hand. In May, 1892, the present pastor was placed here, when the congregations were receiving help to the amount of \$150 from the Augmentation Fund. At the end of the first year they were self-sustaining, and in 1893 contributed over \$150 to the schemes of the Church. At N. Williamsburg, the church and manse have been repaired and larger sheds erected, costing in all nearly \$700, and this is all paid. At the Springs, new sheds valued at over \$100 became a necessity, and were erected free of debt. A marked feature of success is the S. S. work, of which much might be said. Both are now giving to missions, besides supporting themselves, and the attendance at the Springs has more than doubled during the past year. The communicants coming from S. S. into the church during the year numbered 21. The C.E. roll has risen in the one year of its existence from 13 to 54 members, and many of these are now giving systematically to missions.

#### SOUTH MOUNTAIN.

THE annual meetings of the congregations of Heckaton and South Mountain were recently held. The pastor, Rev. J. F. MacFarlane, B.A., presided. Reports of a very encouraging character were submitted by the various church organizations. Substantial progress has been made during the year in every department of work. The financial statement showed that after discharging the entire liability of the congregation a small balance remained. The zeal displayed by the members of the W.F.M.S. is worthy of special mention. Through their efforts, the missionary work of the church has been helped to the extent of one hundred dollars. The managers were re-elected for the ensuing year. All look forward with hope to the work of the ensuing year.

#### RAT PORTAGE.

KNOX CHURCH, Rat Portage, Ont. held an annual meeting on the 31st January. There was a good attendance. The pastor, the Rev. R. Nairn, B.A., opened the meeting with devotional exercises. After the pastor had spoken words of encouragement to the congregation and commended the people for their past zeal, diligence and liberality, he asked them to appoint their chairman. Mr. Margach was elected chairman. Reports from session, Christian Endeavour, Sabbath School, W.F.M. Society, Children's Mission Band, Ladies' Aid were given, all indicating growth, activity and spiritual life in the congregation. Mr. D. T. Ferguson read the managers' report, which was an exceptionally good one. It showed that while the congregation was increasing in numbers, individual liberality had also increased. The managers

were enabled to meet all liabilities in a most satisfactory way. Money raised from all sources, some \$2,500. At the close, coffee and cake were served by the ladies. At 10:30 the meeting was closed by the pastor, when all went home in good spirits.

#### ELORA.

THE annual meeting of Chalmers' church, Elora, was held on Wednesday afternoon, January 17th, the pastor, Rev. H. R. Horne, B.A., LL.B., presiding. There was a large attendance, and much interest was manifested with proceedings. Reports were read from the various missionary societies, the Christian Endeavor Society, the Ladies' Aid, the managers and session, all of which were very encouraging, showing a growing interest and increasing activity in all departments of the work. The managers' statement, showed the total amount raised by the congregation for the year to be \$2,063. The finances of the congregation are in a very satisfactory condition, the total indebtedness being only some \$140, which will without doubt be cleared off before the present year closes. An encouraging feature of the meeting was the hopeful manner in which all looked forward to the work of the New Year, and the determination everywhere manifested to make the year 1894 a great advance on any year the congregation has yet known.

#### QUEBEC.

THE annual meeting of Chalmers' Church, Quebec, was held on Monday evening, and was very largely attended by the members and adherents of the Church. The pastor, the Rev. D. Tait, B.A., occupied the Chair, and Mr. A. Miller acted as secretary. The meeting was opened with devotional exercises, after which interesting and encouraging reports were presented from the different organizations of the congregation. The report of session was read by Mr. Robert Brodie; the manager's report was read by Mr. A. Miller; the Treasurer's statement was presented in a printed form by Mr. Thomas Brodie, which showed that after meeting all expenses there was a small balance in the Treasurer's hands. The report of the poor fund was presented in printed form by Mr. G. C. Hossack. Very interesting reports were also read from the Sabbath school and Bible Class; the Auxillary of the Women's Foreign Missionary Society, the Y.P.S.C.E., and the Mission Band, by Mr. Robert Cream, Mr. Archibald Foulds, Mr. J. B. Logie and Mr. P. A. Miller respectively. The report of the Missionary Society was presented by Mr. Jas. Young. From all these reports it appeared that while the congregation was contributing liberally to ordinary revenue, it was also giving a large amount for mission work beyond its bounds. The congregation contributed for ordinary congregational purposes \$3,347. In addition to this \$381 were given for Home Missions in the various departments: \$313 were given to Foreign Missions; \$110 to colleges and \$102 for other religious and benevolent purposes. Thus \$1,905 were contributed for missionary and benevolent purposes, being the largest amount contributed by this congregation for these objects for many years. The total amount raised for all purposes was \$5,253, being on an average at the rate of \$52 per family. Appropriate reference was made to the death of Rev. Dr. Clarke, and also to that of Mr. John Fraser, who kindly left \$750 to the Church and Sabbath school. It was decided that the above amount be applied in aid of a fund for a new building for Sabbath school and other church purposes. Messrs. D. H. Geggie, Archibald Foulds and G. Moir were elected managers, the present board being comprised of the following members: Mr. G. H. Geggie, chairman, Mr. Archibald Miller, secretary; Mr. Thos. Brodie, treasurer, and Messrs. Wm. Brodie, J. T. Ross, P. R. Miller, A. Foulds, J. L. Bell, Gavin Moir. Messrs. Amos Campbell and A. Forest were re-appointed auditors. After cordial votes of thanks had been passed to the choir, the board of management, the auditors and the family of the late Mr. Fraser, this pleasant and interesting meeting was closed with the Doxology and Benediction.

#### KNOX CHURCH, GALT.

THE annual meeting of Knox church, Galt, took place on Friday evening. The attendance was very large. Dr. Jackson occupied the chair, Mr. J. Y. Graham acting as secretary. The several reports were read and adopted. Messrs. Jas. Cowan, Geo. Hogg and Wm. McArthur, (Stono Road), were re-elected property trustees. The election of managers was by ballot, some twelve candidates being nominated. Those elected were Messrs. John Cant, Wm. Cowan, Geo. Hogg, A. F. Robb, Wm. Wallace, Andrew Elliott and Jas. Struthers. Messrs. Jas. E. Kerr and A. W. Falconer were re-elected auditors. The matter of re-allocating the seats was, on motion, left to the managers. The managers met for organization on Tuesday evening. Mr. A. C. Fraser was re-elected chairman; Mr. J. Y. Graham, secretary; Mr. Jas. Walker, treasurer. Finance committee—Messrs. Cowan, Douglas, A. Elliott, Hogg, Robb, R. Elliott and Struthers. Property—Messrs. Fraser, Cant and R. Elliott. The Sabbath school was granted three Sabbath collections during the year.

#### GUELPH.

THE annual meeting of Knox church, Guelph, was held on Wednesday evening, the pastor, Rev. R. J. Beattie, presiding. Mr. J. A. Scott was appointed secretary. Reports were read from the session, managers, treasurer, Sabbath School, Women's Foreign Missionary Society, Mission Band, Missionary Society, Benevolent Society and Y.P.S.C.E. Upwards of \$3,000 were contributed to ordinary and church debt fund, and \$1,053 to the missionary funds. The Bible Class pays \$250 to the support of a missionary in the North west and the Y.P.S.C.E. gives \$50 to sustain a native missionary in India. There are 205 families in the congregation, and 560 communicants. Messrs. K. Millar and R. Johnston were appointed auditors. Mr. Crawford was appointed leader of choir, and Miss Knowles organist. Messrs. A. Scott, Geo. Whitelaw, A. Hales, A. Maddaugh, G. Steele, A. Robertson, G. Amos, jr., J. A. Scott, J. A. Lillie, W. Hamilton, jr., R. Gordon, and T. Johnston were appointed as a Board of Management. Heartly votes of thanks were given to Mr. J. A. Lillie, treasurer, and Mr. R. Gordon, assistant treasurer, also to the choir, and the retiring board of managers. It was decided that the pastor be given a month's holidays the coming summer. The congregation will complete fifty years of its history next autumn. A committee was appointed to collect material for a short history of the congregation. Messrs. J. I. Hobson, G. W. Field, and J. A. McCrea were appointed to confer with the Managers and assist them in increasing the weekly revenue of the church. The meeting was closed at 9.45 with the doxology and the benediction.

### Morvyn House Examinations.

THE examinations of pupils in connection with "Morvyn House," 350 Jarvis Street, Toronto, have just been concluded, the result of which must have been alike satisfactory to the parents and gratifying to the Principal, Miss Lay. As a result of the examination many pupils have been advanced from the Primary to the Intermediate department. The staff of teachers, this year, is unusually strong, Miss Lay having been fortunate enough, not only to retain the most efficient of her last year's staff but also to secure Miss Washington for the Intermediate department. One of the chief advantages offered by "Morvyn House" is the happy combination of a thorough education with high moral training and home culture, the Principal never for one moment losing sight of the moral and religious side of the pupil's character. This fact should be borne in mind by parents when selecting a school for their daughters as, in most instances, it marks an epoch in their lives which tends to the building up or undermining of their spiritual life.

Trials are tests of character and faith, to prove whether we are fitted to receive larger duties and wider usefulness and blessing.



## Higher Criticism—its Dangers and Benefits.

NOTES OF AN ADDRESS DELIVERED BY REV. O. M. MILLIGAN BEFORE THE TORONTO MINISTERIAL ASSOCIATION

LITERATURE is an outcome of man a nature. Springing from such a source it must have great principles and laws characterizing it. In other words, there must be a science of literature.

This science involves a knowledge of the social, political, religious and intellectual condition of the people under which the literature of the people we are especially studying arise. We cannot understand a literature without an acquaintance with the genius of its people, their stage of moral and other forms of progress or retrogression, their geographical condition, their pursuits, their customs, their neighbours, in short, all that pertains to their inner character, environment, and history. Literature, we have said, being an outcome of man's nature has its laws. Religion, when true, gives us man in his most normal state. Its literature, therefore, will be the highest, and it possesses its laws as well as any other; for the Spirit of God is a Spirit of order.

In dealing with literature there are two things to settle—its text and its subject matter. The former is textual criticism; the latter is literary. By the first we strive to have put in the most correct shape the literature we are to examine. This determined, we proceed to study its subject matter which is a higher element than the mere text of a literature. This is Higher Criticism. Higher Criticism is simply literary criticism. It deals with the aim, plan and working out of a piece of literature. It tries to gather into its conceptions the social, moral, intellectual, industrial, commercial, and religious elements pertaining to the literature of which it is endeavouring to form an adequate judgment.

The true critic guards against all presuppositions which might vitiate his work, whether these may come from the traditions of the past or the crude anticipations of the future. There is a conservative and radical bias of mind each to scrutinize least it hinder the work of literary or Higher Criticism.

Let it be remembered that the dogmatic contents of a literature is nothing; its literary characteristics and formation another.

Two men may be as wide assunder as the poles in religious belief and yet be of one mind regarding features and formation of the Scriptures as a literature. Understand what it contains for our edification.

In one sense Biblical literary criticism is no new study, and in another it is, at least in our own theological schools. Until lately exegesis, apologetics and systematic theology have occupied the field to the exclusion of Biblical theology. And yet exegesis has no proper fruition unless it culminates in Biblical theology; whilst on the other hand systematic theology supplies us only with the truths of Biblical theology in an abstract, lifeless, logical fashion. The missing link between exegesis and systematic theology is Biblical theology or Higher Criticism. This link is only beginning to be supplied in our theological colleges.

This branch of learning has its dangers like every other.

The dangers of all are certain presuppositions, philosophical or theological. Criticism should aim to arrive at judgments according to truth and not prejudice. Criticism must not be the slave of any opinion, but the guide to conduct to the correct apprehension of the ideas contained in any literature which we make the subject of study.

There are two important elements in Biblical literary criticism. These are the philological and historical. The historical has risen into great prominence in the latter half of this century. Previous to that time the philological occupied the place of prominence.

The great battle ground of Higher Criticism are the Pentateuch and the Book of Joshua. All these are known as the Hexateuch.

The battle began here in 1753, when a French physician, Astruc, published a book at Brussels on the original memoirs which Moses used in composing the Book of Genesis.

He saw two documents in Genesis and as far as Exodus vi. 2. In 1779 Eichorn saw other peculiarities in the two documents of Astruc. The author also speaks of Elohim, says God "created;" he speaks of "beasts of the field," etc., where the Jahvist uses the word made or formed, "beast of the field." Eichorn made a list of the names peculiar to the Jahvist and to the author who uses the word Elohim and divided Genesis and the first two chapters of Exodus between the two documents. In 1805 De Wette drew attention to the peculiar style and character of Deuteronomy. In 1822 Bleek showed that the work of Joshua is the natural continuation of the history which began in Genesis.

Ewald in 1831 traced the existence of the Elohist and Jahvist documents through the whole of the Hexateuch.

The discovery of the composite character of Genesis first gave rise to the idea that Genesis was made of several fragments united together. This idea—the fragmentary theory—did away with the unity of the Book. There may be unity of plan and diversity of origin in the documents comprising a book or books.

The writing using the word Elohim down to Exodus vi. 2 has been made the basis of the Hexateuch. It gives "a short dry history of the patriarchs, furnishing an elaborate chronology, noting the progress of revelation and giving with great fulness the Mosaic law delivered at Sinai."

The unity of the Hexateuch was put prominently forward by Stahelin in 1830 and afterwards by Ewald and Tuck.

Tuck called the document the Fundamental Writing; Ewald, the Book of Origins; Schrader, the Annalistic Writer; Wellhausen, the Book of the Four Covenants, (covenants with Adam, Noah, Abraham, Moses); Kuonen, the Priestly Code. It and it alone gives an elaborate system of ritual legislation.

After the unity of the Hexateuch was settled it was supposed Jahvist sections added to supplement the narrative of the priestly writer. This was Stahelin's view put forth in 1830. Mr. Milligan then traced the course of thought giving the views of Haffield and others and reverting to early times said that the Gnostics and Manicheans had rejected the Pentateuch as Mosaic, quoting Isaac Ben Jasad, of the 11th century and Rabbi Eben Ezra in the 12th century. The view of Spinoza, and of Dr. Geddes were dealt with and then a learned reference was made to the modern German schools, and the paper was concluded by a series of practical deductions from the data compiled.

## The Church Abroad.

LEGAL summonses have been served on Rev. Messrs. Macdonald, of Shieldaig, and Macfarlane, of Raasay, and several elders at Killinann, Argyllshire, to compel them to yield up the respective churches and other buildings.

LORD MOUNTSTEPHEN has presented a silver service of communion plate to Cab-rach church.

A STAINED-GLASS window is to be erected in St. Michael's, Crieff, by the kirk session as a memorial of Principal Cunningham.

THE death occurred in Glasgow on 17th ult., of Rev. James Keith Duncan, M.A., retired minister of the South parish, Aberdeen.

THE invitation to Rev. G. H. C. Macgregor, of Aberdeen, to the pastorate of the Avenue church, Chicago (Mr. Moodie's), is not likely to be accepted.

AT a private conference in Glasgow of members of the Free and United Presbyterian churches under the auspices of the Laymen's league, it was agreed to hold a public meeting in the city soon, to be addressed by leading men connected with all the churches.

THE amount raised for the endowment of Shawlands church is £2,150. Before a quoad sacra parish can be formed £1,000 more must be got. Last year's income was £330. The stipend is £128, but Home Mission and Ferguson Bequest grants bring the minister's income up to £183.

REV. JOHN TULLOCH, M.A., senior minister of St. Stephen's church, Perth, died on the 17th ult., in London, where he had been residing for ten years. After a short ministry at Logierait he was settled in Perth in 1856, a time when the question of continuing a Gaelic service was troubling the congregation. By his efforts the matter was amicably settled. To his exertions also the new church was largely due. Deceased had reached his 81st year.

RECENTLY Dr. John G. Paton, the eminent missionary, gave an account of the trials and triumphs of Christian work in the New Hebrides, to a congregation which crowded the large Bute Hall of Glasgow University. Principal Caird conducted the preliminary services, and many professors were in the congregation. The venerable missionary spoke with extreme simplicity and intense power. His sketch of the people when he first knew them—their nakedness, cannibalism, infanticide, and other nameless crimes—followed by his description of what they have become through their conversion to Christianity, were listened to with keen and occasionally almost breathless interest. Such an address to such a congregation must produce incalculable and remaining good. Before concluding, Dr. Paton remarked upon the changes which have taken place in the university since his student days. Of all the professors of his time Lord Kelvin alone remains.

FOLLOWING the example of the England. Sabbath School Union, the Synod of the English Presbyterian Church has instituted written examinations for the children in its Sabbath schools. The examinations, which are conducted by a department, at the head of which is the Rev. R. Macphail, of Liverpool, took place on Saturday last. Judging by the questions which we have seen, a high degree of intelligence is expected from the scholars. This is in accordance with the best traditions of Presbyterianism.

THE Presbytery of Birmingham held a conference of its members recently on the question of personal religion. Mr. W. Ewing, B.D., named as ministers' dangers, professionalism, unnaturalness in tone and speech, commonplace, laziness, self-centred thought, dignity and respectability, dependency, etc.

YET another minister of the English Presbyterian Church has been invited to return to service north of the Tweed. It is not yet four years since the Rev. Archibald M. Marshall left a charge in the United Presbyterian Church to enter upon ministerial duties at Ellison street, Jarrow, and now he has been called to undertake the pastorate of the New United Presbyterian congregation at Callander, in the Presbytery of Stirling. The congregation at Ellison street has a large membership, but most English charges are trying, and it will not be surprising if Mr. Marshall elects to go North at the meeting of Newcastle Presbytery next month.

Wales. "QUITE a novel and exciting scene occurred at Siloh Chapel, Llanelly, the other day," says the *South Wales Daily Post*. "Siloh for years has been crushed by a load of debt. Three lady members undertook to wipe it off. And the work was done by the time that the C. M. monthly meeting was held there recently. At one of the meetings Mrs. Evans, Llangenech Park; Mrs. Evans, Vaughan street, and Mrs. Herbert, Avenue villa, were seen to sail into the "set fair." A pile of promissory "notes" for £1,253 10s. 4d. were placed in a convenient place. The three ladies lighted each a lucifer match, and applied it to the documents, the smoke of which went up as the smoke of a burnt offering to the Lord."

DURING the past fourteen United States months the congregation at Oakland, Illinois, has taken on renewed strength. The membership has been doubled and quickened spiritually. The pastor of this church for the above specified time, who also continues his relationship, is Rev. W. O. Wallace, a former Canadian.

**Presentation to a Pastor.**

REV. MR. HAY, of Cobourg, and his estimable wife were the recipients of a cordial address at the hands of the members of the Bible class and Christian Endeavor on Jan. 22nd. Accompanying the address was a gift of a very handsome study chair to Mr. Hay, and a piano lamp to Mrs. Hay. The following is a copy of the address, to which Mr. Hay made a suitable reply: Dear Mr. Hay,— We, the members of the Christian Endeavor and Bible class, desire to express our deep gratitude to you for your unfailing kindness and sympathy with us in our work as young people. We especially thank you for your faithful attendance, careful preparation, and clear logical exposition of the doctrines laid down in the lessons. Your strong helping words have cheered and encouraged us, and we pray may bring forth rich fruit in many lives. We take great pleasure in presenting these gifts to you and Mrs. Hay as slight tokens of our appreciation of your untiring efforts on our behalf. Our earnest prayer is that you may long be spared to labor in our midst. Signed on behalf of the Bible class and Christian Endeavor. Mrs. Jas. Brotherston, May McCaughey, Jennie Thomson, James Brotherston, James Bolton, Scott Spence. The address was read by Mr. Scott Spence, the presentations being made by Messrs. H. Trobilcock and James Brotherston.

**Sabbath School Convention.**

THE 26th annual meeting of the South Ontario Sabbath School convention took place in the Whitby tabernacle. From the secretary's report the following interesting figures are taken: There are 46 schools in South Ontario, including Whitby, Oshawa, Pickering and the two Whitby townships. 17 are Methodists, 8 Presbyterian, 6 Baptist, 6 Union, 4 Episcopal, 3 Friends, 1 Reformed Episcopal, and 1 Christian. Of these only 36 have sent reports to the secretary. The 36 schools heard from report 434 officers and teachers, with 3531 scholars—total 3965. Average attendance of teachers 336, scholars 2210—total average attendance, 2546. 402 of the scholars are church members, 72 having joined churches during 1893. 34 out of the 36 schools use the international series of lessons. The contributions to church funds are not nearly complete, but among those who reported such matters it is found that \$339.97 was given to missionary work.

**A Credit to Canada.**

During the financial crisis which has existed in the financial world during the past 18 months, the United States institutions have suffered great loss, and many excellent securities have shown a marked depreciation in their market value. Unfortunately this same state of affairs has existed in a sister colony, viz., Australia, while even British institutions have also felt the severe strain. It is therefore cause for congratulation to notice that our Canadian financial institutions have remained perfectly solvent, and some of them have, during the period of depression, shown marked progress. Among the latter may be mentioned the North American Life Assurance Company. Its report, which was published in our last week's issue, we heartily recommend our readers to give careful perusal, especially the excellent address of the President, Mr. J. L. Blaikie, and also the remarks of the other Directors. Mr. Blaikie, from his extensive financial experience, extending over 35 years in this city, and as president of leading financial institutions, is well qualified to speak with authority on all matters pertaining to finance. In speaking of the North American Life he demonstrates beyond a doubt the marvelous progress the company has made by comparing its position with that of the other leading companies, including the giant American institutions, and shows that it now ranks second to none. The new business last year was the largest in the history of the company, and what must be gratifying to its policy-holders is that this business was secured without any increase in the expenses of the company, thus fully demonstrating the claim made, that the company is managed with skill and

in the interests of the policy-holders. This claim is further established by the large surplus accumulated for the policy-holders, now aggregating the large sum of \$300,000—the ratio of such surplus to the liabilities being ahead of any of the other leading companies. This is a proud boast to be made for a Canadian company and fully confirms the statement of its president, that the North American can do as well for its policy-holders as any other company, whether it be large or small. The vice president, Hon. G. W. Allan, who, as president of leading financial institutions, can certainly speak with authority, fully endorsed all the president had said as to the progress and prosperity of the North American.

The North American is certainly a policy-holders' company and evidently managed to make it such. We therefore look forward confidently to 1894 showing a larger accession of membership than any previous year.

The strong financial position to which the North American Life has attained is in a large measure due to the skill and ability which have been displayed in the direction of its affairs by its managing director, William McCabe, F.I.A., whose reputation stands high in the profession in Canada and elsewhere, also to the energy and enthusiasm of the company's secretary, L. Goldman, A.I.A.

REV. D. G. S. CONNERY, M.A., of Winchester, commenced on the 13th inst., a course of lectures in Queen's University on elocution.

REV. MR. MACARTHUR, of Cardinal, assisted by Mr. Colin Cameron, of Iroquois, in a few hours on last Monday, the 5th inst., secured \$353 for the A. and I. M. Fund.

**Brain Workers.**

**Horsford's Acid Phosphate** is recommended by physicians of all schools, for restoring brain force or nervous energy, in all cases where the nervous system has been reduced below the normal standard by over-work, as found in lawyers, teachers, students and brain-workers generally."

Descriptive pamphlet free on application to **Ramford Chemical Works, Providence, R.I.** Beware of substitutes and imitations. For sale by all Druggists.

**SEEDS Wm. Evans, Seedsman,**  
McMill & Foundling Sts., Montreal.  
Novelties and Standard Kinds of Vegetables and Flower Seeds.

Clovers, Fine Timothy and Seed Grain Approved varieties of Corn for Ensilage. Everything for the farm.

Choice Mixed Grasses for Meadows, Pastures and Lawns.

Illustrated - Catalogues - Free, WRITE FOR ONE.



**TENDERS.**

INDIAN SUPPLIES.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Indian Supplies," will be received at this office up to noon of MONDAY, 19th March, 1894, for the delivery of Indian Supplies, during the fiscal year ending 30th June 1895, at various points in Manitoba and the Northwest Territories.

Forms of tender, containing full particulars, may be had by applying to the undersigned, or to the Assistant Indian Commissioner at Regina, or to the Indian Office, Winnipeg. The lowest or any tender not necessarily accepted.

This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted.

HANTER REED,

Deputy of the Superintendent-General of Indian Affairs,

Department of Indian Affairs, Ottawa, January, 1894.

**At 499 Queen St. West.**

You will find an elegant assortment of Tailoring Goods in Scotch, Irish and Canadian Tweeds, also Overcoatings and Trousers in all the latest designs.

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**Church Windows**

IN SIMPLE OR ELABORATE DESIGN. Very beautiful effects at moderate prices.

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76 KING ST. WEST.

The oldest and largest works of the kind in Canada.

**Easter Music I** Address Echo Music Co 126 F. Yette, Ind., or 30 Manhattan Bld., Chicago.

**MUSIC BOOKS FREE!** Address Echo Music Co., 126 F. Yette, Ind., or 30 Manhattan Bld., Chicago.





THE T. EATON CO., LIMITED

100 YONGE STREET, February 13.

GREAT CROWDS AT THE

FURNITURE SALE.

PERHAPS you discount our ability to sell as cheap as we say. The idea that fine new furniture can be sold at less than cost seems preposterous to some people. But the fact remains that present prices here are below the cost of manufacture. However unusual it may seem, the certainty of saving much money in bringing buyers in great numbers. In addition to the regular stock we bought recently over twenty carloads of furniture at prices that meant sacrifice to the makers. Ready money was a great factor in making the purchases, and prices were lower than usual because the season was dull. The result is such extremely good bargains as these:—

HALL RACKS.

|  | Regular Price. | Sale Price. |
|--|----------------|-------------|
| Hall Rack, antique and sixteenth century finish, 22 inches wide, 6 feet 8 inches high, 10 1/2 x 17 inch mirror.  | \$ 4 00        | \$ 3 30     |
| Hall Rack, solid oak, antique and sixteenth century finish, 40 inches wide, 6 feet 10 inches high, 18 x 20 inch bevelled mirror, cupboard base, with drawer. | 10 00          | 14 90       |
| Hall Rack, solid oak, antique and sixteenth century finish, 33 inches wide, 6 feet 6 inches high, with seat, 12 x 20 bevelled mirror.                        | 10 50          | 7 90        |

SIDEBOARDS.

|   |       |       |
|---|-------|-------|
| Sideboard, solid oak, antique, polished finish, 6 feet 6 inches high, 22 x 48 inch top, 16 x 28 inch bevelled mirror. | 20 00 | 18 40 |
| Sideboard, antique and dark finish, 6 feet 9 inches high, 48 x 19 inch top, 16 x 28 inch mirror.                      | 12 00 | 10 40 |
| Sideboard, antique and dark finish, 6 feet high, 18 x 45 inch top, panel back.  | 6 50  | 5 25  |

BEDROOM SETS.

Bedroom Sets, solid oak, antique and sixteenth century

|   | Regular Price. | Sale Price. |
|---|----------------|-------------|
| finish, 4 feet 4 inch bedstead, bureau top, 20 x 42 inch, 24 x 30 inch bevelled mirror.   | 27 50          | 22 90       |
| Bedroom Sets, antique, dark and natural finish, 4 foot 2 inch bedstead, cheval bureau, 16 x 34 inch bevelled mirror, combination washstand. | 13 50          | 11 90       |
| Bedroom Sets, antique and dark finish, 4 feet 2 inch bedstead, 17 x 36 inch top, 16 x 20 inch mirror, splashier back washstand.             | 9 00           | 7 40        |

PARLOR TABLES.

|   |      |      |
|---|------|------|
| Solid Oak Tables, antique or sixteenth century finish, 20 x 20 inch top, turned legs.                 | 1 75 | 1 20 |
| Parlor Tables, antique, dark and sixteenth century finish, 22 x 23 inch top.                          | 2 00 | 1 50 |
| Parlor Table, solid quarter-cut oak top, fancy, turned legs, claw feet, with shelf, 24 x 24 inch top. | 6 50 | 5 50 |

EXTENSION TABLES.

|   |       |       |
|---|-------|-------|
| Extension Tables, solid oak, polished, 3 feet 8 inches wide, extend to 7 feet 6 inches. | 12 50 | 10 40 |
|---|-------|-------|

|  | Regular Price. | Sale Price. |
|--|----------------|-------------|
| Extension Tables, solid oak, polished, fancy turned legs, 3 feet 6 inches wide, extend to 7 feet 6 inches. | 10 50          | 8 50        |
| Extension Tables, antique and dark finish, 3 feet 4 inches wide, extend to 6 feet 6 inches.                | 6 00           | 4 40        |

DINING ROOM CHAIRS.

|   |      |      |
|---|------|------|
| Dining Room Chairs, perforated seat, bow back, bolted legs.   | 80   | 65   |
| Dining Room Chairs, impervious seat, bolted legs.             | 1 00 | 79   |
| Dining Room Chairs, impervious seat, antique and dark finish. | 1 10 | 95   |
| Arm Chair to Match.   | 1 75 | 1 50 |
| Solid Oak Diner, leather seat.                                | 2 25 | 1 90 |
| Arm Chair to Match.   | 3 50 | 2 90 |

PARLOR FURNITURE.

|  |       |       |
|--|-------|-------|
| Parlor Suits, solid walnut frame, 5 pieces, tapestry covered, plush trimmings.             | 27 50 | 23 50 |
| Parlor Suits, solid walnut frame, 6 pieces, upholstered in tapestry covering, spring edge. | 65 00 | 45 00 |
| Parlor Suits, solid walnut frame, 6 pieces, upholstered in silk tapestry, spring edge.     | 75 00 | 50 00 |

Bear in mind one thing everything here is always exactly as advertised. We never misrepresent. If you have the slightest question about value be good enough to visit the store and examine goods critically. We have advantages in the buying others know nothing of. That means advantages in the selling you can't afford to ignore.

Important Sale of CHEAP BOOKS.



Everybody heard of the recent failure of the Loose Publishing Co. We watched our opportunity and bought several thousand books from their stock at bankrupt prices. The entire purchase is now on sale, and we want to turn it into money as quickly as possible.

... HERE ARE THE FACTS ...

|   | Publisher's Price. | Our Price. |  | Pub. Price. | Our Price. | Pub. Price.                                   | Our Price. |    |
|---|--------------------|------------|--|-------------|------------|---|------------|----|
| Samantha at Saratoga, paper covers.           | 30                 | 10         | Set in Diamonds (Clay), paper covers.      | 30          | 10         | Nally, paper covers.                          | 25         | 15 |
| Samantha Among the Brethren, paper covers.    | 30                 | 10         | The Chief of Dunboy (Froude) paper covers. | 50          | 10         | Raise the Flag (Canadian Patriotic Pleces).   | 10         | 5  |
| City Ballads (Carleton), paper covers.        | 30                 | 10         | Mr. Barnes of New York, paper covers.      | 30          | 10         | Visiting List, paper covers.                  | 25         | 10 |
| Farm Ballads (Carleton), paper covers.        | 30                 | 10         | Seven Oaks (J. G. Holland), paper covers.  | 50          | 10         | Visiting List, cloth covers.                  | 50         | 15 |
| His Sombre Rivals (E. P. Roel), paper covers. | 30                 | 10         | Temperance Talks, cloth covers.            | 50          | 10         | Laundry List, cloth covers.                   | 25         | 10 |
| The Fair God (Wallace), paper covers.         | 30                 | 10         | Gold Thread, cloth covers.                 | 50          | 10         | Farm Festivals, cloth covers.                 | 75         | 35 |
|   |                    |            | Theory of Music, paper covers.             | 50          | 5          | Farm Ballads, cloth covers.                   | 75         | 35 |
|   |                    |            | Map of Ontario (Rand & Mc-                 |             |            | City Ballads, cloth covers.                   | 75         | 35 |
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