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Toronto, Feb. 3, 1898

NOTES AND COMMENTS.

Rev. Dr. John Hall has withdrawn his resignation of the Fifth Ave. Presbyterian church, New York, pastorate, at Rev. Dr. Hall's the unanimous request of the congregation. Hitherto he has declined the services of an assistant, but it is now expected that he will consent to the appointment of a colleague who will relieve him from much of the pastoral and pulpit work of the heavy charge. The action of his people shows that he is as warmly enshrined in their hearts as ever.

Dr. Walter Ross Taylor, Convener of the Free Church Sustentation Fund, has issued a vigorous appeal for more Free Church liberality towards the fund and predicting Sustentation Fund a serious shrinkage unless steps are taken at once to make up the deficiency. In the criticism his statement has evoked the decline is attributed by many to the falling away from orthodoxy in the Church and to the growing desire for disestablishment. The criticism will probably result in the Fund recovering lost ground.

It has been announced definitely that Lady Henry Somerset has retired from the Presidency of the National British Women's Temperance Association, on Lady Henry Somerset's account of ill-health. She is also for the same reason withdrawing from all public work.

Two interesting points were made clear at the annual meeting of the Council of Seventy held recently at Chicago. In To Stimulate Bible Study. dealing with the popular study of the Bible it was shown, while the Bible was very poorly taught, or entirely neglected in a very large number of the colleges of the United States, both the

amount and quality of Bible teaching showed a most encouraging contrast with the conditions of a decade or more ago. The Council was able to take credit for this advance very largely to its own exertions on behalf of popular Bible study. Its interest in Sunday School work was reported as unabated, and a committee was appointed to make a careful examination of all the material for study in the Sunday school now published, with the view of effecting improvement where such may be deemed necessary.

By a typographical error it was announced last week that the annual Conference of Knox College would open on the Queen's College 7th of February, etc. The sentence ought to have read “Queen's College”; the Post-Graduate Conference at Knox College being held this week. The Gathering at Queen's University promises to be very interesting; the speakers will number among them several strong men and the topics to be discussed are of great importance.

For many reasons Prof. Geo. L. Robinson, of Knox College, is fitted to lecture on “Palestine,” but chiefly on account of his residence in the East and his travels in the Holy Land. His appearance, therefore, on Saturday before the students of Toronto University brought a large and interested audience together. Dr. Robinson gave a graphic description of life in Palestine, the habits and pursuits of the people, the climate, and of objects of historic and Biblical interest. The lecture was illustrated by lime-light views.

The annual report of the Directors of the Prisoners' Aid Association reveals a labor of love carried on among a class of people whom none will deny are removed from Gospel influences, whose claims are too often forgotten or repudiated. Alongside the due and proper punishment for crime—and there must be rigorous punishment, fitting the offence—is brought the Gospel of love, the effort to reclaim and to re-habilitate character, to give back to the State good subjects and to win for Christ precious souls. Surely such work deserves more public notice and more help from the Churches than it has received in the past. The scope of the work can be gathered from these extracts from the report:—“The Sunday schools conducted every morning at the Central Prison, Woman's Reformatory and City Jail has been carried on uninterruptedly and by a full staff of teachers, and during the past year has been steadily carried forward in all the departments. Other religious services have been conducted as usual and have been much appreciated. Disappointment is expressed that the year had not been marked by the inauguration of important legislative measures in the interest of prison reform, including the establishment of cumulative sentences, indeterminate sentences, the parole system, the Massachusetts probation system, and a scheme for aiding discharged prisoners, prisoners' aid societies and aiding the organization and maintenance of a board of charities and correction. The report expressed gratification that the Boys' reformatory would be moved from Penetanguishene,

and established on good farm land, where a large number of the inmates may be taught farming; that a thorough re-organization of the Womens' Reformatory will be made; that the girls in the Girls' Refuge will be removed from the contaminating influence of the Womens' Reformatory, and that larger accommodation will be provided for weak minded women who require to be secluded from society. Pleasure was expressed that within the last two years three county pothouses had been established, making thirteen in all now in operation in Ontario. Satisfaction was also expressed at the fact that during the past year a step had been taken in the Toronto Jail looking towards the gradual introduction of the separate system of confinement for young and first offenders. Attention, however, was called to "the abuse of sending the aged and destitute poor to jail instead of providing for them in an industrial home, and by sending drunkards to jail on short sentences instead of to an hospital for inebriation. The report of the practical work of the association was very satisfactory, and showed that a large number had been assisted. There had been 278,000 pages of literature printed during the year, the greater part of which had been distributed."

PURGING THE ROLL.

THIS is the season of the year when most Sessions feel it to be incumbent on them to purge their roll of membership so that the statistical returns which they are called on to make may as nearly as possible correspond to the facts. It is important that these should be accurate, and the only way to have them so is for the responsible parties carefully to revise from time to time the records on which they are based. Sometimes ministers have been unwilling to let the correct figures appear lest they should damage them in the estimation of the church by showing an apparent decline; but no honest minister can ever consent to have his reputation rest upon statistics which are fictitiously swollen by counting all additions and making no allowance for removals save those formally certified by letter. The only honorable course is to state the facts as they are.

But there is a higher and more pressing reason why Sessions should regularly perform this duty, and that is to bring up definitely the question of the spiritual standing of some of the communicants nominally on their roll. It is easy enough to deal with the names of those who are dead or who have for some time been absent from the bounds and whose place of residence is unknown. These may be struck off without any hesitation. But there is another class that cannot be so readily disposed of, that of those who are still within reach, but who have without any sufficient reason absented themselves from the sacraments of the church, and almost altogether from its services. They cannot be left on indefinitely with any decency and yet they cannot be struck off without process of some kind. What shall it be? This is perhaps the most difficult and delicate duty that ever confronts any Session and we fear that it is often shirked from want of courage to face it. The cause for the delinquency of the back-sliding member is commonly well enough known to the minister and the Session and they cannot plead ignorance. If he is poor and friendless they will generally make little difficulty about recommending the pastor to see him and warn him of his falling. But if he be rich, as he often is, and surrounded by a large connection of relatives in the church whom it is undesirable to offend, or if he be passionate and abusive in language it is about as hard to get the average Session to act as it

would be to make them face the cannon's mouth. This is undoubtedly the weak point in the discipline of many of our congregations and the secret of their unsatisfactory spiritual condition. To take hold of these cases and deal manfully with them would mean a spiritual revival such as they have never known and never will know without it.

Now we are not disposed to advocate what might be called violent or heroic measures. A long experience shows the wisdom of patience and careful deliberation in dealing with such cases. It would be easy enough to drive them out in anger and perhaps wreck the church in the process, but surely that ought to be the last resort. The Session should enter upon any action, not with the idea of driving them out, but of reclaiming them, and for this they will need all the wisdom and spirituality they possess. They must, of course, judge for themselves as to what is the best course to pursue. But we would suggest that first of all they should earnestly pray over these cases individually in their meetings until they themselves are in a right frame of mind to discuss them. After all the known facts have been frankly stated and looked at, let them appoint a deputation of two of the oldest, most godly and most respected of their number to see the offender and plead with him kindly and lovingly to amend his ways. Should these fail to make any satisfactory impression, let others be appointed for a second attempt until all reasonable means are exhausted. They will not always succeed; but often they will have the unspeakable joy of bringing back the erring one to the Master's fold. And should they feel under the necessity of removing the name, after such steps have been taken, they will at least have the satisfaction of knowing that it was not done hastily or without an honest effort to avoid the painful necessity.

SOUL SAVING.

GENERAL Booth of the Salvation Army is now again on a visit to this country for the purpose of inspecting the local organizations and securing as much sympathy and support as he can possibly get from the regularly organized churches. There are a good many things in which we differ from General Booth, and a good many things connected with the organization of the Salvation Army of which we can in no way approve. Nor do we think that organization will be able to continue permanently along its present lines. But there is one thing that must commend itself to every one who is truly in sympathy with the Gospel, and that is the persistency with which they keep the saving of fallen men and women before them as the one great end for which they exist. Not only have they kept this idea uppermost in their services, but they have shown a splendid courage in undertaking the establishment and maintenance of a large number of rescue homes for the most destitute and degraded, where these may come under saving influences. For this work they deserve more support than they are ever likely to get from the general public. But it must not be imagined that there is no soul saving work left for the churches to do. The churches rightly have regard to the edifying of their members through instruction in Bible truth, and to the education of the young along right lines. But a church that confines itself wholly to these objects will soon perish from spiritual dry rot. There are in every congregation these who are unsaved. They are not ignorant of the truth, but they have never owned its power and are held by sin. There are many more outside the churches who have fallen into neglect of religion

altogether and who would never think of going near the Salvation Army. The responsibility for these must continue, as it always has done, to lie with the churches, and the best spiritual tonic for both preacher and his people is to be up and doing something for their reclamation. Let the preacher see that the elementary truths of the gospel have a due place in his sermons; let him keep the Evangelistic idea constantly before him as a necessary part of his mission, and let him never allow his people to forget that they too are bound to do something for the spiritual welfare of others. There are few congregations that will not respond more or less to such appeals from an earnest pastor who sets them the example. There are few congregations that will not settle down into a contented inactivity if he lets them alone. It is well to have good preaching; it is well to have good music; it is well to have good organization for Missionary finance so that the church may at least work by proxy; but it is far better for a church to put its own hands to the work and win souls for Christ by its own direct endeavor. Whatever else our churches may do let them become famous for saving souls.

KNOX COLLEGE CONFERENCE.

KNOX College Alumni are enjoying the Post Graduate Conference this week, the proceedings opening on Monday and will continue until to-morrow. The opening papers by Rev. W. G. Hanna, Mount Forest and Rev. D. McGillivray, Honan, were replete with interest, the latter being especially important as a contribution to western knowledge of oriental thought and life. The passage respecting the demoralization of the Chinese army during the Japanese war was effective in that it touched the cause of the trouble, viz.:—the inadequacy of the Confucian religion to meet human needs, and the remedy was truly pointed out in the Christian Gospel. The same remedy is the only effective one for western ills also; for commercial depravity, for civilized vice, and for inhuman devices in the daily grind. The Church may divert her energies to scholarship, to intellectual development, etc., but the "Old, Old Story" is her only effective weapon, in its plain nakedness, in overcoming a callous, sin-hardened world.

THE PROHIBITION DEBATE.

THE debate between Rev. Principal Grant and Rev. Dr. Lucas has been disappointing. Not only was nothing new brought out, but the most was not made of the position taken up. On the whole, the debaters were well matched. Principal Grant having the best of it in debate and Dr. Lucas in oratory. But the latter lost many an opportunity of scoring a point, and of showing the weakness of his opponent's arguments; Dr. Grant, on the other hand was discursive and did not always meet his antagonist on broad lines. It is not necessary to refer in detail to the debate, as we have failed to glean anything new from Dr. Grant's beyond what appeared in his *Globe* letters and these we have already dealt with. He failed to make out his case. He did not show that prohibition would increase lawlessness, perjury, crime, etc., and that by means of corruption and political combinations the moral tone of the people would be lowered. No doubt he so argued, but his arguments were far-fetched when applied to Canada of the present day. Dr. Lucas might have pointed out that as a first condition, a majority of the people would be in favour of prohibition before such a law would be enacted, that a majority of the opponents of prohibition would respect the law, otherwise a character is attributed to the minority which Dr. Grant would be the first to repudiate and a still further number would observe the law from a wholesome fear of the consequences of breaking it, and public opinion

generally would not sympathize with a defiance of established law and order. The plea of personal freedom was fairly answered by Dr. Lucas, but that of temptation being necessary for the development of high character was too weak to have been used by such a master of dialectics as Dr. Grant. Yet while the kernel of the question was not reached by either debater, the public discussion of the question, will not fail to do good, for attention has been called to the subject in a manner which will awaken intelligent interest throughout the country.

AN EXAMPLE TO BE FOLLOWED.

The following advertisement appeared in the Lindsay *Post* of Jan. 13:—

"TO THE PUBLIC:—'Owing to a change in my religious convictions I have decided to close my livery barn on the Sabbath day for secular business. The public will find my accommodation barn open on that day as usual, all space free to those attending church. Believing the Sabbath day was made for man, I have decided to adopt the above regulation; furthermore, it is a life I wish, not a living. I can't stop the temptations gathering around me any more than I can the birds flying over my head, but I can stop them from building nests in my hair. "Love the Lord with all thy strength, thy neighbor as thyself," is a motto I have adopted.'—W. A. JEWETT."

We do not know anything about this special case and cannot vouch for any facts that may be stated or implied in the advertisement. But if it is at all genuine it represents a course that if generally pursued by professing Christian people would do more for the maintenance of the Day of Rest as a true blessing to the land than almost any other one thing that could be mentioned. It was in this way that the Lord's Day was first won from heathenism in the early days of the Church. It is in this way it is being won in Heathen Lands to-day. And it is largely by this conscientious self-sacrifice that it is going to be preserved. Legislation is all very well in its way, and we are bound to seek right laws on the subject from our various Parliaments, Federal and Provincial. But all experience shows that the ingenuity of the individual Sabbath breaker may be counted on to outwit the law on some pretext or other nine cases out of ten. The main reliance must be on personal conviction and the maintenance of a wholesome public opinion on the matter. A few conspicuous examples like the above in every community would have a most beneficial effect. It would be still more helpful if some of our large joint stock companies that are supposed to be owned and controlled by Christian men were to adopt the same course and refuse to profit by Sunday labour. The community would be immensely the gainer by it and we do not believe the companies themselves would really lose in the long run. The forcing of Sunday labour on our great railways and similar corporations to the manifest injury of their employees is one of the forms of oppression that is bringing on the inevitable conflict between capital and labor, the issue of which no man can see. But it is tolerably certain that the interest of the public rather than the interests of the corporations must in the end prevail.

SABBATH OBSERVANCE.

THE Lord's Day Alliance will take steps shortly to ask pledges from candidates for the Legislature on the two amendments to the Lord's Day Act recently urged by the Alliance. The co-operation of friends everywhere is earnestly requested, for now is the time to be up and doing in this urgent cause. A manifesto will be addressed to the electors explaining the position of the Alliance, and until then communications addressed to Mr. A. E. O'Meara, Confederation Life Building, Toronto, will be promptly answered.

WASTE OF LIFE.

Have you ever thought of the number of lives which appear to be without any aim that is worth living for? Their horizon is narrowed to the pettiest circle of interests; things control them, instead of their controlling things; they never seem to ask why they exist, or what they intend to make of it all; they lack the power of individual conviction. How enormous is the waste of power in society! Almost limitless possibilities of noble living and noble doing are involved in every unit which goes to make up the crowd, and the crowd moves on composed of such people, who are swept on *en masse* by force of circumstance, and as much without determined personal effort as leaves whirled along by the stream. There is no endeavor to strike off from the beaten path and to follow some worthy ideal. It is not by the vegetable world alone that the puzzling question is suggested why

"Out of fifty seeds
God often brings but one to bear."

It is far more fearfully true of the seeds of human life and character. Of fifty, nay, of a thousand lives, how is it that scarcely one seems to bear any fruit that is fit to be called the purpose of its being? For the possibilities implied in humanity, however commonplace the surroundings, are almost measureless. We cannot anticipate the power which any man or woman may exercise for good, if there is but the heart to love and live in earnest.

Most persons assume that there is no use in their attempting to be what they term "different from other people," and accept the conventional as if it were a necessity. When young they had, perhaps, dreamed dreams of a worthier future. When their enthusiasm caught fire as they read the lives of the great and good, they then hoped for some worthy task. The girl then pictured something better than years frittered away in the fulfilment of those absorbing "nothings" which are termed the duties of society. The young man imagined a higher career than to be chained to the wheels of Mammon, and had the ambition to stamp some noble characteristics even on his common toil. But as time went on, and tyrant custom exercised its sway, all these ideals vanished—or, perhaps, only partially vanished; for evermore they may rise in memory, and, like the ghost of Banquo, make what the world calls success appear a moral tragedy.

If we could but examine deeply enough, I believe we should be surprised at the amount of unhappiness which is the doom of those the world calls prosperous, but whose lives, according to the best standard, have been largely wasted lives. The pessimism which is the curse of many sections of society is the result of this loss of faith in every ideal. And, without professing pessimism, there are thousands who, in the midst of luxury, pine for something better than the monotony of comfort to which their lot in life has assigned them. Their best aspirations are not satisfied. They feel that their lives are being wasted, and they long for some work which would afford worthy aims and deepen their human interests. At present they bitterly confess to themselves that they are of no earthly use in the world. Even when they are busiest, there are men who painfully feel that their work has nothing noble in it; it is all for themselves; and they know also that the drudgery of business is absorbing the kindlier dews of the heart. They are becoming the slaves, instead of the masters, of their increasing fortunes.

Many excuse themselves on the ground of circumstance. According to them, it is by the force of circumstances, or by some native greatness, that others have struck out a path that has led to nobler victories than material success; but they say that their circumstances are so different that nothing personal can be expected from them. And yet it requires but slight knowledge of the facts of life to learn that some of the greatest triumphs in the war of goodness and love over sin and misery have been won by those whose circumstances were all against their achievement. We could give instances from all classes, from the rank of the wage-earner to that of the busy merchant and the nobleman, and were we to place these fruitful lives side by side with those which we term wasted existences, we could see how inexcusable they are. The "idle and unpro-

fitable servant" cannot but stand speechless as he listens to what the faithful have been able to make of the great talent of life which God has entrusted to all. It is too terrible to calculate the mass of useless, featureless lives which make up the bulk of so-called Christian society, and to consider the possibilities that are lost. How beautiful would this world be made if all the power which is now wasted was turned to effective employment in the kingdom of God!

FINANCIAL DEGRADATION.

The outstanding feature of our modern Church finance, that which differentiates it from the Church of our fathers, and the Church of the Apostles—is that it widens the sphere of its appeal from the limited Church circle, which may be expected to give for Christian reasons, to the unlimited world circle, which can be expected to give only for worldly reasons. It makes appeal to men's cupidity, to their pleasure, to their passions, to their very vices. How far has the Church degenerated when she regards the money won by such appeal as an accession of strength? Rather it suggests as its analogue the historic thirty pieces of silver.

The essential principle of the Church bazaar is right enough. Giving in kind was the oldest giving, and gifts in kind are always easier to some than in money. Let such gifts be used in kind, or simply sold for their money equivalent, and they are a sweet savour to the Lord. The evil comes in when an adventitious price is asked from all comers because it is "for the Church," and when meretricious inducements, appealing to the purely pagan part of a man, appealing sometimes to his worse rather than his better nature, press him to make purchases or pay high prices. Similarly, we are not condemning concerts and picnics as forms of entertainment; we are not concerned from our present point of view to condemn even dances or tableaux vivants. What we do condemn is that these things should be offered to a man as an inducement to contribute to the Christian Church. That surely is an "abomination to the Lord."

Some financial devices are evil in themselves. Take the raffle. Few things in modern Church life are more humiliating than that recourse should have been had to that for the raising of funds. Of course we know the excuse. The article cannot otherwise be sold to such advantage. So we do evil that good may come. To what a pass has the Church come when, for the sake of a little more money, she is willing to sink the people deeper into vice—she who exists here in the world only to lift people out of vice! Surely one need not spend words on this head.

Next in hurtful power to the gamble comes the use of what we may generally term "frivolities" as an instrument of Church finance. These are legion. Baby shows, beauty shows, Trilby shows, nigger performances, living waxworks, theatricals, sports, dances, gipsy tents. We read the other day of an afternoon's social, followed by an all-night dance. Admission, 1s. for social, 4s. double ticket for the dance. Net proceeds for Church, £2 15s.! But say it was £215, or £2,150; was the game worth the candle? What shall it profit the Church if she gain the whole world and lose her savour of Christ? So to make friends of the very Vanity Fair which erewhile put her friends to death is worse than perilous; it is suicidal. It is a fearful thing, to suggest for a moment to any human soul that these things are more worth expending for than the whole round of blessings for which Christ died. And for the Church itself to make such a suggestion, and make it for the sake of the thirty pieces of silver! May the merciful Christ forgive His people this great sin!

For the root of the evil lies deeper than any special abuse. It lies in the Church's cheapening of the gifts which through her Christ bestows to a level lower than the ordinary profits or pleasures of life. Think of it. Her very right to exist depends on the assumption that through her there comes to mankind a gift which in its greatness no money can buy, but which again in its greatness prompts the possessor to boundless liberality. Under his overwhelming sense of the greatness of this gift he sings—we have all sung—that the whole realm of nature were an offering far too small. Yet with this song on our lips, and the great doctrines it founds on in

our hearts, we will get up a concert or a show, to advance the cause, and give as excuse that the people "must have something for their money." Could anything more emphatically condemn modern methods of Church finance?

"THE RUIN OF INDIA" BY BRITISH RULE.

S. H. KELLOGG, D.D., LL.D.

(Conclusion.)

Professor Des Islets strangely regards the railways of India not as works of enlightened beneficence, but as only another illustration of the insatiate greed of the British Government. They act, he tells us, "as immense siphons to drain the resources of the country towards England." The truth, again, is the exact opposite. Even with the vast irrigation system, except for the railways little could be done to mitigate famine, simply for lack of transportation. Even since I first came to India, in 1865, there have been severe local famines which, had there only been railways in the affected districts, might have been immensely lightened through the prompt importation of food-grains from more favored districts. I remember being many years ago very much impressed with the blessing of these railways constructed by the British Government in mitigating the severity of famine. There was famine at that time in the province of Tirhut, where the rains had failed the previous year; and from my bungalow, which was near the great railway bridge by which the East Indian Railway crosses the Jumna at Allahabad, I saw day after day and week after week, as it were, an almost constant procession of long freight trains carrying grain from the more fortunate Panjab, 1,200 miles and more away, to the starving people of Tirhut. And yet the professor can only see in the railways of India another evidence of the greedy tyranny of its British rulers, and despite tens of thousands of miles of these railways and irrigation canals he can write: "The famine in India is a famine of which the English are the cause."

But what he calls "a proof of this" to one who knows anything of India is, if possible, more astounding than the original assertion; namely, that "the great native vassal states with 50,000,000 of population, do not suffer from famine." I never heard such a statement made before, and no wonder, for it is utterly incorrect. Given the same conditions of soil and climate, the native states suffer from famine precisely as do the contiguous British districts. But illustrations of the assertion are ventured. The native state of Travancore is instanced, among others, as a state where famine is unknown, although in exactly the same climatic conditions as the British territory which is contiguous." This is a mistake in physical geography. The climatic conditions in Travancore are diametrically opposite to those in the contiguous British territory. Lying as it does on the extreme southwest coast of India, with the range of the Ghats rising several thousand feet behind it, whatever watery vapor comes from the Indian ocean is precipitated at once on this truly favored province. On the other hand, let one cross this high range, a distance of less than a hundred miles, he comes out into a country which suffers from almost continual scarcity of rain. The Ghats, which arrest the rain clouds and pour their contents down on Travancore, except the monsoon be very strong, allow almost no clouds to pass into the interior British province. Yet even here the Madras Government, by a magnificent effort of engineering skill, tunnelling the mountain range, has within a year or two conducted the water from a river in Travancore State into the dry districts within the Ghats, and is thus again, as so often before in India, literally making "the desert to blossom as the rose." Only last winter I was in that part of India, but I did not learn that any one in those parts regarded this as a new instance of "frightful oppression," even though revenues derived from the people were taken and used for this purpose.

THE FAMINE.

Indeed, the assertion that the independent native states of India do not suffer from famine is utterly preposterous. Only within a few days I have had word, through two young missionary ladies laboring in British territory near the frontier of the independent State of Rewa, that although the famine has been terrible where they are, yet it is far worse

across the line in Rewa, where next to nothing is being done, in comparison, for the starving; and that thousands are crowding across the frontier into British territory where they know that at least all will be done that is possible to keep them from dying. In one of the most powerful and best-governed of the independent states, Rajputana, which I have visited, I could show Professor Des Islets large missionary orphanages which were first filled with children whose parents perished in a fearful famine which occurred in that great native state during the early years of my residence in India.

This assertion as to the non-occurrence of famines in the vassal native states was so extraordinary that I at once wrote regarding it to a missionary friend who has long labored in Indore, which is another of the states mentioned by the professor as an illustration of his statement as to the comparatively better condition of the people under native rule. This brother is a member of the Central India Famine Relief Committee, and so I asked the benefit of his own extensive observations. I quote from his letter of reply at some length. He writes:—

"It is true that we have never had any famine in this part of Malwa, but the same is true of the contiguous British territory, and it is due not to Maharaja Holkar, but to the mercy of a much higher Maharaja, who in mercy sends rains regularly, and has given a rich soil. It is not true that there have been no famines in the native states. Invariably, whenever there is any scarcity of rain, it is felt in the native states of Bundelkhand and Baghelkhand, and this year it has been very bad in those states in the immediate vicinity of Indore; almost every native state of Central India has been affected this year. A journey through the native states of Bhopal, Gwalior, would have shown how terrible was the condition of the people everywhere. Moreover, where British officials had charge of famine relief, it was much more carefully administered. I visited both the Central British Provinces and the native states, and saw enough to convince me that there was no comparison as to the methods of the latter as compared with those of the British officials.

... The statement to which you refer as to the condition of the people in the native states, that they are "much less wretched, etc.," has been made by some one who knows nothing about them. The difference between the native and the British rule is this, that in the native states they take all they can lay their fingers on, whereas in British territory the government takes a fixed sum, and leaves the rest. Where the British government takes Rs. 3 for land, for similiar land Holkar of Indore takes Rs. 5, etc., etc."

I could multiply testimony of this kind indefinitely, but I trust this will suffice. On this point, again, the professor's authorities, whoever they were, have grossly misled him. So far is it from being true that, as he tells his readers, "all this is thoroughly known to Lord Salisbury, the Duke of Devonshire and other members of the British Cabinet," that even we who live in India and have gone around everywhere among the people for years do not know it, any more than we know what we are elsewhere told, that "as a matter of fact, famine is permanent in British India!"

It is, indeed, true that a very large proportion of the people are distressingly poor; but there is only one sense in which it can be said with unqualified truth that this is due to the British domination. India is enormously overpopulated. In the Ganges valley the population ranges from 500 to 700 to the square mile. Before the British rule began almost incessant wars helped to keep the population down, and when famine or cholera or deadly fever would sweep through the country the native rulers as a rule did nothing to save life, millions perished and the congestion was relieved. But now it is different. The Pax Britannica has now long ruled; intestine wars are at an end.

If cholera appear the government immediately, so far as it has the men available, sends its physicians to deal with the epidemic, disinfects wells, etc., and distributes everywhere gratis or at a nominal price, the best remedies; and so epidemics are arrested or limited, and mortality reduced. Only lately, the government, which has established in South India cinchona plantations on a large scale, has ordered that quinine be kept in the country post-offices and distributed by the post masters to the poor villagers at a trifling price. Thus, again, the government is seeking on an enormous scale to reduce the mortality from malarial fever, which every year is greater than that from cholera. Again, when the rains fail and famine comes, taxes are remitted by the hundred thousands, and British officials are sent into

the stricken region to dispense relief to the starving and fight the pestilence that always follows famine. And what is the result? The very excellence and beneficence of the government becomes the direct occasion of increasing that over population which is the necessary cause of the extreme poverty of the mass of the people. In this sense only is there any truth in the statement that "the English are the cause of this famine." The paradox is not without much truth, that the better the government of India the worse off India is.

EMIGRATION DIFFICULT.

The case is the harder that the ignorance and superstition of the masses is such that will not hear of emigration. The government does all that it can to encourage emigration, and at this present time, perceiving that as I had occasion to notice when in Burmah last winter—the Hindoos are many of them not unwilling to emigrate into that thinly settled country, so immediately contiguous, it is planning to open direct railway communication between India and Upper Burmah, so as to facilitate this movement of population.

Surrounded with endless facts such as I have instanced, is it strange that I could scarcely believe my eyes when I found Professor Des Islets endorsing this sentiment, namely, "It is the quiet desire of the British officials of India that the population be reduced, and if by famine—well, the officers wink at it!" Than this it would be hard to frame a more calumnious assertion, and it is plain that the writer who, of course, could not wish to slander good and true men, is quite ignorant as to the character of the men who are at the head of affairs in India, and their splendid army of British subordinates. Who, then, are these men, regarding whom such an assertion is made? Sir Alexander Mackenzie, the present Lieutenant-Governor of Bengal, is an outspoken Christian man, a communicant, I am told in the Presbyterian Church. His immediate predecessor, Sir Charles Elliott, who has just left India, is a man of like character, the whole-hearted supporter of missionary work of every kind, whose speeches at missionary meetings are *always most inspiring and, as I can testify from much personal intercourse years ago, when he was the highest official in the station where I was laboring, a man of warm sympathy with all that was good and Christian. My acquaintance with him is one of my delightful recollections of Futehghurh.*

A CHRISTIAN GOVERNOR.

Sir Mackworth Young, the present Lieutenant Governor of the Panjab, as every one in India knows, is another uncompromising Christian man, whose active sympathy with missionary work, as our own missionaries in Lahore have occasion to know, is always most unreserved and helpful, and whose speeches on moral questions in the Vice-regal Council, like those of his colleague, Mr. Woodburn, the Financial Member of Council, it is a refreshment to read. It was only two or three weeks ago, that Sir Mackworth Young, then in the safe retreat of Simla, hearing that plague had broken out in a country village in the Panjab, instead of merely issuing orders to his subordinates, himself went straight to the infected place to see to it personally that everything was done that could be done to save life. In this he was only doing what a few weeks before had been done by Sir Antony Macdonnell, the Roman Catholic Governor of the north west provinces, who on hearing that plague had broken out in the native town of Kankhal, some thirty miles from us here, immediately, in like manner, left the sanitarium where he was staying and went to the infected spot, inspected the hospitals, gathered the terrified people together, encouraged them with helpful words of sympathy and asked them if in anything his government could do anything more for them in this terrible visitation. But these two Governors were only doing on the first appearing of pestilence in their jurisdiction what Lord Sandhurst, the Governor of the Bombay Presidency, has been doing continuously now for months, ever since plague and famine began to ravage that part of India. Wherever the plague has been most virulent there again and again we find Lord Sandhurst appearing on the spot, personally looking into the worst quarters of the native cities, visiting the plague hospitals and going from bedside to bedside among the plague patients to see with his own eyes that everything possible is done for the poor people.

And the British subordinates of these truly noble and brave men have been conspicuous by a like spirit. Never on earth will it be known how many British officials in

India in these awful months of pestilence and famine have literally worked themselves to death in their unsparing efforts to feed the starving and limit pestilence. I myself have lately lost in this way a beloved Christian friend, a magistrate in Oudh, who, worn down by months of unremitting devotion to famine relief, laid down his life and left the bride he had just brought out to India a widow. Recently, a missionary brother, an American, laboring in Central India, told me that even within the circle of his personal knowledge four of the government officials had fallen victims to over-work in famine relief in the hot and lonely jungles of Central India.

LOVING THEIR ENEMIES.

But I need not multiply illustrations. I will only add that, to fully appreciate the spirit shown by these British officials as to whose general character Professor Des Islets has been so terribly misinformed, it must be borne in mind that a large part of this work has been done, despite constant threats of violence and assassination for their pains, which have been once and again carried into effect. And yet, all the same, these men, without an exception that has come to my knowledge, have gone quietly and calmly on, seeking to save their deadly enemies in a manner which so far as I know has no parallel in modern history.

I am far enough from maintaining that every British official is a saint, or that there have been and are no grave mistakes in government policy and no great moral wrongs which are still unrighted. We could hardly venture to claim quite so much as that even for government in the United States! But I am bold to say what in substance I have heard said over and over again by American Christian men who live here and can see what is done, that on the whole, despite tremendous difficulties, it is probable that no existing government has ever shown such a grand example of the application of the Golden Rule to the administration of the affairs of a people as the British government in India has been exhibiting, especially during this past year of terrible disaster and trouble. If an impartiality in justice between the various subject peoples, so absolute and colorless, that it causes the government to be cordially hated by millions of the adherents of both the chief religions of the country, if the expenditure of millions continually for the amelioration of poverty, the prevention of famine and the spread of education, and the steady persistence in all this, latterly under calumnies the most atrocious, and repeated threats of a bloody return for their kindness and beneficence, be Christian; if it be right and Christian to put an end to suttee, thuggism, infanticide, and—as in parts of South India—the compulsory nakedness of low-caste women, if it be a high Christian duty, in the interest alike of India and the whole world to invade, at whatsoever risk, even the sanctity of a proud Brahman's or Mohammedan's house, rather than to allow the "Black Death" to rage unrestrained, if all these things are right and Christian and according to the very mind of Him who commanded us to do good to them that hate us, then I may without fear avow my settled conviction, the growth of more than thirty years' intimate acquaintance with India, that notwithstanding sometimes failures and grave mistakes, and sometimes even great moral wrong, in administering or supervising the government of these 287,000,000; yet, on the whole, the present British administration of India is probably more practically Christian than that of any other country in the whole world.

I might add much more and traverse in like manner many other astonishing statements made in the article reviewed, but this will suffice. I have written already at great length, but not, I conceive, without abundant occasion and good reason. For I cannot forget that to the people of Great Britain and the United States God in His Providence has chiefly entrusted the evangelization of the non-Christian world; and right nobly, American and British Christians are everywhere working in affectionate concord together to save the bodies and the souls of men. And in view of all this I feel profoundly that it is the high and imperative duty of every good Christian man of either country to do all in his power to promote and foster a spirit of cordial friendship between these two great nations. And for this reason such grievous misrepresentations of the spirit and practice of the British government of India—however unintentional and however due merely to ignorance of the actual situation—are nothing less than calamitous in their effect, in that they of necessity awaken among those imperfectly informed, feel-

ings of indignation, hatred and alienation, where we are justly called, on the contrary, to admiration and the emulation of a noble example, and above all, to prayerful sympathy with that body of men, comparatively so few in number, to whom has been committed, in God's marvelous Providence, the tremendous responsibility of governing in this continent of India, amid enormous difficulties, almost one quarter of the human race.

MISSION FIELD.

MY AIM.

By my tasks of every day,
By the little words I say,
By the little thoughts I think,
By the fountains where I drink,
By the friendships which I make,
By the roads my footsteps take,
By my duties left undone,
By my goals, both lost and won,
By the jewels which I glean,
By the hidden dreams I dream,
My allegiance I proclaim—
My allegiance to a name—
Prove my right His cross to wear,
Cross and name of Christ to bear,
Where I stop be this my aim,
To prove my right to bear His name.

—George Klingbe.

THE MISSIONARY AS PIONEER.*

In the beginning of the century and up to about the year 1870 the missionary was popularly classed among the adventurers. A halo of romance encircled his name wherever his reports were read. When he returned to the homeland, his public addresses were made before large and enthusiastic crowds; his exhibits of curios from native lands were gazed upon with intense delight, his descriptions of the manners and customs obtaining in the sphere of his travels and labors were listened to with bated breath. Magazines did not exist then in the abundance which bewilders our minds to-day, and those which did exist had not learned the art of catering to the public taste for whatever is novel, foreign and sensational. The missionary supplied that lack and fascinated many whose minds were by no means deeply interested in the central meaning of his career.

And truly the missionary during the first decades of this great movement found himself a pioneer in almost every land whither he went. Few Europeans and in many cases none had entered before him into the regions of his missionary service. Travellers, like the great discoverer, Cook, in the South Seas, may have brought back records of islands discovered and brief descriptions of the inhabitants, but the missionary was to all intents and purposes the first man to attempt to establish a living and intelligent contact with these peoples. Many of those travellers and traders who had preceded the missionary had failed to do anything to make their travels or their trade contribute to the real opening up of the countries which they visited. When Adoniram Judson went to Burmah, and Jones to Madagascar, and Williams to the South Seas, and Marsden to New Zealand, and Chalmers to New Guinea, and Mackay to Uganda, they found themselves, indeed, in lands and amongst peoples that had been in a sense already discovered; and yet they were in very truth pioneers. To them it was given to see much and to describe much which their transient predecessors had failed to notice or to make known. The reports of men like these and of several hundreds like them have proved to be of the utmost value in a cumulating geographical information of every kind. "Geography," it has been said, "is the most valuable of the allies of foreign missions, which have done in return, so much for the development and elevation of this most interesting and comprehensive of all the sciences."

The region of the world where missionaries have done most as pioneers or where their achievements have been most striking and interesting, has undoubtedly been the "dark continent" of Africa. It was in 1837 that Ludwig Krapf, a young student from Basle, was sent out to Africa by the Church Missionary Society. His efforts to settle in Abyssinia were in vain, and in

1844 he landed at Mombasa, one hundred and twenty miles north of Zanzibar. He was joined by two men of like spirit, Rebmann and Ehrhardt. In subsequent years he made repeated journeys inland, penetrating far into the heart of the continent, encountering many dangers, both from wild beasts and savage peoples. In 1856 the companions above named displayed before the Royal Geographical Society in London a map of the interior of Africa. It contained many inaccuracies, no doubt, but its real discoveries were so remarkable that the scientific world was thoroughly stirred. From the impulse given by these men, "Burton went forth—Speke and Grant went forth." In the meantime there was living, working and travelling in South Africa a man whose name was destined to a fame greater than any of these explorers attained. David Livingstone had already begun his series of great discoveries. In 1849 he had reached Lake Ngami; and had become gradually convinced that north of the regions which he had explored the "country beyond was not the large sandy plateau of the philosophers." His mind was made up to press on into those unexplored territories in order to open them up to missionary and other enterprises. Of his subsequent achievements, this is no place to speak. His toils, his sufferings, his victories, are part of the heritage of every intelligent man and woman.

The spirit of this man is abundantly revealed in the letters and the jottings in his journal towards the end of his life. With what courage he pressed on through all manner of difficulties, with what marvelous success he encountered and mollified the fierce opposition of the wildest tribes, remaining unarmed and never threatening to employ force, need not here be enlarged upon. When the first rumors that Livingstone was dead reached the homeland, the minds of many millions of people were aroused to the most intense interest in his career and achievements. The interest was deepened almost to a painful degree by the uncertainty which for long weeks filled many minds regarding the truth of these sad rumors. When at last in 1874 the news was flashed over the land, that Livingstone's body had been carried hundreds of miles to the coast by two of his native servants and that it was about to be brought to England in a ship of the Royal Navy, the excitement was universal. For a career like his it seemed to be the only fitting earthly close, that his body should find its last resting place among the illustrious dead in Westminster Abbey. The close of Livingstone's career was the opening of Africa to commerce and missions. Three or four of the leading missionary societies used the opportunity presented by the public enthusiasm to establish new missions in various parts of the vast regions now open to European influence. Commercial companies and individual traders of all kinds eagerly penetrated into these fields which promised such magnificent results to their enterprise.

I wish to return to the thought that the chief work of missionaries, as pioneers, is not to be measured by the mere number of geographical and other discoveries which they have made. Their influence upon the world has mainly arisen from the fact that in nearly all parts of the world they have been the first Europeans who have really settled down and made their homes amongst heathen and oftentimes amongst savage peoples. Their stations have thus naturally become well known as stages or places of call along the great trade routes, whether by land or by sea. The trader comes to think of the mission station as a place where life is more secure and where gradually business becomes more abundant. If it is true, on the one hand, that the instructions of the missionary gradually enlighten the people and make it less easy for an unscrupulous trader to cheat them right and left, it is true also, on the other hand, that the same instructions increase the appetite of the natives for the products of civilization. Missionary work, as we shall see in a later chapter, has always been found to stimulate in any tribe or people the process of civilization. The mere pioneer trader has never succeeded in doing so. His influence has not developed the taste of the natives, has not made the places which he visits more inviting for the occupancy of other Europeans. In West Africa, for example, the extensive

*From "Christianity and the Progress of Man" By W. Douglas Mackenzie. Published by Fleming H. Revell Company Toronto. Price \$1.25.

operations of traders, in connection with the rubber trade, have the sole effect even at this day, of oppressing and degrading the natives. Deliberate cruelty and persistent injustice may gradually depopulate the country, but cannot be said to open it up to any further connections with the civilized world than are involved in the mere processes of the one or two forms of trade created by the natural products of the country. The observations of missionaries and others in the South Seas, combine to corroborate this view that the pioneer trader is unable to open up the lands which he visits to a living and healthful connection with the world at large. The pioneer missionary, on the other hand, as he remains in such a West African village, which is suffering from the incursions of the trader, sets forces a-going which more or less speedily change the aspect of affairs. He builds his house, opens his school, plans and cultivates his garden, trains native servants to help him, and advises the community at large regarding their homes, clothing, tools and gardens. Thus a demand is created for a larger trade in a higher class of articles than had hitherto been supplied. Shoddy stuffs, bead ornaments and worthless trinkets cease to attract purchasers. The village has sixty points of living interest in the world beyond its bounds for every one which it possessed before the missionary arrived. This aspect of the missionary's work deserves emphasis, because it is often supposed that the carrying of religion and trade to heathen lands are industries which have nothing in common. Some traders have often sought to describe missionary activity as an enemy of trade. As a matter of fact the worst kind of traders precede the missionary, the best kind almost always come after him.

It is worthy of record that it has in several instances been reserved for the Medical missionary to open the way into countries which had strenuously resisted the approaches of civilized communities. Into Siam, Corea, and Cashmere, for example, scarce a ray of light from the Western World could find its way until the medical missionary daringly entered and touched the needs of men with his merciful hands. His power to help human beings in the hour of their greatest distress and his persistent refusal to make any personal gain out of their gratitude, has over and over again broken down national prejudices and led to the emancipation of a people from the thralldom of its isolation. The magnificent courage of young Elmslie and his young wife in the conquest of Cashmere has written one of the most pathetic and brilliant pages of heroism and self-denial.

There is another direction in which missionaries have proved themselves of great service to mankind, namely, in the accumulation of scientific knowledge. Concerning this it is not within my purpose or plan to say much. But it may be of use to state a few of the leading facts. The missionary has proved himself a man of wider interests than some sections of society have attributed to him. From all parts of the world his contributions to science are numerous and valuable, and in some cases have proved themselves of first-class importance. If the "Transactions" of Botanical, Zoological, Geological, Archæological, Ethnological, Philological and Geographical Societies in Germany, Britain and America were ransacked, they would be found to contain well-nigh innumerable contributions, in the form of memoranda, reports and discussions, which have been sent by missionaries from all over the world. The late Professor Agassiz said "Few are aware how much we owe them (the missionaries), both for their intelligent observation of facts and for their collection of specimens. We must look to them not a little for aid in our efforts to advance future science." A work known as "The Ely Volume" has been published in America, which confines itself almost entirely to the contributions made to science by the representatives of that great society, The American Board of Commissioners for Foreign Missions. Although thus restricted in its range, it amounts to a volume of over five hundred pages of small print, describing original discussions and observations in almost every department of science.

Among individual instances of service rendered to Science two or three of the more remarkable examples may be given. Carey, the great missionary to India, who in the one task of mastering Oriental languages and translating the Scriptures may be said to have done the work of ten men, carried on at the same time most

valuable investigations in a quite different direction. He was a keen observer of nature and his love of botany led him to establish a large garden for the study of the Indian flora. His contributions to Science concerning the natural history and botany of India were of such importance that he was elected to the Asiatic Society. But greater than that was the fact that he proposed and founded "The Agricultural and Horticultural Society of India." At its first meeting only five were present. But so diligent and wise was he that it grew rapidly and has exercised great influence in Science and on the development of India. In the South Seas there have lived and worked two brothers, Rev. J. T. Gulick and Rev. L. Halsey Gulick, each of whom has done scientific work of unusual value. The former is the man whose name has been made famous in recent days by its association with the development of thought through which the late George J. Romanes passed. He gave his attention to certain conditions of life obtaining in the Sandwich Islands which seemed to him to illustrate the laws of the modification of species. The results of his observation and thought were sent to the Linnæan Society in London. Concerning these communications, Mr. Romanes published the following opinion in the well-known weekly paper called *Nature*: "I cannot allow the present communication to appear in these columns without again recording my conviction that the writer is the most profound of living thinkers upon Darwinian topics, and that the generalizations which have been reached by his twenty years of thought are of more importance to the theory of evolution than any that have been published during the post Darwinian period." We are told that the Rev. L. Halsey Gulick while in Micronesia made observations of a geographical and Meteorological nature which are used to this day as a basis for drawing up charts of navigation.

I have already adverted to the almost incalculable debt which geographical science owes to the travels and observations of missionaries in every part of the world. Carl Ritter, the most pains-taking and influential of modern geographers, freely recognized the missionaries as indispensable coadjutors of his work. Of the *Missionary Herald* he says: It is the repository to which the reader must look to find the most valuable documents that have ever been sent over by any society, and where a rich store of scientific, historical, and antiquarian details may be seen." The same remark will apply in a great measure to the organs of all the leading missionary societies.

It is of course in the region of Anthropological science that the largest mass of materials has been contributed by the missionaries. They, it is safe to say, have become more intimately acquainted with the customs, institutions, not to speak of languages and religions of heathen peoples, than any other class of men. Allusion has been made to the many contributions sent by missionaries to the "Transactions" of learned Societies and to the pages of missionary magazines. The scientific value of these is of course far surpassed by the volumes of all kinds, large and small, learned and popular, which missionaries have written during this century. They will be found to deal in varying degrees of fulness and detail with the history, religion, language, physical conditions, government and social life of most of the peoples of heathendom. No one who has not glanced over a large missionary library and discovered how incomplete it is, can have any conception of the extent of this literature. And no one who has not read pretty widely in it can have any idea of its value in relation to the subjects above named.

The missionary may then be looked upon, in the light of what has been said of his influence as a traveller and a recorder of facts, as a considerable force in the development of the race during this century. But there is one point regarding his function in this development which is of peculiar significance. If the facts stated above and those I hope to establish in the following chapters are facts, and are correctly interpreted, it follows that the missionary movement has done more than anything else to hasten the reunion of the race. The unity of mankind may or may not have been a realized fact in the beginning of history, but since the time when seas and mountains, deserts and rivers, first broke the race up into isolated and independent sections, that unity has been more of an ideal or a dream, than a

living and concrete truth. The nations have been divided from one another for many ages; there has been little or no interchange of intellectual, religious, or social influence. Even the extension of the Roman Empire over many races did not and could not serve to make them one in more than a merely formal sense. In all that made life what it was to each of them, they were separated from one another. To-day we are in presence of a most remarkable phenomenon. The basis is being laid deep in the consciousness of every people on earth which makes it possible for all peoples to realize their common brotherhood, and to feel the fascination of a re-united humanity. The force which more than any other is working towards this consummation is the Christian religion. Deep down below those levels of thought and emotion which are touched by commerce, war, politics, industry or secular education it is doing this work. It is the religious impulse which alone accounts for the career of the missionary. He becomes the pioneer who makes his home far in advance of all other Europeans within the confines of heathendom and savagery, because he has heard what he names "the call of God," and has felt the mysterious impulse which he and all who think with him attribute to the Spirit of Jesus Christ. It is only the communication of this religious experience to heathen men and women which is creating the conditions for that unity of sentiment and life toward which the world is moving. For when the missionary has succeeded in winning converts, the latter receive a new consciousness regarding their relations to the world at large. As we shall see in greater detail, and be compelled to emphasize again, it is out of this community of religious experience that the other affiliations of race with race and tribe with tribe are developing before the eyes of us all. If the work were not proceeding so quietly and steadily, if its most important operations were not being carried on in the deeper regions of religious attainment and moral development, and if its sphere were not so vast, comprehending all nations and languages, more of us would be astounded by the thing which is happening in our generation. Humanity is becoming one organism. But the life which is permeating the separate members, many of which were almost fatally atrophied, is the life of the Christian religion. And this life is at present working through the class of men whom we call missionaries. Throughout the world in their myriads of mission stations, on lonely islands and amongst teeming oriental cities, they are all ceaselessly busied about their magnificent task. The army seems scattered, but it is thoroughly organized and it is the most effective instrument ever dreamed of by men for making one humanity out of the scattered and isolated tribes of earth. The missionaries are all drawing the hearts of mankind to one center of supreme interest and infinite power. Ask them all in their scattered stations, lonely and yet not alone, what motive has brought them here, and why there is this extraordinary identity of aim and of influence pervading all their separate spheres of labor, and they unanimously give one name as the explanation of these facts. It is the name of Jesus Christ.

UNDER THE EVENING LAMP.

THE EVERLASTING LOVE.

MARGARET E. SANGSTER

There is no rest for the weary heart, no balm for the sorrows of life, no ease for the back bowed with the daily burden like the realized thought of the everlasting love. Blessed thought which comes to us in the night watches calming disturbance, and soothing the eyes which care holds from slumber. Sweet words of faith and dependence spoken by holy men of old sing themselves to the tune of our modern melodies, as our lips move softly and we say, "The Lord is nigh unto all them that call upon Him in truth. Hear my prayer, O Lord, give ear to my supplications. I stretch forth my hands unto Thee; my soul thirsteth after Thee, as a thirsty land. Lord, thou hast been our dwelling place in all generations." Verse after verse from the Psalms rises in memory, as stars arise in the sky, and, though we may be grieving over our dead, or yet sadder experience, grieving over our living dear ones, we still can say, "Because Thy loving kindness is better than life,

my lips shall praise Thee. Thus will I bless Thee while I live, I will lift up my hands in Thy name. Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice."

In the midst of the day's toil, as in the wakefulness of the night, it is blessed to call to mind the assurances given by our Heavenly Father that He will always support and sustain us. "As thy day, shall thy strength be." "Fear not, little flock. It is your Father's good pleasure to give you the Kingdom." "Behold, the Lord's hand is not shortened, that it cannot save, neither is His ear heavy, that it cannot hear."

The disciple of Christ need never be cast down nor discouraged, let circumstances be adverse or opportune. For the one cable which holds against all strain of our infirmities, our wants, or our yielding to temptation is the cable of the ceaseless love of God. We are kept by the power of God through faith unto Salvation. We do not keep ourselves. We are kept.

When we look about us in the world we cannot help seeing that earthly love and human friendship are subject to changing conditions. The staunchest plank of human affection may give way in a storm. The wife may grow cold and indifferent to the husband of her youth; the husband may cease to show the tenderness and consideration which once made her life a dream of delight. The child going forth from the home and forming other relationships, apparently is weaned from the early loyalty and the fondness he once felt for the parents to whom he was all in all. The father and mother may be disappointed in the daughter and the son, and no longer treat them with the proud fondness of a happier time. Brother and sister drift apart, and perhaps for weeks and months together they do not mention the names which once were spoken every day. Mrs. Hemans made a true statement of fact in her poem, "The Graves of a Household," about the scattering of many a family who "grew in beauty side by side, and filled one home with glee," but we do not always wait for the cold hand of death to come and separate beloved kindred. Life wields a surer and sharper knife of division than death. The love that lasts is not the earthly love. It is a love of finer tissue and stronger fibre, and it is eternal, being hid with Christ in God.

Shall we not cling closer to that endless love? "O Love Divine, how sweet thou art!" Shall we not comfort ourselves with the knowledge that we cannot be lost from the clasping embrace of the everlasting arm that fainteth not, neither is weary? Shall we not, by prayer, by study of God's Word, by meeting with God's children, by faithful service day by day, by use of the appointed means of grace, and by frequent contemplation, dwell more than ever in the blessedness of a life of entire trust, in the confidence of the Father's enduring love?

THE CHILDREN'S FEET.

A ragged woman was crossing the corner of a public park in London where the children of the poor are accustomed to play, many of them barefoot. A burly policeman stationed on the corner watched the woman suspiciously. Half way across she stopped and picked up something which she hid in her apron. In an instant the policeman was by her side. With a gruff voice and threatening manner he demanded:

"What are you carrying off in your apron?" The woman seemed embarrassed and refused to answer. Thereupon the officer of the law, thinking that she had doubtless picked up a pocket-book, which she was trying to make way with, threatened to arrest her unless she told him at once what she had in her apron.

At this the woman reluctantly unfolded her apron and disclosed a handful of broken glass. In stupid wonderment the policeman asked:

"What do you want with that stuff?"

A flush passed over the woman's face, then she answered simply:

"If you please, sir, I just thought I'd like to take it out of the way of the children's feet."

Blessings on the kind hearted caretaker who was so thoughtful of the children's needs and the children's feet. And should not we imitate so good an example, and take out of the path of the little ones anything which can wound them, injure them, or cause them to stumble?—

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON VII.—THE CALL OF MATTHEW.—FEB. 13.

(Matt. ix : 9-17.)

GOLDEN TEXT.—"Follow me."—Matt. ix. 9.

TIME AND PLACE.—A. D. 28; Capernaum.

LESSON OUTLINE. I. Jesus and Matthew, v. 9. II. Jesus and Sinners, 10-13. III. Jesus and John's Disciples, 14-17.

INTRODUCTION.—The incidents recorded in the Gospel of Matthew are not arranged in chronological order. The healing of the man sick of the palsy, and the call of Matthew, without doubt, took place before the Sermon on the Mount, while the feast mentioned in the house of Matthew, referred to in the remainder of our lesson, probably took place several months after the Sermon on the Mount, though some regard the feast as having taken place immediately after the call of Matthew.

VERSE BY VERSE.—9. "From thence."—From the place where He had healed the paralytic. "Matthew."—One of the twelve apostles, and author of the first Gospel. He was also called Levi, the son of Alphaeus. At the time he was called he was a publican, or collector of taxes. "Sitting at the receipt of custom."—Customs were collected by the Roman government on goods brought into the cities, either at the harbors or at the gates. Matthew sat in the custom-house at Capernaum to collect such customs. "Follow me."—Meaning, become my disciple. "And he arose."—Leaving his business promptly.

10. "Sat at meat in the house."—In the house of Matthew, he having made a feast. (Luke v. 29). "Publicans."—Those who like Matthew himself had been tax-collectors under the Roman government. "Sinners."—Those who were known to be openly violators of the law.

11. "Pharisees."—They were of the strictest sect of the Jews, and were ever ready to find fault with Jesus. "Why eateth your master?"—Such contact with those classes, who were regarded as outlaws, was in the eyes of the Pharisees defilement.

12. "Whole."—In good health, or strong. "A physician."—Jesus came to heal the spiritual ills of men, and, therefore, he sought out the sick, that is, those who were sinners.

13. "Learn what that meaneth."—By so doing they would learn that the Heavenly Father in the exercise of His mercy was open to the same accusation as those Pharisees brought against Jesus. "The righteous."—Those who think themselves righteous.

14. "Disciples of John."—John the Baptist, who was now in prison. "Fast oft." The law of Moses proscribed one day of fasting, the Day of Atonement, but many fasts, both general and special, had come to be observed. John and his disciples followed the strictest Jewish ritual. Fasting consisted in a partial or entire abstinence from food.

15. "Bridechamber . . . bridegroom."—In this metaphor Christ is the bridegroom, His disciples are the children of the bridechamber.—"Shall they fast."—This is not a command, but is prophetic.

16. "No man putteth a piece of new cloth, etc."—Both this and the figure used in the seventeenth verse signify that Jesus had not come to patch up the Jewish faith and its ceremonial forms, but to reveal a new. To confine (these) new truths in old forms would only result in shattering the old.

THOUGHTS Seeking the lost. This was Jesus' mission to earth. He therefore so ordered His steps as to pass by those who would not come to hear Him. It was thus He found Matthew at his place of business. He finds men just as they are. He knew Matthew was a sinner, not because he had forsaken the forms of the Pharisaical religion, but because his heart was full of avarice, because he dealt dishonestly. When the Pharisees reviled Him Jesus turned to the publicans, and there found one whom he called to be an apostle. Here beheld the greatness of divine grace, which can make a publican an apostle! Excommunicated from the fellowship of the self-righteous Jews but called into communion with Christ! An apostate changed to an apostle! The words came, "Follow me." How they must have sounded in the ears of a worldly man! Backed by the power of divine love, and spoken from the lips of the Redeemer, he must have felt in a moment the importance of his decision. How quickly the sinfulness of his present occupation must have passed before his mind. He made his choice, which explains how wisely he decided. In this act he renounced the hidden things of dishonesty and identified himself with Christ and His disciples. No account is given of his struggle in making his decision. By this convert Jesus was introduced into the circle of his associates. He continued seeking the lost, not to take them, but to make them like Him. None of the others whom Jesus called made a feast for the Master. Here the evidence

is given that Matthew consecrated his means to the cause he espoused; also that he desired the conversion of his fellow-companions in business, for they were gathered at the feast. The spirit of the Master was seen in this young convert. All truly converted souls seek to bring others to know Christ.

Unjust criticism. None are so likely to censure and criticize the methods used in saving souls as those who are out of joint themselves, and are not willing to be set right. Sowing discord among the brethren is one of the modern tricks of Satan, as well as an old-time device. If the Pharisees could have caused a rupture between the disciples and their Master by persuading them that He was leading them into bad company, the opportunity among those publicans might have been lost.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—The Centurion's Servant Healed—Matt. viii. 1-13.

Second Day—The Tempest Stilled; Demoniaes Healed—Matt. viii. 14-34.

Third Day—The Call of Matthew—Matt. ix. 1-17.

Fourth Day—The Dead Raised; the Diseased made Whole—Matt. ix. 18-26.

Fifth Day—The Blind Saw; the Dumb Spoke—Matt. ix. 27-35.

Sixth Day—"I desired mercy, and not sacrifice"—Hosea vi. 1-11.

PRAYER MEETING TOPIC, Feb. 13th—Early Pioneers of the Home Mission Field.—Matt. x. 1-5.

EARLY PIONEERS OF THE HOME MISSION FIELD.

The Committee in arranging the programme for 1898 did wisely in placing the subject so early in the year, in order to arouse an interest in the subject and increase the study of this important subject during the long winter evenings.

Little indeed do we realize the sufferings privations and mental loneliness of the fathers of the Church in this land.

Although unknown to fame and too often forgotten even in name they have left a heritage to the generation which fulfills the scriptural promise "Their works do follow them."

Our readers will be much interested in "The Missionary as Pioneer" which appears in this issue. Although it takes a broader view than our present subject indicates.

We quote the following from the memorials of the Rev. John Macfar D.D. "On Oct. 7th 1829" he writes, "I expect a Mr. McGill from Glasgow this week, who will preach for me on Sabbath, and I shall have to accompany him to Niagara, two hundred miles and upwards from here, to introduce him to his people on the following Sabbath."

The circumstance that there was then no Presbyterian minister between Kingston and Niagara, will show something of the state of matters in those days, when ministers were so few and far between, that much time was necessarily occupied, and much fatigue endured in the journeys which they were obliged to take, in order to discharge the numerous public duties which devolved upon them in the infancy of the Church.

In January, 1832, he writes—"A period of much mental suffering, about the end of 1829, with a larger portion of bodily labor than I ought to have undertaken, brought on physical weakness, from which, through the great goodness of God, I am in a good measure recovered; yet I feel that I shall never be wholly delivered from it till I am laid in the grave."

This ominous prediction was too truly verified. These over-exertions left effects from which he never fully recovered, often suffered severely during his after life; and they laid the foundation of illnesses which brought upon him premature old age and shortened his life. His physical constitution was never robust, and the strain upon it of preaching three times a day in the hot summer weather, during the time when he officiated as chaplain to the Highland regiments, although the interest he felt in his work bore him on at the time, was more than it could bear without injury. His strength was much exhausted also, by the long and fatiguing land journeys, performed on wheels, over rugged and almost impassable roads, through marshes, across streams, over corduroy bridges, and tree roots. Two of these formidable journeys in particular he long remembered as especially trying, one being a journey to Perth to perform a marriage ceremony, and the other to Ottawa, to induce the Rev. John Cruikshank. To assist his widely scattered brethren at their sacraments, he was often obliged to go to Montreal, Martintown, and York, as Toronto was then called, and the tedious and fatiguing travelling of those days, which in our age of railways, and steam boats can scarcely be realized, was a serious tax on both time and strength.

We suggest the following books of reference: "Short History of the Presbyterian Church in Canada" by Prof. Gregg (second edition) "Memorials of Rev. John Macfar."

Church News

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

MONTREAL NOTES.

The churches in Montreal and vicinity have been greatly interested this week in the earnest addresses and illustrated lectures of the Rev. N. H. Russell, of Central India. The snow storm on Sunday some what interfered with the attendance of the people at the service on that day, but wherever he appeared, and he did not spare himself, a good impression was made. Now that the time has come when the people of Central India are really asking for the Gospel, and in large numbers showing their willingness to be taught the truth, it does seem hard that adequate help cannot be sent to the limited staff at work there among five millions of people.

On Monday evening last, the Rev. Prof. Ross, Moderated in a call from Taylor Church, to the Rev. George H. Smith, of Thamesford. The call is all but unanimous and it is confidently expected that it will be accepted by Mr. Smith when it reaches him after the usual steps. The church has a fine field of work to offer to any earnest minister, being situated in a District of the City, considerably remote from any other Presbyterian Church, and being equipped with a good building adapted for modern requirements.

The Rev. G. C. Pidgeon, of Montreal West, has been called to the pastoral charge of Streetsville, Ont. Mr. Pidgeon's work in his present charge has been eminently successful considering the somewhat limited field under his care and he well deserves any promotion the church can give him. At the annual meeting of his congregation here the other evening every department of the work was reported as being in a most flourishing condition, and when it was stated that there was a deficiency in the ordinary revenue the amount was promptly provided on the spot so as to wipe it out and start the year with a clean sheet. Should Mr. Pidgeon decide to accept the call from Streetsville his departure will be deeply regretted by his congregation and by the whole Presbytery of which he has been a useful member.

The Rev. T. S. McWilliams, the pastor of the American Presbyterian Church, will shortly take a trip to the Mediterranean and Palestine, for the benefit of his health, the Session having granted him the necessary leave. He will sail from New York on Feb. 5. During the absence of Mr. McWilliams the Rev. Professor Ross will officiate in the church.

The twenty first Annual Convention of the Sunday School Association of the Presbytery of Glengarry was held at St. Elmo on Jan 19 and 20. This Presbyterian Association is one of the most vigorous Sunday School Organizations in the Dominion. Its Conventions have been splendid successes for many years back, and this proved no exception to the rule. The attendance was large not only from the immediate neighborhood but also from the more distant parts of the Presbytery, and every Session brought out a crowd of eager listeners. At the closing service the church was literally packed. This interest was not due in any way to the presence of distinguished speakers from abroad. All the addresses on the programme were given by ministers or laymen belonging to the Presbytery itself, but they were carefully prepared and the people that came knew they would be so. The subjects were of course mainly those relating to Sunday School work, but the unique feature of the Convention was a stereopticon lecture on the Home Mission Work of our Church by the Rev. D. McLaren, of Alexandria. The surplus money of the Convention went to Foreign Missions and enough was contributed to support five native Christian workers in Central India and Formosa for a year.

The Annual Meeting of the Montreal Auxiliary Bible Society was held in St. Paul's Church, on Thursday evening the 27th. Jan. There was a fairly good attendance. The two principal addresses were given by Dr. Kece, of the St. James

Methodist church, and Dr. Scrimger, of the Presbyterian College. The former had for his subject, "The Expansion of the Society's Work in the Distribution of the Scriptures during the sixty years of the Queen's Reign;" the latter spoke on "The Remarkable Work that had been done in the way of Providing Translations of the Scriptures during the same Period." The meeting sent a special message to Sir William Dawson, the President of the Auxiliary, expressing its deep sympathy with him in his prolonged illness. His health unfortunately is in anything but a satisfactory state and gives no little anxiety to his friends.

The Rev. Prof. Ross gave his lecture on "Scottish Life and Character" in Calvin Church, on Friday evening, the 28th, ult., to a good audience that highly appreciated its numerous excellent points.

The Chinese New Year Festival, of the Montreal Chinese Mission, took place on the 24th, inst., in the large hall of the American Presbyterian Church, which was crowded to and beyond the doors with Chinamen and their friends. The chair was occupied by the Rev. T. S. McWilliams and the programme consisted of no fewer than thirty-nine items which held the audience until about eleven o'clock. The mission is manifestly retaining its hold on the great bulk of the resident Chinamen in the City and frequent proofs are given of the good influence which it is exerting upon their morals.

GENERAL.

Rev. George Weir, of Stratbolair, Man., died suddenly last week of heart failure.

Milverton congregation has extended a unanimous call to Rev. Mr. Anderson, of Guelph.

The new Presbyterian Church at Plumas, Man., was opened for service on Sunday the 23rd.

The congregations of Stonfville and Markham have extended a second call to Rev. J. C. Wilson, of Toronto.

The two Presbyterian congregations in Harriston, Ont., are considering the advisability of uniting and forming one strong congregation.

Rev. Wm. Fraay, a recent graduate of Knox College, has been invited to the pastorate of Claremont Church, at a salary of \$750 per annum.

The new Church at Colwood, B. C., was dedicated on Sunday, Jan. 16th. Rev. Dr. Campuell, and Rev. W. Leslie Gray, of Victoria, conducted the services. The new Church has a seating capacity of 190.

Rev. R. G. MacBeth, M.A., of Winnipeg, has accepted the Conventorship of the Y. P. S. Committee, of Manitoba and the North West Territories in place of Rev. E. A. Henry, Brandon, who has resigned.

At the annual meeting of the congregation held in the Presbyterian church, Valleyfield, it was unanimously resolved that Mr. Duclou's salary be increased to \$1000 and that four weeks holidays be also granted him.

The Students of Knox College have passed a very strong resolution urging that everything possible be done to retain the services of Rev. Prof. Robinson. Every student in the College supported the resolution.

Rev. G. E. Hyde, a graduate of Queen's University, was ordained and inducted at Sharbot Lake on Jan. 11th. Rev. Jas. Binnie, B.D., preached, Rev. S. Houston, M.A., addressed the minister, and Rev. M. McGillivray, M.A., addressed the people.

The anniversary services of the Presbyterian church, Blyth, were held on Sabbath, 16th January, when Dr. Robertson preached two powerful sermons morning and evening to large and appreciative audiences. On Monday evening he lectured on "Missionary Life Among the God Fields of British Columbia." The proceeds were over \$100.

A union meeting of the three Presbyterian churches of Guelph was held in Chalmers' church, on Wednesday evening, Jan. 20th, when Rev. Dr. Cochrane, of Brandon, delivered an interesting address on "Home Missions," showing the progress made in Home Mission work during the past twenty-five years, the vast territory covered, and

the work that was yet to be done. The doctor made an earnest plea for stronger support and greater liberality, particularly at the present time when work is being opened up in the Klondike territory, and gave three reasons why Home Mission work should be encouraged, firstly on the ground of patriotism, secondly, of Presbyterianism, and thirdly salvation of souls.

The Presbytery of Brandon met *pro re nata* on the 25th inst. at Brandon. A very hearty and unanimous call from the Alexander, Roseland and Kennedy congregation was sustained by Presbytery and accepted by Rev. J. A. O. Calder. Arrangements were made for the induction of Mr. Calder on the 8th of February, at 2 p.m. The stipend promised is \$1,000.

Rev. R. T. Cockburn, of Guelph, was inducted into the pastorate of Guthrie, Black Creek and Bear Creek in the Presbytery of Sarina, on Friday, Jan. 21st. Rev. T. G. Livingston, B. A., presided; the people were addressed by Rev. C. N. Daly, B. A., Oil Springs; the minister was addressed by Rev. J. C. McKee, Ph. D., Brigidon, and the sermon was preached by Rev. A. A. Graham, B. D., Patrolea.

A lecture on "The Scot - At Home and Abroad," by John Imrie, of Toronto, the Scottish Canadian poet, will be given in the Town Hall, Fergus, on the evening of Monday, February 7th, under the auspices of the Ladies' Aid of Melville church. The church choir and others will assist in Scottish music and song. A grand rally of "Sons of Scotland" and their friends may be expected from the surrounding neighborhood.

The annual meeting of the Whitby Presbyterial of the W. F. M. S., was held in St. Andrew's Church, Pickering, over one hundred delegates being in attendance. Seventeen Auxiliaries and Mission Bands reported 384 members; contributions for the year, \$978 in cash and \$260 worth of clothing, which was sent to the North West Indians. Excellent papers were read by various delegates and an able address was given by Rev. W. A. J. Martin, of Guelph. It was decided to hold the next meeting in Port Perry.

The anniversary services were held in North Luther congregation, on Sabbath, 9th inst. The Rev. A. B. Dobson, of Fordwich and Corrie, preached able and instructive discourses. All the services were largely attended. The annual tea meeting held on the following evening was largely attended and thoroughly enjoyed, the music and speeches being excellent.

The Taverton congregation tendered their new pastor a kindly reception on the evening of December 30th. The church was crowded and there was a very enjoyable programme of singing and speeches. The pastor was in the chair, and on the platform were: Revs. John Anderson, who was pastor of the congregation for a quarter of a century and is still hale and hearty, Mr. Seven, late pastor, and now of Dutton, and Mr. McDonald, of Gilmorra. Speeches were made by Messrs. McDonald, Steven, McLeod, of Ripley; Mr. MacLennan, of Kinloss, and Mr. Fitzpatrick, of Underwood. About a week later the ladies of the congregation took advantage of the pastor's absence to put the maun in order and besides left it well supplied with all manner of good things. The enthusiastic and kindly spirit of all augurs well for the future.

Rev. George M. Clark, died suddenly of heart failure, at his home in Halifax, on the morning of Tuesday, Jan. 25th, in his seventy-third year. Mr. Clark was a native of Aberdeen, Scotland, and came to Canada when he was a boy. He attended college at Durham, Picton county, when the theological hall was situated there many years ago. His first charge was at Shelburne where he labored successfully for fifteen years and called to the East Boston Presbyterian Church where he remained five or six years. For two or three years he was pastor at Kempsville, Ont. His last charge was New Edinburgh Presbyterian Church where he remained until four years ago when impaired health constrained him to retire from the active duties of the ministry. Mr. Clark leaves a widow but no family, his only child having died during his residence in New Edinburgh.

Annual Meetings

ERSKINE CHURCH.

The annual meeting of Erskine Presbyterian church, Ottawa, was held on Jan. 19th and was largely attended. Mr. Thor. Stewart presided.

The reports of the various committees and societies were presented and indicated that affairs are in a most flourishing condition. Sixteen names were added to the communion roll during the year. The report of the treasurer showed the ordinary revenue to be \$2,234.00, and the expenditure about the same. Considerable sums were also contributed towards the different schemes of the church and satisfactory balances were shown in all branches.

The report of the Sabbath school showed 284 scholars at present on the roll. A balance of \$100.00 is to be used in replenishing the B. B. library. An effort is being made to reduce the amount of mortgage on the church property and the results so far are most gratifying. Over \$900.00 have already been subscribed, it is expected that at least \$1,500 will be raised for this purpose.

BANK STREET CHURCH.

The members of Bank Street Presbyterian church, Ottawa, showed their interest in the welfare of the church Monday night, Jan. 10th, by turning out in large numbers to the annual business meeting and tea.

The secretary-treasurer's report read by Mr. J. H. Thompson, gives the receipts for the year at \$7,642. This year the church has a deficit of \$100, owing to the failure of some of the members to pay their subscriptions. During the year the church has paid to missions \$400. The membership of the church is 560, while the congregation numbers between 800 and 900 regular attendants.

The reports from the various departments of church work show that the work is in a flourishing condition.

STEWARTON CHURCH.

Stewarton Presbyterian church, Ottawa, closes its year with a surplus and all the reports show that the past year has been a most successful one. At the annual meeting the attendance was large, and the spirit throughout harmonious and enthusiastic.

Rev. R. F. Knowles presided and opened with a few remarks concerning the large number who had joined the church during the year. Mr. J. B. Haskett, the clerk, read the report of Session, which referred to the large congregations and eloquent services of the various Sabbaths and closed with the observation that the prospect was never so bright as at present. The roll of membership is much larger than at any previous date.

An excellent report from the board of managers was read by Mr. F. Gouldthrite.

The treasurer's report was presented by Mr. G. W. Robb, which stated that the congregational revenue for the past year had been the largest since the foundation of the church. There has been a substantial increase in both envelope and plate collections over the preceding year, and the year closes with a surplus on hand of \$11,771. Reports from the Ladies' Aid, the C. F., and the W. F. M. S. were also received and adopted. The S. S. report showed that branch to be in a high state of efficiency.

TIVERTON.

The annual meeting of the Tiverton congregation was held on the 25th inst., the pastor, Rev. Kenneth MacLennan, B.D., in the chair. All the reports received were of an encouraging nature. The congregation is free from debt, and there is a sum on deposit for the erection of a new church which it is the intention to build in the near future. The meeting was altogether harmonious and auspicious well for the prosperity of the congregation.

KINGSBURY QUE.

The annual meeting of St. Andrew's church, Kingsbury, was held very successfully. After meeting all indebtedness, and contributing a

goodly sum to missions, and the Indian Famine Fund, there was a balance on hand of about seventy dollars. The various departments of work were found to be in a prosperous and healthy condition.

DRUMBO.

At the annual meeting of the members of the Presbyterian church Drumbo Jan. 20th a large number were present. The pastor, the Rev. Mr. Shearer, presided. The financial report of the past year's work is a most satisfactory one. The following is a copy of the report of the different societies: Church membership, 106; average attendance in the Sunday school, 42; expenditure for S. S. purposes, \$40.27; contributions by S. S. to missions, \$12.92; membership of Y. P. Society, 36; expended for home purposes, \$7.08; for missions \$11.41; W. F. M. Society membership, 31; contributed to missions, \$68.53; also new clothing to the value of \$20.42; amount contributed to missions by the church, \$127.18; India Fund, \$17.21; total to missions \$234.48; all other expenditure, \$805.15; total expenditure for year, \$1079.90.

POINT DOUGLAS.

At the annual meeting of Point Douglas Presbyterian church, Man., the various reports submitted were of a most encouraging nature, both as regards the spiritual life of the church and its financial position. This church, under its pastor, the Rev. D. Munro, continues to grow in strength. During the past year twenty-nine members were added to the roll.

SEAFORTH.

The annual congregational meeting of the First Presbyterian church was held in the basement of the church, the chair was taken by the pastor, Rev. Dr. McDonald, and encouraging reports were received concerning the different branches of the church's work. From the reports thus presented it could be gathered that the church is in a fairly prosperous condition, with bright hopes for further prosperity in the future. It was decided to procure for the pastor an assistant during the summer six months. The question of increased seating capacity was also brought up and was placed in the hands of a committee.

ST ANDREW'S, QUELPH.

The annual meeting of the congregation of St. Andrew's church, Guelph, was fairly well attended. Mr. R. Maclean was appointed chairman.

Reports, respectively, of the Session, Sabbath School, Benevolent Fund, Ivy Mission Band, Woman's Foreign Missionary Auxiliary, the Missionary Association, Managers, and treasurer of the Board were submitted. Upon the whole, and taking into consideration the stringency in financial matters during the past year the information given by the several reports was gratifying. The numerical strength, both of members and families, notwithstanding removals, was equal to that reported in any year of the church's history, and though the managers' report showed a slight deficit, yet this could be more than met by payment of subscriptions now due.

INNERKIP.

The annual meeting of the Presbyterian church, Innerkip, was held recently. There was a good attendance. Last year the statement showed that considering the subscriptions the debts were all met. This year nearly all the subscriptions have been paid in, and the congregation is practically out of debt.

BLENHIEM.

At the annual business meeting of the Presbyterian congregation the reports of the various branches of church work were received and adopted. The financial statements were read and adopted. All the organizations are in a very satisfactory condition.

HENSALL.

The annual meeting of Carmel Presbyterian church, Hensall, was held recently. The reports of the different auxiliaries

showed that the congregation has its forces well organized. The managers report noted the fact that the congregation had outgrown the seating capacity of the church and suggested a plan of enlargement. The treasurer's statement showed that the total receipts from all sources were \$2,842.91, which after paying all expenses leaves a balance of \$77.00. The amount given to the schemes of the church this year was \$890.00. The report of the Session stated that twenty-nine had united with the church during the year.

SMITH'S FALLS.

The annual congregational business meeting of St. Paul's Presbyterian church, was held recently, Mr. Adam Ballantyne in the chair, at which reports of the year's work were read.

The financial standing of the church was shown to be very good.

The amounts raised for all purposes being \$4,810.00.

For Missions \$818.83.

Amount paid on church debt about \$1,000.00.

PARRY SOUND.

The members of Zion Presbyterian Church, held their annual meeting in the church, there was a good turnout. Mr. McClelland was elected chairman.

The report from the Session showed quite an increase of members during the year. Reports were also given by the Ladies' Aid, Sabbath School, and Christian Endeavor, all showing substantial progress during the year.

The financial statement, showed the total receipts for the year \$1,592.55, and expenditure \$1,293.93, leaving a cash balance on hand of \$98.62.

VICTORIA, B. C.

The annual meeting of the congregation of St. Paul's Presbyterian church, Victoria, B. C., was held Jan. 18th. The reports of a year's harmonious and successful work presented by the Session, Board of Management, Ladies' Aid, Sabbath School and Young People's Society of Christian Endeavor were of a highly gratifying character and showed the spiritual and material interests of the church to be in a very satisfactory state.

EMBRO.

The annual meeting of the congregation of Knox Church, was one of the largest in the church's history. The reports of the Board of Trustees showed receipts for the year amounting to \$2,422. Report of treasurer for the schemes showed receipts of \$895.21. Of this amount \$770 was allocated by the congregation to different schemes of the church. The treasurer's report for the W. F. M. S. showed receipts of \$244.09, of which amount \$160 was sent to the treasurer of the Presbyterian W. F. M. S. The total receipts for the year from all sources amounted to nearly \$4,000.

During the year 12 members of the congregation died, 579 pastoral visits were made and 262 services conducted.

ALMONTE.

The annual meeting of St. John's congregation was held in U. lecture room of the church, at which there was a large attendance. After devotional exercises by the pastor, Rev. A. E. Mitchell, B.A., Mr. A. M. Grieg, Chairman of the Board of Managers, was called to the chair. The Session report showed that there were 316 members on the roll, and that there were 150 families under pastoral oversight. The reports from the various organizations were read and adopted, and all showed signs of life and interest. The congregation raised for all purposes \$3,000, of which sum \$1,000.00 was devoted to missionary and benevolence. The W. F. M. S. raised \$190, and the Mission Band \$125. Home Missions received \$250 and Foreign Missions \$331.

KNOX CHURCH, WINNIPEG.

The annual meeting of Knox church congregation was held in the lecture room, and was well attended. After devotional exercises, conducted by the pastor, Rev. F. B.

Duval, D.D., Mr. John Russell was elected Chairman. The various reports show a gratifying progress. The Session reported that there have been added to the communion roll thirteen on confession of faith, forty-six by certificate, and two by restoration. Five have entered the ministry, four have gone to their final rest, and eleven have been removed from the roll on account of absence of over two years leaving the present number 753. Twenty eight children have been baptized and one adult. Mention was made of the kindness of Rev. Dr. Beattie, of Louisville, Rev. Dr. Strimger, of Montreal; and Dr. Bryce of Winnipeg; in conducting frequent services during an extended period of affliction in the pastor's home. The Treasurer's statement showed receipts from weekly offerings, \$5,939.60, open collections \$1,313.63, special collections \$295.20, Ladies' Aid Society \$1,013.70, special collection to reduce church indebtedness \$772.50, which with sundry items brought the total to \$9,802.89. After paying running expenses, the balance on hand is \$2,889. Building and Loan Association received as interest on mortgage \$1,102.40, and Merchants Bank reduction on debt \$705. The Ladies' Aid Society reported thirty members. The receipts were \$153.00, and the balance on hand is \$78.84. The Schemes of the Church had been well looked after. The amount collected was \$812.20, of which \$808 was allocated by the Session. The Fund for congregational purposes had received \$1,323.50. The managers were given \$700 to pay interest on mortgage, and \$300 for other purposes.

The Sunday school report showed an attendance of 314 children and receipts of \$752. In the Bible class there are 75 on the roll, and collections totalled \$64. Other reports showed gratifying statements.

BONAR CHURCH.

At the eighth annual meeting of Bonar Presbyterian church, Toronto. Rev. A. McGillivray, pastor, presided. The report of the Session gave an encouraging review. The additions to the Communion roll were 46, removals 18, net membership at present 170. The financial statement showed the receipts from all sources to be \$3,006. A reduction of the debt amounting to \$350 has been made. A balance of \$39 is in the treasury. The Women's Aid Society showed a membership of 201, receipts \$217, payment toward the church debt \$200. The Sunday School had a registered attendance during the year of 435, and out of its revenue provided all its own supplies and contributed \$100 towards reduction of the debt. It has a staff of 34 officers and teachers. The increase was fully 25 per cent. during the year. The Young People's Association has a membership of 34. It contributed \$100 towards the debt reduction. The Foundation Builders has been organized for a year. It has collected \$75 for the new church. The report of the choir was submitted. It has a membership of 31. It was resolved to make an effort to reduce the debt by \$1,000 during the present year.

COWAN AVENUE CHURCH.

The annual meeting of Cowan avenue Presbyterian church, Toronto, was very largely attended. The progress made during the year, as shown by the manager's report, was eminently satisfactory. To the 166 members at the beginning of the year 34 had been added. The removals had numbered 18, leaving a net gain of 16. The average attendance of the Sunday School was 169, an advance of 15 during the year. The receipts totalled \$191.72. The financial statement of the church showed the total receipts had amounted to \$3,121, or over \$17 per member. Of this a balance of \$36 remained on hand. The salary of the pastor, Rev. Mr. Rochester, was increased from \$1,200 to \$1,500.

ST. MARK'S CHURCH.

At the ninth annual meeting of St. Mark's Presbyterian church, Toronto, the treasurer presented the financial statement, which showed the total receipts to have been \$2,442. The property, which has been held by St. Andrew's church, is now owned by St. Mark's, having been purchased for \$7,000. A loan of \$7,000 has been raised by mortgage, the bond being signed by 16

members, and both St. Andrew's and St. Mark's have agreed to pay \$600 each on the floating debt. The rector, Rev. P. E. Nicholl, in addressing the congregation, said he thought the prospects bright, considering what they had done under very adverse circumstances.

ST. ANDREW'S CHURCH.

The congregational meeting of St. Andrew's church, Winnipeg, was very largely attended. The reports of the Session, Managers, Sunday School, Ladies' Aid, the Christian Endeavor Society, and its junior branch, the Auxiliary Society of the Women's Foreign Missionary Society were all read and adopted. The reports of the Session and the Managers were well received, and brought out considerable discussion.

Communicants: Received into full communion, 85, removed by death, 5, removed by certificate, 38; removed as absentees, 77, on the roll, 896; baptisms, 79, deaths, communicants, 5; adults adherents, 5; children, 9.

The Treasurer reports receipts \$8,732.05, disbursements \$8,715.82 having a balance on hand of \$19.79.

ST. STEPHEN'S WINNIPEG.

The annual meeting of St. Stephen's was largely attended. The opening devotional exercises were conducted by the Rev. Principal King, and the Minister of the congregation, Rev. Charles W. Gordon. Mr. Gordon then presented the report from the Sessions, which showed that there were added to the membership during the year by certificate and on profession of faith, 57; the removals were 16, so that the net gain in membership was 41, making the total membership at the close of 1897, 180. Baptism had been administered to 14 infants.

The various reports were of a most satisfactory character. The report from the Sabbath school showed 277 pupils and 22 teachers and officers on the roll, a total of 259. The average attendance had gone up from 131 at the beginning of the year to 176 at the present time making a gain of 45. The financial statement of the school showed \$290.72 had been received from all sources.

The Treasurer's report shows receipts \$2,433.79. Disbursements, \$2,433.79 leaving a balance due the Treasurer, \$44.40. The total amount contributed for schemes of the church was \$1,439.17; total amount for benevolent purposes together with Presbytery and Synod Fund, \$230.23, total amount for strictly congregational purposes, \$2,725.94. Total for all purposes, \$4,395.34. Rate of giving per member as an average membership of 157, for missionary and benevolent purposes, \$17.37, for all purposes, \$28.

WESTMINSTER CHURCH, WIN.

The annual meeting of Westminster church, Winnipeg, was well attended. Mr. G. R. Crowe presided. Gratifying reports were received from the various boards and societies. During the year 26 were added to the roll, 6 withdrew their certificates and 1 was removed by death, leaving the number on the roll 251. There were 27 baptisms.

The Treasurer's report shows receipts from all sources \$8,125.99. Contributions for the various Schemes of the Church \$748.26.

ST. GILES, WINNIPEG.

There was a large turn out to the annual meeting in St. Giles church. The pastor read the report of the Session. Thirty new members were received during the year and the new year commences with the names of all parties dropped from the communion roll who are not in actual attendance on church service. The roll as thus depleted numbers 215 members. The report commended the excellent work done during the year by the Christian Endeavor society, Sabbath school, Mission society and the Ladies' Aid society.

The Christian Endeavor society reported twenty-three members and two associate members. The sum of \$72 was raised during the year and appropriately distributed. The Ladies' Aid reported raising during the year \$195. The Woman's Foreign Missionary society is small in numbers, yet held

regular meetings monthly. The amount raised was \$15. The Sabbath school report reports 243 scholars, twenty teachers and \$195 raised during the year. The Missionary report shows that \$210 was collected. The full amount raised by the congregation during the year was \$2,191, meeting all expenses to the end of December.

DESERONTO.

The annual business meeting of the Presbyterian congregation was opened by devotional exercises conducted by the pastor, Rev. W. S. McTavish, R.D. Mr. S. Russell, presided. The report of the Session, Board of Managers, etc., were read and adopted. All the reports were of more than ordinary interest and highly encouraging. That of the Session showed an increase of membership notwithstanding many removals. The following are financial receipts of different organizations: Board of Managers \$2,012.97, Session for Schemes and Benevolent purposes \$205.40, Ladies' Missionary Society \$90.51, Mission Band \$126.32, Ladies' Aid \$233.62, Sunday school \$180.49, Christian Endeavor \$43.70, West End Mission \$114.75, West End Mission Sunday school, \$17.39, Upper Mission \$76.

CHARLOTTETOWN, P.E.I.

The annual congregations' meeting of Zion Presbyterian church was well attended, Mr. W. T. Huggan presided.

The various reports of church work were submitted and showed the past year to have been one of the most prosperous in every respect in the history of the church.

The average collection per Sabbath was \$41.12, ordinary collections for the year \$2,294.20, special \$623.81, church societies \$671.26, making a total of \$3,589.20. The total expenditure for the year was \$3,414.29, leaving a balance on the year's transactions of \$175.01.

BERLIN.

The annual congregational meeting of St. Andrew's church, was held recently, His Honor Judge Chisholm in the chair.

The Treasurer read the financial statement which showed the receipts to have been \$2,388.54 and the expenditure \$2101.69. The ladies of the congregation raised \$181.46; the Sabbath School \$128.99 and the Christian Endeavor Society \$68.77.

PORT ELGIN.

The annual business meeting of the Port Elgin Presbyterian church was held on Wednesday evening, the pastor, Rev. A. H. Drum, in the chair. The report of the Session showed an addition of 22 members during the year, one death, 14 removals and 7 baptisms. The Y. P. S. reported 32 active members and 30 associate members, an average attendance of 48, with a contribution of \$30 to the Knox College Missionary Association. The W. F. M. S. report was encouraging. The Society had raised \$57.90 during the year and clothing valued at \$4 for the Indians of the North West. The S. S. reports showing 210 names on the roll with an average attendance of 137. The receipts during the year were \$246.18 leaving a balance on hand at the end of the year of \$53.43 after paying the supplies for 1897. The Secretary-Treasurer of the congregation, reported receipts during the year of \$1,260.21, leaving a balance on hand of \$63.24 after all liabilities had been paid. Altogether the church during 1897 raised for ordinary, Missionary and Benevolent purposes about \$1,775.

NAPANEE.

The annual meeting of the Presbyterian church, Napanee, was held Jan. 19th. Rev. W. W. Peck, M.A., pastor. The reports of the different societies evidenced that the past year had been one of increasing prosperity. During the year the names of thirteen communicants were added to the roll and though there were increased congregational expenses incidental to repairs on church, yet the contributions to the "schemes of the church" increased sixty per cent.

During 1897 the Ladies' Aid paid for a new organ.

The Board of Managers, besides paying all running expenses, have for two years been paying old accounts, and were able

to report a clean sheet. The financial condition was never more satisfactory. Though the repairs completed during 1897 cost about \$2,600 the total indebtedness is less than \$1,700. As compared with \$1,843.24 raised in 1895 and \$2,153.90 in 1896 the congregation raised \$2,567.60 in 1897.

BROOKVILLE.

The annual congregational meeting of St. John's church was marked by a large attendance. The pastor, Rev. D. Strachan, occupied the chair. The Secretary Treasurer submitted his report, as also the reports of the Woman's Foreign Missionary Society, the Mission Band and the Young Ladies' Mission Band. All these reports were eminently satisfactory.

A report of the Sabbath school showed that there was a large increase in the attendance, and a new library had been added.

The report of the Young Peoples' Society showed it to be in a most flourishing condition.

During the evening Rev. Mr. Strachan took occasion to announce that steps were being taken to pay off the floating debt, amounting to something like \$1,090.

PRESBYTERY OF GUELPH.

The Presbytery of Guelph held its stated meeting in Chalmers' church, Guelph, on the 18th January, the Rev. P. J. McLaren, B.A., Moderator.

Mr. Mullan read a notice of motion with reference to the plebiscite and prohibition, but which was referred to the Committee on Conferences.

The committee appointed to prepare an overture to the General Assembly, recommending the establishment of a Board of Examiners empowered to ascertain by written examination the qualifications, so far as scholarship is concerned, of those entering upon the study of theology presented their report, which was approved, and the overture was ordered to be transmitted to the Synod for their sanction, and by them to be forwarded to the Assembly. An appendix was added to the overture containing suggested regulations for the guidance of the Board, if established.

Payments to the Synod, Presbytery, and Assembly funds were called for and taken by the Treasurer.

The Committee on the revival of the standing orders of business reported, and their recommendations were adopted.

A report was read from the Committee on Augmentation, which recommended that application be made to the Young People's Societies in the bounds to raise or donate fifty dollars in aid of the congregations of Hawkesville and Linwood, so that they might be entitled to the grant of \$150 from the General Assembly's Committee on Augmentation, or, failing in this, to congregations for that amount. The report was received and the recommendation adopted.

The report from the Committee on the circular from the Prisoner's Aid Association was postponed till next meeting.

According to notice previously given Mr. Horne moved the appointment of a stand-

ing committee on systematic beneficence, and said committee was appointed, with himself as convener.

Mr. R. Douglas Fraser was heard in support of the interests of a paper which he was representing.

A call from the congregations of Rockwood and Eden Mills to Mr. David Anderson, B.A., was reported by Mr. Macpherson, interim Moderator of Session, and, after hearing commissioners in support of it, sustained. Mr. Anderson being present the call was placed in his hands; he stated that he had come to the conclusion that he should not accept. The call was then set aside, sympathy was expressed with the congregations under their disappointment, and leave was granted to hold another moderation as soon as prepared.

On motion of Dr. Smith, seconded by Dr. Wardrop, it was unanimously resolved that Dr. Torrance be nominated for the Moderatorship of the General Assembly, to meet in Montreal in June next.

The Presbytery proceeded to dispose of the report of the Committee on the appointment of commissioners to the General Assembly, it was referred to the Committee, with the addition of the Clerk to prepare a commissioners' roll.

Reports were called for from Sessions as to their compliance with the recommendation of last General Assembly to take suitable measures for celebrating the 250th anniversary of the completion of the Confession of Faith and Catechism. So far as the reports showed only some had carried out the recommendation.

A reference from Mr. McLane, of Knox church, Elora, asking for an expression of the Presbytery's judgment in regard to a letter which had appeared in the Elora Express was referred to a committee with authority to cite parties concerned, confer with them on the subject and report to the Presbytery.

Reports were given in of the supply in the pulpits of vacant congregations since the beginning of the year.

Attention was called to the business requiring immediate action arising from the minutes of last General Assembly.

It was resolved that the annual conference be held in Central Church, Galt, beginning on Monday afternoon, 21st March, and a committee was appointed to make arrangements for conducting the same.

The next meeting will be held in Central Church, Galt, on the third Tuesday of March, at half-past two o'clock in the afternoon.

SYNOPSIS

OF TWELFTH ANNUAL REPORT OF

THE TEMPERANCE AND GENERAL LIFE ASSURANCE CO'Y.

The above company held its annual meeting at its head office on Tuesday, Jan. 18th.

The report referred to the splendid progress which the company is making. The cash receipts from premiums and interest amounted to \$195,161.98, an increase of \$23,407.30 over the income from these sources in 1896.

The payments to policy holders for death claims, for matured endowments and for cash dividends and surrender values were larger than in any previous year, as would naturally be expected from the larger business and increasing age of the company.

The following statement was made with regard to death claims:—"Our average ratio of death losses for the past twelve years has been 3.34 lives per 1,000 in number and \$3.77 per \$1,000 in amount in our temperance section, and it has been 4.62 lives per 1,000 in number and \$1.91 per \$1,000 of the annual average of our total business for the same period. We believe that this is a smaller loss ratio from death claims that have ever been recorded by any other company on a similar amount of business for

so long a period. This is emphatically true with regard to the experience in our temperance section."

The company's assets increased from \$507,355.50 at the end of 1896 to \$574,291.50 at the end of 1897, although the valuation of outstanding and deferred premiums was more rigid than ever before, and the statement was made that: "The high character of our investments is indicated by the fact that for four years in succession we have been able to report having closed our books promptly on the last day of the year without a single dollar of interest in arrears or a single dollar's worth of real estate on our hands."

"It is interesting in these times of great depression in real estate values to note that we have never foreclosed a mortgage or purchased a dollar's worth of real estate."

The company's liabilities, according to the report, had increased to \$474,140.61.

In this connection the report refers to the general tendency of all companies to adopt a higher standard of valuation, which means larger and therefore stronger reserves, and adds:—"For the business of 1897 we have valued our reserves on the basis of a 4 per cent. earning power, instead of a 4 1/2 per cent standard, as at present required by law. This adds to the strength of our reserves, but of course at the same time correspondingly decreases the surplus we would otherwise show."

With regard to new business the report states that 1,803 applications for \$2,052,100 were received exclusively from Ontario, New Brunswick and Nova Scotia. Of these 1,605, for \$1,790,500, were accepted, and the remaining were either declined or are in abeyance.

The year closed with an aggregate business consisting of 6,314 policies on 5,917 lives for \$7,260,786.

Of these 4,925 policies, for \$5,473,046, were in the temperance section, and 1,389 policies, for \$1,787,740, in the general section.

The report recommends a dividend to policy-holders on the basis of previous allotment and a dividend to shareholders of 5 per cent. on their paid-up capital, and refers in complimentary terms to the company's agents and officers, and says:—"We believe that ours is the only company that has year by year for the past seven years sent its preliminary and completed returns to the Government on the first day of the new year."

The financial statement shows the following figures, as compared with those of 1896:—

| | 1896. | 1897. |
|------------------------------------|-------------|-----------|
| No. of applications... | 1,683 | 1,803 |
| Insurance applied for. \$2,022,750 | \$2,052,100 | |
| No. of policies in force | | |
| Dec. 31st..... | 5,685 | 6,314 |
| Amount of insurance | | |
| in force Dec. 31st.... | 6,759,711 | 7,260,786 |
| Assets, Dec. 31st..... | 507,355 | 507,291 |
| No. of policies gained. | 669 | 629 |
| Amount of insurance.. | | |
| gained..... | 708,031 | 501,075 |

The full report, containing a detailed statement of all features of the company's business, can be had on application to the company.

AN IMPORTANT CASE.

A Pedlar Sent to Prison for Representing an Imitation Pill to be the Same as Dr. Williams' Pink Pills—A Far Reaching Decision.

MONTREAL, Jan. 24, 1898.—A case of more than ordinary interest to the public came before Judge Lafontaine here to day, the facts being as follows: For some time past one A. E. Migner has been going about peddling a pill which he represented as being the same as Dr. Williams' Pink Pills. The Dr. Williams' Medicine Co. placed the matter in the hands of detective Haynes, of the Canadian secret service, who soon had collected sufficient evidence to warrant the arrest of Migner on a charge of obtaining money under false pretences. Meantime Migner had left Montreal, going to St. John, N.B. On his arrival in that city he was at once placed under arrest and an official sent to bring him back here. He was brought before Judge Lafontaine this morning on two charges, and pleaded guilty to both. It was

A Minister's Son

Face was a Mass of Sores—Advice of an Old Physician Followed with Perfect Success.

"Our eldest child had scrofula trouble ever since he was two years old and the doctors pronounced it very serious. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." REV. R. A. GAMP, Valley, Iowa. Remember

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Hood's Pills act Lamentably with Hood's Sarsaparilla. See

The Courage
of our convictions as to the
incomparable quality of



Is herewith illustrated. Note—Should any person at any time feel in the slightest degree dissatisfied with "SALADA" they are privileged to return the whole or any portion of the packet to their grocer or our office, and the full amount paid for same will be cheerfully refunded.
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Sealed lead packets only.
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Beware of spurious substitutes.

pointed out that his offence was a grave one and left him liable to a lengthy term of imprisonment. The counsel for the Dr. Williams' Medicine Co. stated that his clients did not wish to press for severe punishment at this time; they only wished to establish the fact that representing an imitation pack to be the same as Dr. Williams' Pink Pills was a crime which left the perpetrator liable to a lengthy imprisonment. On one charge the judge then imposed a sentence of ten days, with the option of a fine of ten dollars, and in the other case a sentence of two days in jail without the option of a fine.

This decision is likely to have a far-reaching effect, as it seems to establish the principle that substitutes and those who sell imitations representing them to be "the same as" Dr. Williams' Pink Pills, are liable under the criminal code, which is in force all over the Dominion, and it will no doubt, to a considerable extent, put an end to this nefarious business, as it is evident from the fact that the Dr. Williams' Medicine Co. went to the expense of bringing this man back from so great a distance as St. John, that they intend sparing no expense to protect both the public and themselves in such cases.

ORANGEVILLE PRESBYTERY.

This Presbytery met on Jan. 11th at Orangeville.

Mr. Harrison's term of office as Moderator having expired, Mr. Neilly was appointed in his place.

Rev. D. L. Campbell, B.A., ordained missionary at Ballinacree and Melville church, was released, as he had accepted a call to Amos church and Knox church, Normanby, Saugeen Presbytery. The people of Ballinacree and Melville church had called Mr. Campbell, but stayed proceedings when he accepted the other call.

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Mr. Fowlie was appointed interim Moderator of Session.

The people of Maple Valley and Southampton asked leave to moderate in a call. The request was granted and Mr. Neilly appointed to moderate.

Messrs. Anderson and Kelson from Gandler congregation, and Messrs. Hilborn and McGill from Tarbert, presented petitions largely signed asking for the union of these congregations.

Messrs. McMillan and Neilly were appointed to confer with the parties interested and report at next meeting.

Rev. D. McKenzie, B.A., submitted to the Presbytery his resignation of the pastoral charge of the congregation of St. Andrew's church, Orangeville.

Messrs. Moody and McKittrick, commissioners from the Session and congregation respectively, bore testimony to Mr. McKenzie's faithful pastorate and able pulpit ministrations.

As Mr. McKenzie adhered to his resignation, it was moved by Mr. Faquharson, duly seconded and agreed, that the Presbytery receives with regret the resignation of Mr. McKenzie, sorrow at the prospect of losing his services from the Presbytery, but after his urgent statement as to his convictions of duty and all the circumstances in connection with the case, the Presbytery now accepts his resignation to take effect on the 15th inst. The Presbytery in accepting the resignation wish to record their high esteem for Mr. McKenzie. As a teacher he has been scholarly, faithful and earnest, as a presbyter, diligent in attendance, kindly and wise in counsel; and in every relation in life he has won the fullest respect from all his brethren. With sorrow the Presbytery severs the pastoral tie, and pray that he may be long spared to carry on the work so dear to his heart.

Mr. Bell, of Laurel, was appointed interim Moderator of Session.

Mr. John McLean from Ballinacree, and Mr. Foster from Melville church, asked the Presbytery to appoint a pastor. Messrs. Fowlie and Bell were appointed to attend to the matter.

Mrs. Steele Treasurer of the W.F.M.P.S., reported that said Society had raised during the past year \$467.78, and the Mission Bands \$119.27, in all \$587.05.

Next meeting at Orangeville, March 5th, at 10.30 a.m.—H. Crozier, Clerk.

HOW SOME OF OUR READERS
CAN MAKE MONEY.

Last month I cleared, after paying all expenses, \$355.85; the month previous \$260 and have at same time attended to other duties. I believe any energetic person can do equally as well, as I have had very little experience. The Dish Washer is just lovely, and every family wants one, which makes selling very easy. I do no canvassing. People hear about the Dish Washer, and come or send for one. It is strange that a good cheap washer has never before been put on the market. The Iron City Dish Washer fills this bill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting the hands. As soon as people see the washer work they want one. You can make more money and make it quicker than with any other household article on the market. I feel convinced that any lady or gentleman can make from \$10 to \$14 per day around home. My sister and brother have started in the business and are doing splendid. You can get full particulars by addressing the Iron City Dish Washer Company, Station A, Pittsburg, Pa. They help you get started, then you can make money awfully fast.

MRS. W. H.

HAMILTON PRESBYTERY.

This presbytery met on Jan. 18th. Besides routine business Rev. J. Gourlay was received on certificate from the Presbytery of Bruce under the care of the Presbytery. He is at present supplying Dunnville with acceptance. A call to Rev. D. H. Hodges, from Ancaster and Alburton was sustained, salary promised \$720 and use of manse. The resignation by Mr. Mann of Smithville and Muir's Settlement was accepted to take effect on Jan. 31st. Mr. Cruickshank was appointed Moderator of Session during the vacancy. A committee was appointed to consider the best way of dealing with Barton

and Locke street, Hamilton, in view of the reported inability of the former to continue the present amount of salary, and the desire of the latter to have the whole time and service of the pastor. Measures were resolved upon to secure more thorough inquiry regarding the givings of the congregations within the bounds to all the Schemes of the Church. Mr. Day gave notice of an overture re systematic dealing with resignations of ministers and the settlement of vacancies. Mr. Ratcliffe gave notice of an overture for the discontinuing of the present plan of Distribution of Supply and the substituting of that submitted to the Assembly in 1891. Rev. Dr. Fletcher was nominated as Moderator for next General Assembly.—J. Laing, Clerk.

SHATTERED NERVES.

The Most Prevalent Trouble
of the Century.

It Attacks People of Both Sexes and All
Ages—A Complete Breakdown Follows
Unless Prompt Measures For Relief
Are Taken.

From the Newmarket Era.

Probably the most prevalent trouble on this continent to-day is nervous prostration. How frequently we hear this term and yet how few appear to realize its full deadly import. Nervous prostration is to be found among people of all walks in life, and among children as well as adults. Among young people it is often the result of our high pressure system of education. Among those of more mature years it may be due to the cares of business, or to overwork, or worries in the home. But whatever the cause the inevitable result is a breaking down both mentally and physically unless prompt measures are taken to stay the ravages of the disease and restore the shattered nerve forces to their normal condition. One such sufferer who has regained health gives her experience for the benefit of those less fortunate. Miss Edith Draper who resides with her parents at Belhaven, Ont., is a young lady who is very popular among her circle of acquaintances, and they all rejoice at her restoration to health. To a reporter who called upon her she gave the following particulars concerning her illness and cure. "You know," said the young lady, "how ill I was last winter when my friends feared that I was going into a decline. In the early part of the winter both father and mother were attacked with la grippe, and I had to look after them as well as attend to the household work. The strain was more than I could stand, and the result was I fell ill. The doctor who was called in said my trouble was nervous prostration and that it would take considerable time for me to recover. Under his care I was after a short while able to leave my room and go about the house, but my nerves did not seem to regain their strength. My limbs would twitch as though I had St. Vitus' dance, I was subject to headaches, had a very poor appetite and was so weak that I could scarcely go about. I had been advised to try Pink Pills and one day spoke to the doctor about them, and he said he believed they would do me good. I got three boxes, and by the time I had used them I felt they were helping me and I got a further supply. By the time I had taken six boxes I was feeling stronger and better than I had for years. All the twitching in my limbs had disappeared and my nerves seemed as strong as ever they had been. I still took the pills for a little while longer to make certain that the cure was complete, and since the day I discontinued them I have not felt the slightest return of the trouble. I feel that my present excellent health is due to Dr. Williams' Pink Pills, and I am glad to be able to recommend them to any one whose nerves are in a shattered condition.

Dr. Williams' Pink Pills are a tonic medicine. By their use the blood is renewed, and the nerves made strong and vigorous, and in this way disease is driven from the system. As a spring medicine Dr. Williams' Pink Pills are unsurpassed. If feeling languid or "out-of-sorts" a box or two will restore you to vigorous activity. Ask for Dr. Williams' Pink Pills for Pale People and take nothing else.



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no matter how chronic. **CONSULT US FREE** at office or by letter regarding it. We never fail to cure. Are you afflicted with a disfiguring growth of

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or ugly moles. We make a specialty of removing these blemishes permanently and satisfactorily by **ELECTROLYSIS**. Fastest operators in Canada. **Corns, Ingrowing Nails and all Foot Troubles cured.**

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