

Pages Missing

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OVER LAND AND SEA.

Ground was broken on March 9th at Washington, D.C., for the erection of the first building in the group which will comprise the American University, to be conducted under the auspices of the Methodist Episcopal Church. The first edifice will be the Hall of History, the endowment and building fund for which justifies already the putting into execution of the long projected plan of erecting the University, Matthew G. Emery presided, and a hymn written for the occasion by President Rankin, of Howard University, was sung to the tune of "America." Chaplain Millburn, of the Senate, Rev. Dr. Mackay-Smith, Rev. D. Hamlin and Rev. Dr. Wilson assisted in the religious exercises. Brief addresses were made by Bishop Hurst, the chancellor; Postmaster-General W. L. Wilson, Senator Knute Nelson, Senator John M. Thurston, Representative L. E. Quigg and B. L. Whitman, President of Columbian University. After the addresses the ceremony of throwing up shovelfuls of earth was participated in by the chairman and others. This is the institution to which the late Mr. Massy of Toronto has left \$50,000 in his will for the erection of a building which will represent Canadian Methodism.

Even wine drinking France is beginning to realize that unlimited indulgence in intoxicating beverages is fraught with grave dangers to the health and morals of the people. Steps have been taken by the French Government during the past year to guard against the adulteration of wines and liquors, and to place some restrictions around their sale and use. More recently the important work of providing instruction in the public schools on the effects of alcoholic stimulants has been taken up. Last August, M. Poincaré, French Minister of Education, ordered "anti-alcoholic instruction" to be given in the Normal schools in which teachers are trained, and M. Combes, his successor, now directs that this example shall be followed in elementary and secondary schools. He states that the increase of drunkenness is causing anxiety. Teachers of philosophy and political economy must therefore demonstrate its pernicious consequences on families and states, while teachers of natural history and physiology must give proofs of the disease and of the premature death caused by it, and teachers of hygiene and chemistry must find as many opportunities as possible of uttering warnings against the abuse of alcohol.

Edison has discovered that a coat of tungstate of calcium makes plates so sensitive to the X rays that a shadowgraph of the hand can be taken fifteen feet away. This substance was found after trying one hundred other experiments, and is six times more sensitive than platinum barium cyanide, which has been used heretofore. A peculiar instrument like a field glass is used in taking the picture. With scientific and inventive genius at work on the problem, we shall soon have some marvels of success.

Woven asbestos is the new sanitary material for the inner soles of boots and shoes. Asbestos is light and is a non-conductor, and thus possesses the essential properties of a comfortable boot. With an inner sole made from this mineral fabric, damp and undue warmth may be alike defied. A company has been formed to utilise asbestos in the manufacture of boots. It is curious that this valuable material was much used for clothing in the 18th century.

The great philanthropist, George Peabody, was once asked whether he enjoyed making his money or giving it away, and he replied, "I enjoyed making money. I think it is a great pleasure to make money; and when the idea was first suggested to me that I should give money away, it did not please me at all—in fact, it distressed me. But I thought the matter over, and concluded that I would make an experiment on a small scale. So I built the first of the model tenement houses in London. It was a hard pull, but after it was done I went among the poor people living in the rooms, so clean and comfortable, and I had quite a new feeling. I enjoyed it very much. I gave more, and the feeling increased; and now I can truly say that, much as I enjoyed the making of money, I enjoyed far more the giving it away."

"A moving mountain" is a decidedly unusual phenomenon, especially when it is genuine and not, like the Birnam Wood of Macbeth's fancy, a mere creation of the mind. In the mining districts of the Gard, Southern France, some thirty miles to the north of Nîmes, the Gouffre mountain is situated. It is now advancing at the rate of some five yards a day towards the Gard, a river which flows by its base. An important colliery which supplies coal to the naval station at Toulon has already been destroyed, and a portion of the main line of the Paris and Barcelona Railway is threatened by the subsiding mass. The Gouffre, says a writer in the *Manchester Guardian*, is one of those mountains that rest on a layer of soft rocks, underneath which, again, is a hard rock bed impervious to water. The heavy rainfall of the Cevennes, which gives rise to many mountain torrents of unusually great volume, has gradually affected the intermediate layer—in this case of grit and green marl—so that it has become an unstable watery mass upon which the Gouffre is slipping forward into the valley. A well-known instance of the phenomenon was the immense landslip at Goldau in 1806, where the Rossberg, just north of the Rigi, moved forward, overwhelmed the village, and filled up part of the Lake of Lowerz. A similar disaster occurred a few years ago at Elm, another Swiss village, and the top of the Diablerets has more than once slid off in the same terrifying fashion.

The Presbyterian Review.

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Toronto, April 2, 1896.

The Privilege of Giving.

OUR editorial page this week is crowded with appeals from various committees and Boards of the Church for money. Money is necessary for the carrying on of the work of the Church and no worthier object claims a share than that work. At this season of the year accounts are being closed and each committee has to put its case before its constituency. It becomes the duty of a Church paper to co-operate with the committee. It is a noble duty, one of responsibility, requiring consecrated aims and purpose and a sympathy with the details of the schemes advocated by the committees and re-echoed in these columns. We prize the privilege and would count it a blessed labor if by means of the publication of an appeal one dollar would be added to the free-will offerings of the people. It is blessed to give, to contribute a mite towards the Master's work. We pray you, thoughtful reader, to lay to heart the facts brought before you in the articles following, and let your action be the result of a prayerful searching of conscience.

French Evangelization.

The claims of the work among the French Canadians have always appealed strongly to the conscience and heart of the Church and justly so, for the work is a noble testimony to the cause of truth and of inestimable value to the Church and country. And yet it is a matter for profound regret that the sympathy so freely bestowed, and the claims so readily admitted do not carry with them material support adequate for the necessary outlays of the Board.

The general meeting was held lately, when the reports by the Presbyteries were presented and the ways and means considered. The Chairman and Secretary of the Board have issued the following statement and appeal as a result of the meeting, and the facts cannot be too widely or too carefully perused:—"The reports from the Presbyteries all spoke of good work, progress—one evidence being the addition of 220 to the Church,—favoring conditions, and the duty of going forward. The only disheartening report was the Treasurer's. He had to present the state of the funds, as follows:—

Ordinary Fund:

Receipts to date (including balance on hand last May).....	\$14,078 26
Payments to date.....	16,846 25
Required before 1st May.....	8,867 99

Ordinary Fund, Pointe-aux-Trembles:

Receipts to date (including balance on hand last May).....	\$6,840 07
Payments to date.....	6,162 80
Required before 1st May.....	2,422 33

Total required before 1st May.....\$11,290 32
Total received during same period, 1895 7,972 63

Estimated deficit.. \$3,317 69

"The Board regarded the whole situation as most serious and considered it at great length. Its judgment

is indicated by its action. It resolved: (1) to order the full payment of salaries due on the 1st May next; (2) to make grants for carrying on the work in 41 fields and 21 mission-day schools, (thus extending the work and at the same time economizing \$170 per month as compared with grants made at same date last year); (3) to appeal to the congregations, that have given nothing to the funds, for a contribution; to those contributing less than they did last year to even up at least; to all others to help, if possible, avert this *threatening deficit*. The Board cannot believe that just when God is opening doors for His messengers to enter with the bread of life to the hungry, His believing children will block the way by withholding what is their meet and bounden duty to give."

This plain, strong statement of facts ought to bear fruit in a practical manner by providing against the threatened deficit and placing the funds on a satisfactory footing. In the exercise of Christian liberality at this time the needs of French Evangelization ought not to be forgotten.

The Institutional Church.

Students of the "Institutional Church" will find material for study in a description of the activities of the Jersey City Tabernacle, which the pastor, Rev. John L. Scudder, contributes to the *Sunday School Times*. "The keynote of Institutional work," he says, is ministering to the entire man and interesting yourself in every department of his being," and the results outlined in this article make it clear that this particular work is really as comprehensive as the claim which is made for it. In five buildings are provided industrial training, gymnasiums for both sexes, amusements, art teaching and music, from voice culture to drum and fife practice for the boys. All this with the idea of keeping the boys out of the street and the young men out of the saloons. The result of these attractions, wisely and lovingly maintained and administered, is found in a church made up largely of young people and a Sunday school with more males than females in its membership. Throughout the work it is plain from what Mr. Scudder says that there is the attractive power of a warm and unassuming sympathy, while the aim is always to awaken an ambition and direct it into the highest channels. "It is a crying pity," Mr. Scudder adds, "that Institutional churches located in tenement house districts are not more liberally supported by Christian men and women of wealth." Perhaps when we can have more men who are fitted by training and sympathy for the oversight of "these gigantic missionary plants" the question of endowment may not be so difficult.

Higher Religious Instruction.

The examination syllabus for 1896 for Higher Religious Instruction has been distributed by the Convener, Rev. T. F. Fotheringham, M.A., St. John, N.B., and it may be said at once that the committee is to be congratulated on the selection and arrangement of subjects for study. All Bible Classes and Young People ought to take a deep interest in this work, and information will be gladly given by Rev. W. Farquharson, B.A., Claude, Ont., the vice-convener in charge of this special work. The Committee prints the following address to the Sabbath Schools:—"Sabbath Schools that have not yet sent a contribution to the funds of the General Assembly's Committee are reminded that the financial year closes with April 30th. The publication of such a complete series of *Lesson Helps* has necessarily involved the committee in great expense. The burden is at present

borne by members of the committee personally. The reception they have met with from our schools has far exceeded our most sanguine expectations, and the circulation already places their future financial success beyond a doubt. But the heavy initial expense remains. A publisher could afford to wait for reimbursement from the growing subscription list, but the committee has no capital to draw upon, and our schools have a right to relieve its members of personal liability as soon as possible. A small contribution from each school would easily meet all that is wanted and place the committee beyond the range of future deficits. We would venture to ask every teacher into whose hands this *Syllabus* comes, 'Has your school contributed?' and, if not, will you bring the matter before its authorities?

Handsome Bequests.

It is not an inappropriate thing, but singularly appropriate and perhaps auspicious that among so many appeals for additional funds for the schemes of the church, we are able to publish an account of gifts of large amount, by the late Mr. Robert Anderson, Montreal, whose will has been made public. For Foreign Missions \$25,000; Home Missions \$5,000; French Evangelization \$2,500; Aged and Infirm Ministers Fund \$1,000; Widows' and Orphans' Fund \$1,000; Presbyterian College \$25,000; also endowment for a scholarship \$2,000; Queen's College \$2,000; Manitoba College \$5,000; Missions in Manitoba Presbytery \$4,000; Students' Missionary Society, Montreal \$1,000; City Mission Work \$1,000; Nazareth St. Sunday School \$500. The total amount of his bequests for public objects of a religious and philanthropic character is \$115,000.

The Duty of the Clergy.

Men will know nothing of the teaching of Scripture just as long as preachers allow such ignorance to reign, says a writer in the *Biblical World*. There must be instruction before there is knowledge. The Sunday School has few teachers capable of performing the task, and if the pulpit does not supplement its evangelistic and social activity with genuine instruction in the doctrines of the Bible, the church will be simply an aggressive reform club. That it will do good is beyond question; that it will do harm is probable; that it will become less and less learned in the Scriptures is certain.

There will be always men who are students of the word. These men search for truth in itself. Perhaps too frequently they are neglectful of the consequences of truth, perhaps sometimes they put forth as truth that which is but its shadow. But none the less do they and will they always search for that which is taught by Jesus.

Shall these men and those who follow them become teachers of an esoteric but true Christianity, while the mass of Christians, content with catchwords and half truths, attend to the active side of religion? That will be to divide the body of believers into those who act but do not think and those who think but do not act. And this result appears inevitable if the ministry does not decide otherwise. The pastor is the one man who, because of his position, can make doctrine the incentive to action. An intelligent church is the offspring of a thinking pastor, and, if Paul is right, its renewed mind is the means by which it will gain a transfigured life.

Divorce Law. On the subject of divorce the United States Supreme Court has recently laid down a very important and far-reaching decision. It is to the effect that if a divorce be granted in the courts of any one State of this country, the effect of that decision follows

the parties in every other State where they may go. If the decree of divorce does not allow the one who is divorced to marry again in that State, it also forbids him to marry again in any other State. And if he shall so marry, he is liable to prosecution for bigamy. The basis of this decision is the clause in the Constitution of the United States which reads. "Full faith and credit shall be given in each State to the . . . judicial proceedings of every State." This decision is in the interest of good morals.

Foreign Mission Fund. Following important statement has been issued by Rev. R. P. Mackay, Secretary of the Foreign Mission Committee:—"The receipts of the Foreign Mission General Fund are at this date \$4,300 less than at the corresponding date of last year, and the Fund is at the present time over \$34,000 in debt. Additions made to the staff in India and Honan increase the obligations of the Committee this year by about \$4,000. It has also been found necessary to make large expenditures in India for building purposes in order to secure the health and efficiency of our Missionaries. It is thus seen that at this date we should be at least \$8,000 in advance of the amount actually received." Pastors are requested to interest themselves and congregations and societies of young people in the effort to avoid an embarrassing deficit at the end of the year. It is requested that all funds be sent to Rev. R. H. Warden, D. D.

Augmentation Of Stipends. The General Assembly's Committee on Augmentation of Stipends, will meet in the Board Room of the Presbyterian Offices, Toronto, next Tuesday the 7th of April, prior to which date all Presbytery reports, and other documents, for the Committee, should be sent to the Rev. Dr. Warden, Toronto. The meeting has been called at a later date than usual, in the hope that sufficient funds would be forthcoming, to justify the Committee in paying in full the grants for the past six months. We learn that at this date some \$6,000 is still required, to meet in full the expenditure for the year, if the grants are to be paid without reduction. It is earnestly hoped that treasurers of congregations will immediately forward whatever money they have in hand for Augmentation, to Rev. Dr. Warden, and that all the congregations that have not already done so, will make a special collection on behalf of this Fund, to be forwarded prior to the 15th of April.

We are constantly receiving grateful words from subscribers because of the helpful character of our Christian Endeavor Department. We ask those making use of it and who so highly prize it to speak of its merits to others.

The Presbyterian Church at Jeannette, Pa., has made an innovation in the way of missionary work by arranging a Men's Missionary Society, with ex-Burgess A. J. Case, president, George Lohr, secretary, and W. C. Harvey, treasurer. The society reaches people whom the ladies' branch of the society could not reach, and is doing good work.

La Semaine Religieuse of Quebec calls attention to the fact that the parish of Kamouraska is being rapidly depopulated by emigration, and dates the beginning of this movement from the time that it became a seaside resort. It claims that the same thing is true of all the parishes on the Lower St. Lawrence frequented by summer visitors. The presence of these impoverishes the people by withdrawing them from their regular occupations and in consequence they are obliged to betake themselves elsewhere for a livelihood. Whether the explanation is the true one or not there seems to be little doubt of the facts.

Country Auxiliaries.

BY MRS. ALEX. MCFARLANE, DUGALD.

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

When our President asked me to prepare a short paper on the benefits of meeting together in country auxiliaries, I consented for various reasons. (1st) Because it is so discouraging not to try to do what we can to help those who are expending their time and energies in trying to make these meetings a success; (2nd) Because it is long since I determined to try to do any duty which God in His wise providence placed upon me, although it might be with not very great satisfaction either to myself or others; and also because my effort might encourage some other inexperienced one to try, and consequently the burden of the work be borne by the many and not by the few already overworked ones.

That women in the country may be able to meet together once a month it is necessary that they overcome some difficulties, and this in itself is a benefit. Of course most of you know that for women in the country to meet together means not only an hour or two as it is with those in the city, but a whole afternoon. This is not a small item when there may be just one pair of hands to do the general housework, including the laundry work, baking, butter-making and sewing, for, it may be five or six of a family. This makes one endless round of toil for the noble woman who is heroically trying to do her part on the farm, and we do not wonder that until they are interested in our meetings they do not feel like taking time to go. If once interested they will *make* time, for "where there is a will there is a way." No doubt we have all experienced that with a definite object in view we can accomplish much more.

Of course it would cast a reflection on the propriety of attending even a religious meeting to leave the home in disorder and confusion; consequently for days before, the work is so planned and executed that when the day of the meeting has arrived, everything is in order and the happy house-wife has the benefit of knowing that she has overcome one difficulty and consequently is better prepared to meet the next one courageously, and that may be to cross three or four miles of prairie on foot. This is not an unusual one and surely nothing but the love of Christ, and zeal for His cause would enable any woman to persevere under this *difficulty from time to time*. I am afraid it would test some of us pretty well. To the credit of the farmer be it said, she rarely has to return on foot, for by the time he has taken one meal without her, almost unconsciously he is driving across the prairie to bring her home. Hence another benefit "Love lightens labor" and she enters her home glad and happy, not to rest for a while on a couch or in an easy chair, and to take up the endless round of work where she left it, but with a lighter heart for having been absent from it for a while and with so much to think about and talk about which breaks the monotony of the usually quiet country life.

With many in the country too they have the difficulty of preparing their lesson without many helps. When the subject is a Bible lesson this may not be a great misfortune, for we have to trust more to the guidance of the Holy Spirit, and He is His own interpreter and He can make it plain. I might just mention an illustration of this. At one of our meetings in the country one of the ladies said she had turned to her Bible over and over to get a text bearing on the subject, but failed. She saw she was "leaning too much on her own understanding" so she took it to the Lord in prayer, and just as she was starting for the meeting she opened her Bible, when a most suitable text presented itself.

We think we are socially benefitted by meeting together in these country auxiliaries. Doubtless many of us have felt at times so depressed in spirits from various causes that nothing but a keen sense of duty would impel us to go, but the path of duty is always a safe one to walk in, and we have gone forward, relying on the promise that "I will perfect My strength in thy weakness." And have we not felt the cloud beginning to rise as the genial farmer meets us at the gate, to take our horse (if we have one) or to bid us welcome with a shake of the hand that he alone knows how to give. Still it rises as we meet the kindly greeting of his lady at the door, and by the time we have exchanged greetings with all present, the last vestige of the cloud is lifted and we are in a happier frame of mind for taking part in the lesson. Who has not experienced this and been reminded of the beautiful words of Cowper,

Ye fearful saints fresh courage take
The clouds ye so much dread
Are big with mercies and shall break
In blessings on your head.

Socially too we meet on one common level; whether dressed in satin or cotton (satins are scarce) we each feel we have a right to be there and we each take an interest in the other, and who has gone from one of these meetings feeling that she was not wanted there and was not the better for being there? I have not met one yet.

We are benefitted by the study of the lesson, whether it be a mission field or a Bible lesson. If the former, it recalls and refreshes in our minds people, places and things partially if not altogether forgotten, and gives us an insight into the social and religious standing of that field, of the advancement that has been made by the Gospel of Jesus being preached in it, of what the devoted missionaries have had to suffer in bearing the good news to it, and of the great change which nothing but the old, old story can make in enlightening these darkened places of the earth. If it be a Bible lesson, who has not been benefitted by the study of it? And if the lesson be only imperfectly studied at home, when we meet together and discuss it, each one taking some part, if nothing more than speaking a text bearing on it, that text may bring out some point which has not yet been discussed and which may have to be left for further study at home. As a result we get the most out of each lesson. And who can tell the benefit it may be, not only to ourselves but to those around us. These truths impressed on our minds may prove a blessing indeed, not only in health and prosperity, but also in times of adversity, sickness and death, for

"Tis religion that can give sweetest comfort while we live;
'Tis religion can supply truest comfort when we die."

The benefit of this Bible study is felt in the community by the absence of gossip and evil speaking of others, by the willingness of each to help the other in time of need, etc. It is also felt in the congregation. Those who prepare these lessons know something of the effort the minister has to put forth to prepare his sermon; consequently can more fully sympathize with him and appreciate what he says.

We are benefitted also by our failures in these meetings, and are encouraged to make stepping stones of them to better things. If we should each give up when we thought we had not done as well as we would like in taking part, our meetings would soon come to an end; and when we make mistakes or have caused another pain, we try not to do so again.

Being at one of these meetings in the country lately we were a little surprised when at the close of a very interesting meeting the President asked for a few short prayers, there were but two where I know we might expect five or six. In conversation with one of the usually quiet ones I asked if she knew the reason why, she said one was just waiting for another and thus lost the opportunity. For herself she said she scarcely slept that night for thinking of it. Another told me she regretted it too. If that President is here she may take courage. I trust she will not have that cause for discouragement again. Surely any of us can say a few words in prayer. God does not hear us for our finely finished sentences, but as we express the real desires of our hearts.

The invariable answer I got as I asked different ones what benefit these meetings had been to them, was that the study of the lessons had been a great benefit; the studying of subjects which otherwise they would not have studied; and they had been a great help in their Christian life. Doubtless there might be many other benefits mentioned, but my papers is, I think, sufficiently long.

Some may say why not contribute more largely if they receive so much benefit. Perhaps if those who would ask this question were to visit many of their homes and know of the sacrifices they make to give ever so little, they would be ready to say "She hath done what she could." We do not think the funds are the main object. The following extract from a little poem in the Canada Presbyterian might be suitably quoted—

Two cents a week and a prayer
'Twas the prayer perhaps, after all,
That the work was done and a blessing brought
The gift was so very small.

Two cents a week and a prayer
A tiny gift may be;
But it helps to do a wonderful work
For our sisters across the sea,

I will close, trusting that each of us may feel benefited by our meeting together at this time, and that we may go home prepared to do our duty faithfully in the small corner in which God has placed us. As the little hymn says—

"You in your small corner,
And I in mine."

God's Choice of Israel.

Written for the Review.

Every gardener aims at getting his produce upon the marked at the earliest possible date in the season. His profits depend upon his skill in bringing his plants to maturity sooner than his neighbors. But he knows that it would be vain to anticipate the summer by scattering his seed broadcast over his garden while the snow yet lies and every night brings frost. So he spares himself the useless attempt. Yet meantime he is not idle. The better to gain his end he marks off one sheltered corner where the sun is strongest, and after enriching the soil as much as it will bear, he covers it over with a glass frame. Under this protection he sows his seed, where it may be safe from the deadly frost and the chilling wind, to send up its tender shoots with hope of life. He knows that by the time the plants have gained some little strength the warmer days will have come, and in ground all prepared he will set them out, already well on their way to full growth, that the whole garden may become fruitful. It is not that the one corner is dearer to him than the rest of the garden, but he gives it special treatment for the sake of the rest. And the result justifies his method.

So is it with God's treatment of the little people of Israel. With them He made a special covenant; to them He gave a special revelation; for them He wrought great wonders of providence; around them He threw the protection of special institutions. But it was not because God was partial and had no thought for the rest of the world. Though the Jews were slow to learn the lesson, these exclusive privileges were given not for their own sake, but that through them all the nations of the earth might be blessed. They were through these to be trained and disciplined to become God's messengers of truth and righteousness to all mankind. And, though it involved long centuries of apparent neglect for the heathen, it was really the speediest method of bringing about the effective evangelization and the complete redemption of all mankind. Nor was there any unnecessary delay in breaking down the enclosure of Jewish national institutions. Many things go to show that if the universal extension of the church beyond the national limits had taken place a day earlier than it did the whole experiment might have proved a failure and the world might have been thrown back to where it was at the time of Abraham's call. Even as it was Judaism furnished only a small company of serviceable messengers for the Messiah at his appearance. And more than once since then the spreading church has narrowly escaped being overwhelmed by the reaction of heathenism. Even yet it has a hard struggle for life and its actual fruitage has been small as compared with what it will yet become. The ultimate result will fully vindicate the divine love for all nations of mankind as well as the wisdom of the plan for securing the earliest redemption of the race.

A Plea for Israel.

Scattered by God's avenging hand
Afflicted and forlorn,
Sad Wanderers from their pleasant land
Do Judah's children mourn:
And o'en in Christian countries, few
Breathe thoughts of pity towards the Jew.

Yet listen, Gentiles, do you love
The Bible's precious page?
Then let your hearts with kindness move
To Israel's heritage.
Who traced those lines of love for you?
Each sacred writer was a Jew.

And thou, as years and ages passed,
And nations rose and fell,
Tho' clouds and darkness oft were cast
O'er captive Israel,
The oracles of God for you
Were kept in safety by the Jew.

And when the great Redeemer came
For guilty man to bleed,
He did not take an angel's name;
No—born of Abraham's seed—
Jesus, who gave His life for you,—
The God Incarnate—was a Jew.

And tho' His own received Him not,
And turned in pride away,
Whence is the Gentiles' happier lot?
Are you more just than they?
No! God in pity turned to you—
Have you no pity for the Jew?

Go, then, and bend your knee to pray
For Israel's ancient race;
Ask the dear Saviour every day
To call them by His grace:
Go—for a debt of love is due
From Christian Gentiles to the Jew.

Jesus, the Messiah.*

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

The Old Testament is full of promises of the coming Messiah, or the Anointed (in Greek, Christ). Three classes of officials were then set apart to God's service by anointing,—prophets, priests, and kings, and the Messiah was to combine these three offices in His person. As prophet He was to be the greatest teacher on record; as priest He was to mediate between God and man, and offer Himself as a sacrifice for our sins; and as king He was to set up the Kingdom of God among men and rule in men's hearts. In Jesus' day the Jews, were eagerly anticipating a coming Messiah, and the feeling spread that Jesus might be the promised One. But was He, and what was the proof? Even John the Baptist raised these questions and from his prison sent disciples to make inquiry, "Art thou He that should come, or look we for another?"

CHRIST'S MIRACLES A PROOF.

Jesus made answer, as was His wont, by an appeal to facts. He wrought a number of miracles and directed His visitors to report them to their master. What proof was there here? Why this, first of all, that here was a fulfilment of prophecy. This was exactly what Isaiah had foretold would be (xxxv. 5, 6). The Messiah should cure blindness, deafness, lameness, dumbness. But more, these miracles in themselves proved in Jesus a power that must belong to the Messiah. Here were credentials of Messiahship, the exhibition of qualities that must come from God only. The Messiah was one divinely anointed for service, and one divinely sent. He was to speak for God, mediate with God, reign as God. He must, then, exert the power of God; and here was Jesus doing this very thing. In Christ's reply to John there is a notable statement which emphasizes the peculiarity of His miracles: "the poor have good tidings preached to them." This is not a miracle, but it exemplifies the spirit of the miracles and shows their purpose. It is introduced at the close of a list of miracles, much as the command, "Thou shalt not covet," ends up the Decalogue, to indicate a spiritual meaning in all that precedes. The miracles and all Christ's work were benevolent, they all prepared the way for the preaching of the Gospel, they all taught something regarding Christ as a Saviour. The Messiah should usher in a reign of righteousness and peace. There were physical healings, to be sure, but greater than these was salvation from sin through an accepted Christ. This preaching to the poor, this divine mercy to those most needy, was, after all, the essential feature in proving Messiahship. Without it Jesus could not be the One that was to come "for salvation unto the uttermost part of the earth."

CHRIST'S SUPERIORITY A PROOF.

John the Baptist was a great reformer. Christ's commendation of Him was remarkable. Up to that time there was not one among men greater than John. There was rare heroism and high moral character in that wonderful prophet standing by Jordan's brink, calling on all men to repent, drawing thousands from city and village to hear him, unflinchingly denouncing sin in a tyrant's palace. Such men, with absolute purity in their heart, with lightning on their tongue, with fearlessness in their eye, and dropping from sight without complaint at the coming of a greater,—such men are rare indeed.

But great as John was, he lived in the shadows of Judaism. The morning was breaking, but it was not for him. He was great indeed considering the darkness around him, but a very child in the daylight of Christianity should be greater. The privileges of Christ's Kingdom develop character as was impossible before. It is the difference between daylight and night for growing plants.

*A Meditation based on (Luko vii. 18-50) in the Bible Study Union Course on "The Teachings of Christ."

And if this be true of the disciple of Christ, how much more is it true of Christ Himself. Christ does not expand this thought but suggests it. But the thought is pivotal. John is great indeed, but Christ is far greater. John is a wonderful reformer, but, as he says himself, he is not worthy to unloose Christ's shoe-latchet. Who is this reformer, towering thus above the greatest men of His age? Who, indeed, but the Messiah.

An incidental proof of this is the fact that John as the forerunner of Christ was the fulfilment of prophecy. "This is Elijah, who is to come."

CHRIST'S CLAIM AND INFLUENCE ARE PROOFS.

Immediately after, a sinful woman threw herself in penitence at Christ's feet, and He said, "Thy sins are forgiven." Here was an astonishing claim. No one but God could forgive sin. What did Christ mean? Why, that He was the Messiah. He afterwards repeatedly affirmed that He was. Was this claim a proof? Yes, in a sense. We should expect such a claim in One who was the Messiah. It was at least a requisite. But the claim rises to the dignity of evidence when we consider Christ's character. His testimony was unimpeachable. No one ventured to question His statements. His life, His power, His manifest contact with God, were assurances that He could not falsify and could not be deceived.

But the greatest proof of the truthfulness of the claim to forgive sin was in the outward result on the sinner. Her changed life in Christ's presence evidenced His power. Under His touch a harlot became a saint, the vilest put on the sweetest and purest life. He who can cause this surely must be what He claims to be.

But the force of the argument lies here in the way in which Christ's power over the sinner was manifested. He awakened in her, as in all who knew Him, an ardent love. It is thus with no other earthly teacher. Manu, Zoroaster, Confucius, Plato,—none of them ever ventured to claim or were able to inspire such love as Christ's followers always feel toward their Lord. This personal affection for an unseen Christ springing up afresh in every converted soul, as warm to-day after crossing the bridge of the centuries as when the apostles followed Christ in Palestine, is the marvel of the world and the marked peculiarity of the Christian religion. It means that Christ is more than man, that He is the consummate flower of manhood, that He is the One sent to give men life, and to show them how to live.

Our Young People and Church Doctrine.

Written for the Review.

It has been said, and not without cause, that too little attention is paid by our Young Peoples' Societies to the study of the doctrinal teachings of our Church. The topics used by many, while excellent in themselves, fail to meet the need of systematic theological training in the spiritual growth and development of the young men and young women. To be able to give a reason for the faith that is in them, there must be an intelligent grasp of the fundamental doctrines of our religion, and this cannot be obtained without some definite course of study and instruction. One fears that in some circles the shorter catechism is losing its hold, and that the young people in the Presbyterian Church to-day are less well acquainted with that marvellous compendium of Bible truth than were those of a generation ago. This ought not to be, and the need should be urged upon Christian Endeavor Societies and similar organizations of giving more attention to this important factor in the religious education of the young people. Give ten minutes to the shorter catechism in your meetings; why not take up a question from week to week, and get the pastor or some other competent person, to talk for a few moments upon it. The REVIEW is doing what it can to advance this good work, as is evidenced by the Christian Endeavor department which shows how the regular topic may be illustrated and enforced by reference to the shorter catechism. It is to be hoped that all its readers will make good use of this interesting department, that some of us have found so helpful.

"Christ and Criticism."

For the Review.

A few words on this subject may not be amiss at this hour of the day. We notice the relation between Christ and critical problems variously estimated. There are some who are very jealous lest criticism rob them of Christ altogether by minimizing His authority. On this account they regard all critical processes with suspicion.

There are others who seem to tread on holy ground with undue familiarity. Nothing is too sacred, or indeed sacred at all when criticism is the question. It is evident that there is a twofold danger which must be guarded against.

I. On the one hand there is the danger arising from the temptations due to criticism as a science. No doubt it is a fascinating study, and one is apt to be carried away with its peculiar excitement. The method of criticism is essentially that of the dissecting-room. In this fascinating process there is the danger of forgetting that, in this case, the subject is a live one, and will not allow the use of the knife *ad lib.* with impunity. That this danger is real and not merely imaginary is evident from the large proportion of radical critics in the field, critics who have discarded the supernatural altogether. Now, that criticism which disregards the supernatural on *apriori* principles thereby forfeits the suffrages of all intelligent men.

Unless a proposition is manifestly absurd it is entitled to impartial examination on its own merit. Hence all claims whether made by men or books are to be treated seriously and worthy of credence until proved otherwise. No one has acquired a monopoly of truth on the ground of which his *ipse dixit* must be taken as absolutely true. Accordingly, any one who expects the ear of intelligent men must himself be ever ready to lend his own; and that just in the same spirit of honest discrimination which he solicits for himself. Now the Bible makes certain claims. If it is entitled to consideration at all it is entitled to it as a whole and on its own terms. Prejudiced criticism is unscientific. It can never arrive at an unbiassed conclusion. On this account alone radical criticism stands self-condemned. While claiming to be so intensely scientific it ought not to violate at the outstart a cordial principle of science.

II. On the otherhand there is the danger of regarding the Bible as supernatural in every detail, extending to every jot and tittle. So intensely sacred that it may be regarded in many quarters as the Ephesians regarded Diana.

The human element is disregarded just as the radicals disregard the supernatural element.

A little reflection will disclose this to be as fraught with danger as that. It leaves no room for human freedom, either in the process of revelation or in criticism. No man, however saintly, seems to be trusted with sufficient intelligence or common honesty to record a simple narration of obvious facts without the special supernatural influence of the spirit. Especially is this halo of sacredness cast around the words of the Saviour. His words are absolute in their authority, and no criticism can be tolerated. Even when His reference is incidental and indirect it must be taken as closing that particular question against debate. Sir Wm. Dawson, and Dr. Beattie, among others, write with peculiar solemnity on this point. Critics are warned by them in the most solemn language lest they rob the world of the Christ by presuming to criticise His words. To say that Christ accommodated Himself to human limitations in His day is to ask them to believe that Christ would condone and even encourage error.

This raises a simple question in our mind, namely: Can this be? Is it after all unworthy of the Christ to accommodate Himself to the modes of thought prevalent in His day? What are the facts? Do we find Christ on any occasion accommodating Himself to human ignorance, and human limitation? Does it involve any compromise on the part of any one to accommodate himself to ignorance? In answer to these queries—does not the whole economy of revelation point to the principle of accommodation on the part of the Revealer? 1. All schools admit the principle of progress in revelation. This surely is another way of saying that the Revealer

accommodated His communication to the capacity and even the ignorance of the recipients. Why do we not find the fuller revelation of the Gospels in Genesis, if there is no regard to the principle referred to? As to the actual practice of Christ Himself we find Him telling His disciple to the following effect: "I have yet many things to tell you but ye cannot bear them now." Surely we should find no compromise here. Yet they are thereby left in ignorance, error, danger, darkness.

2. Again, the colour of the New Testament Scriptures points to the principle of accommodation as a cardinal principle of revelation. This colour is so decidedly Jewish in type of thought, as well as imagery and historical setting, that it forms a necessary part of the qualification of the thorough exegete to be well and accurately informed on everything Jewish. Taking the capacity of the Christ into consideration it was theoretically as easy for Him to have made Rome or London His head quarters, as Jerusalem and Capernaum; as easy to have couched His good news in Western types as Eastern. Human reason can see no cause for the choice made save regard to the principle of accommodation.

3. Further, Christ used words, which, if taken in their literal sense, are, to say the least, unintelligible; while interpreted by the principle of accommodation and common sense they are words of great force. Instance the following: "If I bear witness of Myself My witness is not true" (John v. 31.)

And what shall we make of such words as "He maketh His sun to rise on the evil and on the good," (Mat. v. 45.)?

Are they accommodation—or are they literal truth?

Here is the dilemma—let who will take either horn and unravel the difficulty. If they are accommodation (so much dreaded) what becomes of Christ. If literal truth, what becomes of astronomy?

For our own part, we see no reason to sacrifice either Christ or astronomy here. Accommodation is a cardinal principle in God's dealing with men. Let criticism recognise this, and it need not fear the sensure of Truth.

Christ and criticism are in this light friends and not foes. Christ—as Truth—never feared legitimate criticism; nor did His cause ever suffer from the brilliancy of light. *Christ and criticism—Truth and Light—need not quarrel.*

KIRK HILL, ONT.

EASTER DAWN.

BY MARGARET E. SANOSTER.

Not now, as once, by budding leaf
And flower unfolding bright and brief,
We mark our Easter Day's return,
While white the silvery tapers burn,
And chanting choirs in full accord
Salute the reigning, risen Lord!

For going on, our life grows gray
In shadow of the passed away,
The things we had, any have not, seem
The fading vision of a dream,
Dear voices hushed, dear hands ungrasped,
Dear households broken, links unclasped
That late were binding kith and kin;
Such winds of sorrow have swept in
That wide, waste spaces everywhere
Leave empty silence, bleak and bare.
Not now with starry lilies dight
We greet the Easter's morning light.

Our lilies bloom beyond the tide,
Sweet fields are on that other side,
Here meet we pain and fret and loss,
And heavy weight of rough-hewn cross,
When Easter breaks, thank God, we say,
For strength still equal to our day,
For hopes that span the road before
And love that climbs to heaven's door.
'Tis much, if but, serene and still,
We can accept the Father's will,
And comforted, uplift our psalm,
And feel through tears, the Easter balm.

And now, by every lowly grave,
One tender thought our fond hearts crave,
That He whose outworn grave-clothes lay
Folded and fair on Easter Day,
May come so much our own to be,
That aye His blessed company
May light like sunshine all our gloom,
And make our Easter lilies bloom
In hearts that that join with full accord
The anthems to the Risen Lord.

Knox College Professorship.

The nominations by Presbyteries for the vacant Professorial chairs in Knox College is (so far as reported) as follows:

For Oriental Literature,	Presbytery.
Rev. Dr. G. L. Robinson.....	10
Rev. D. M. Ramsay.....	8
Rev. H. A. Hogg.....	2
Rev. F. R. Beattie D.D.....	2
Rev. Jas. Ballantyne.....	2
Rev. Dr. McC. Edgar.....	1
Rev. Dr. Stalker.....	1
Rev. Dr. J. M. Gibson.....	1
Apologetics and History,	
Rev. Dr. Somerville.....	7
Rev. L. H. Jordan.....	4
Rev. H. W. Hogg.....	3
Rev. Dr. Armstrong.....	3
Rev. Dr. Donny.....	2
Rev. J. McD. Duncan.....	1
Rev. Dr. A. Martin.....	1
Dr. T. F. Fotheringham.....	1
Rev. A. Gaudier.....	1
Rev. Dr. F. R. Beattie.....	1
Rev. Dr. McC. Edgar.....	1

Looks into Books.

The Strand, Musical Magazine, George Newnes, Southampton St. Strand, London England.

The articles in the April number are lavishly illustrated on each page with photo-engravings, etc. There is a delightfully chatty interview with M. Massenet followed by a carefully written historical sketch of the Vocal Societies (specially the Philharmonic) in England and we notice the programmes have more instrumental numbers than our Canadian Societies. Next we find of large interest, a page having for a subject, Mr. Chevalier, the easter laureate, an individual pretty well known to us by his eoster and cockney songs which are having a large sale in Canada in one volume. There are 12 music pieces, among which are songs by Cowen, Franz and Tours, a piano solo by Von Wilm and a Minuet by Grieg.

The Musician, Hatch Music Co. Philadelphia.

A supplement, a portrait of the composer, A. Foote, is being sent with the March issue. J. Do Jielnski gives some good advice re getting on musical ruts and W. O. Forsyth, a prominent Toronto piano teacher and composer has a strong article, the study of instrumentation in relation to piano playing. We cannot spare the room to notice the mass of other splendid short papers and will draw our readers attention to the 5 pieces of music, Cricket dance, a polka by Bendel, a song by A. Coyne, an organ piece and the Harlinquin. There are different departments so that subscribers can always find the contents to their taste.

THE MASTER'S INDWELLING, by Rev. Andrew Murray. Cloth 75 cents. Fleming H. Revell Company, Toronto.

This little work contains the substance of a series, of addresses delivered at Northfield, Mass. Conference in 1895 but were re-written and revised by Mr. Murray for this special edition. It contains, in all, thirteen addresses bearing upon the different phases of Christ's example, work and power. It commences with an address on "Carnal Christians" and ends with, "That God may be all in all."

The many friends of Mr. Murray will await with pleasure the publication of this book.

F. Tennyson Neely, of New York, has just issued a new edition of the "Charlatan" by Robert Buchanan and Henry Murray and "Love Affairs of a Worldly Man." Both are in paper binding retailing at 50 cents.

"The Preachers's Magazine" for April, with full and charming contents is before us. The "Present Day Preaching" department contains a sermon by the famous Ian Maclaren (Rev. John Watson, M.A.) entitled, "The Burning Bush," and one by A. Moody Stuart, D.D., upon "Gideon's Three Hundred," both of which are rich in thought. Rev. Mark Guy Pearse continues to discourse upon Sacramental themes with helpful thoughts. "Thoughts for Easter" are good. "A Life Failure," a sermon for the young, is apt and strong. The Homiletics cover a variety of attractive themes, among them "Zacchæus," by Rev. Arthur E. Gregory; "The Benediction," by the Rev. James Feather; "The Candle of the Soul," by David Thomas, D.D.; "Life in Death," by Rev. M. S. DeVerö, etc., etc. The "Bible Reading," by Rev. Samuel Gregory and many other interesting articles. This Magazine grows steadily in popular favor, and no preacher can afford to be without it. Fifteen cents a copy, \$1.50 per year. Wilbur B. Ketcham, Publisher, 2 Cooper Union, N. Y.

French Work in the Presbytery of Quebec.

BY REV. D. TAIT.

Ten agents were employed during a part or the whole of the year who carried on the work at ten or eleven centres, visiting more or less frequently many other points.

A brief reference may be made to each of the fields occupied.

1. QUEBEC CITY.—The Rev. I. P. Bruneau has continued to labor with his usual faithfulness in the city of Quebec. He reports having conducted services regularly morning and evening in the church on Sabbath with an average attendance in the morning of twenty-eight, and in the evening of thirty-three. The number of families connected with the congregation is fourteen. Number of communicants thirty-four. Five new members were received into the Church during the year. There is a Y. P. S. C. E. which meets every Sabbath afternoon. The congregation contributed during the year \$138.

Mr. Bruneau visits Levis often, and has conducted services regularly at Lorette in the house of our colporteur, Mr. Tsiegei. Several Roman Catholics are generally present at the evening service in the church, and Mr. Bruneau has had many opportunities of making known the gospel in public and private to Roman Catholics.

There can be no doubt that it is of great spiritual benefit to have this church, in which the gospel is earnestly and faithfully proclaimed, in such a centre as Quebec.

For a few days in September Mr. Bruneau was assisted in his work by Rev. Dr. Chiniquy, who preached several times to large and attentive audiences. Dr. Chiniquy was insulted on the streets of Quebec, but everything was very orderly in the church, and the impression made upon the people by his sermons was very good, and many of the people spoke kindly of Dr. Chiniquy and his preaching.

Mr. Bruneau has been assisted during part of the year by Miss Ratti, who has been laboring as Bible-woman in the city, and has been supported by friends connected with the Young Peoples' Society of Christian Endeavor of Chalmers Church. In one of her reports, Miss Ratti says, "I give special attention to the children and young women. I have had the privilege of gathering sometimes ten and twelve boys in the field and telling them something of the love of Christ. I try to reach the young women by all sorts of means. Very often I wait for them at the door of the shoefactory, and walk home with them, speaking of Christ on the way. On Saturdays, sometimes I go around the markets giving tracts to the 'habitants.' I also speak to the beggars on the streets of Jesus who though He was rich, yet for our sakes became poor."

2. LORETTE.—Mr. Tsiegei has labored as colporteur in and around Lorette, and has often been kindly received in the houses of the people, and has had many opportunities of making known the gospel. Many of his friends and neighbors visit him in his own house, to whom he preaches Christ and Him crucified.

An effort was made last summer to stop the services conducted by Mr. Bruneau in Mr. Tsiegei's house, but, fortunately, this effort was not successful.

3. PORT AU PERAIL.—This is a mission station about 100 miles below Quebec, on the north shore of the St. Lawrence. Services were held at Port au Perail and Point au Bouleau during the summer months. Mr. Rey, a student from the Presbyterian College, Montreal, occupied the field. In addition to preaching and visiting the families in the field, Mr. Rey conducted a day school at Port au Perail. The attendance at the services varied from fifteen to thirty. Dr. Chiniquy spent some weeks in the field last summer. His visit was helpful to the work, and many Catholics heard the gospel from his lips. A family consisting of ten members, left the Church of Rome and connected themselves with our Church. A school was also conducted by Miss Dumesvil at Point au Bouleau.

4. CHICOUTIMI.—The Rev. Thomas Muir is our missionary at Chicoutimi. This field receives only a small grant from the French Board, as it is one of our Home Mission fields, but it is manifestly in the interest of French work to have a missionary at this point, especially to have a man with the wisdom and faithfulness of Mr. Muir, and the small grant made by the Board is money well spent. Mr. Muir teaches school during the week. In his report after referring to the different means employed for giving the gospel to the French Roman Catholics, he says, "The Conservative side of our work seems to me most important. Here we have twelve families—nine Protestant and three of mixed marriages. Their children, were they not taught English and receiving Bible instruction in our day school, would, I fear, many of them at least, become as many bearing English names did become, thoroughly French and Roman Catholic. But give them a thorough English education, and a thorough knowledge of the Scriptures, as we are endeavoring to do, and they are safe from priest craft, and, let us hope, will become centres of Evangelization in the midst of this dense darkness."

5. CACOUNA.—Mr. E. F. Guainaus was the missionary in this field, visiting occasionally St. Eusite and other points. Mr. Guainaus speaks of a difficulty he had with a priest. He was informed that the priest had made a fierce attack on him from the pulpit on a certain Sabbath. He called on the priest on the following Monday, but received no satisfaction—only abuse. The following Friday he wrote the priest asking him to furnish him with the names of the slanderers or retract his words from the pulpit on the following Sabbath. The next Monday he met the priest who told him that he had retracted the statements he had made regarding our missionary.

6. LAKE MEGANTIC, DITCHFIELD.—This is one of our mission fields worked conjointly by the Home Mission Committee and the French Board—each bearing an equal share of the expense. The work was well. We were fortunate in securing the services of a good man in the person of Mr. Biron. A service in English was conducted every Sabbath morning and evening in Megantic village, and a French service in the afternoon at Ditchfield. Mr. Biron also conducted an English service at Spider Lake once in three weeks. There are ten French and twenty-two English families in this field, and good work was done by Mr. Biron.

7. NORTH HAM, ST. FRANCIS DISTRICT, ETC.—This field has been occupied by Rev. Thomas Charbonnel for a number of years. He reports fifty communicants, and also states that several new families have connected themselves with the Church during last year.

Considerable progress has been made in completing the church building at North Ham, the need of which has been felt some time. Mr. Charbonnel collected a considerable sum for the new church from families in Quebec and Richmond, and he reports that the people themselves have given liberally considering their means. There is still a debt on the church. Last summer there was a day school at North Ham, conducted by Miss Fortier. This is a wide and needy field, and it is not easy for one man to overtake the work satisfactorily, and the Presbytery has recommended that the field be divided.

8. ST. SOPHIE.—Mr. J. E. Menargon labored here with much zeal and wisdom, and his labors were much blessed. He conducted services at St. Sophie, St. Pierre Baptiste, Inverness, St. Ferdinand, Woodside. Five persons, French, united with our Church last summer. Both Rev. James Sutherland and Rev. J. M. Whitelaw speak highly of Mr. Menargon and his work. Half of his salary was paid by the congregation of Kinross Mills. (Rev. J. M. Whitelaw, minister.) This was in addition to the contribution of the congregation to the general fund. This speaks well for the interest of Mr. Whitelaw and his congregation in this good work. There is some prospect of the congregation of Inverness (Rev. Jas. Sutherland's) paying the other half of the missionary's salary for next summer.

This is a very brief and imperfect sketch of the work done in this Presbytery last year. Another year of prayer and work in the past, and some of the fruit is manifest, much more, we believe, will be apparent in due time.

The faithful and efficient secretary of the French Board, the Rev. S. J. Taylor, visited nearly all the fields within our bounds last summer, and did much by his visits and earnest addresses to encourage and stimulate missionaries and people. The students' Missionary Society of the Presbyterian College, Montreal, has generously offered to send two of their number to occupy fields for the coming summer. The fields suggested to them are Lake St. John district and Cacouna. A good work is being done, and it is most worthy of the sympathy and practical support of our Church.

The people among whom our missionaries labor live in our own land—at our very door, and many of them are almost as ignorant of the gospel as the heathen in India or China.

This isn't a lovely list to print, and it doesn't furnish pleasurable reading. But we must print it, notwithstanding. Not alone the "dark," but the enlightened "places of the earth" are "full of the habitations of cruelty"—how full we shall never know, nor even approximately, if we shut our eyes to the truth. Then let the truth come out, though it shame Russia, cover England with disgrace, and proclaim the recreancy to high and solemn duty of the Christian powers of Europe. Hence we print the following Turkish official estimate of Turkish violence in one single province, Harpoot and some of the adjacent villages. The list is prepared by a Moslem in a high governmental position. It may underestimate, but does not exaggerate:

Total Killed.....	39,234
Males, Women and Girls Murdered.....	29,544
Persons Burned to Death in the Fires.....	1,383
Ministers, Priests and Teachers Killed.....	51
Deaths from Hunger and Cold.....	3,266
Deaths in Mountains and Snow.....	4,330
Number Wounded.....	6,120
Number of Buildings Burned.....	28,562
Forcibly Circumcised—Converted to Islam.....	15,180
Women Violated.....	5,630
Churches and Schools Destroyed.....	227
Women and Girls Forcibly Married to Moslems.....	1,532
Men, Women and Children Destitute.....	94,770

As you read this list carefully, bear in mind that Miss Clara Barton is now on the ground carrying on the work of relief, and there isn't a dollar you can send her that she cannot make perform the office of mercy.

THOUGHTS BY THE WAY.

A SOLITARY WAY.

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is stranger to our joy,
And cannot realize our bitterness.
"There is not one who really understands,
Not one to enter into all I feel;"
Such is the cry of each of us in turn,
We wander in a "solitary way,"
No matter what or where our lot may be;
Each heart mysterious even to its self,
Must live its inner life in solitude.

And would you know the reason why this is?
It is because the Lord desires our love;
In every heart He wishes to be first.
He therefore keeps the secret key Himself,
To open all its chambers, and to bless,
With perfect sympathy and holy peace,
Each solitary soul which comes to Him.
So when we feel this loneliness it is
The voice of Jesus saying, "Come to Me;"
And every time we are "not understood,"
It is a call to us to come again;
For Christ alone can satisfy the soul,
And those who walk with Him from day to day
Can never have a "solitary way."

And when beneath some heavy cross you faint,
And say, "I cannot bear this load alone,"
You say the truth. Christ made it purposely
So heavy that you must return to Him
The bitter grief, which "no one understands,"
Conveys a secret message from the King,
Entreating you to come to Him again,
The Man of Sorrows understands it well,
In all points tempted He can feel with you.
You cannot come too often, or too near.
The Son of God is infinite in Grace,
His presence satisfies the longing soul,
And those who walk with Him from day to day
Can never have "a solitary way."

No one can follow Christ without leading somebody else.
Patient suffering for Christ's sake is one of the highest possible tests of loyalty to Him.

Every true treasure that is laid up in Heaven it does somebody good on earth.

Every good deed that is done simply and only to honor God will have something to do with making us more like Christ.

Christ came to minister, not to be ministered unto. The follower of Christ who is willing to enjoy his religion all by himself has failed to catch the significance of Christ's example.

A Christian man's plain duty is not so much to answer the question, "How can I get the most out of my religion?" as "How can I conduct myself so that others may get the most out of my religion?"

Many Christians, in a very important sense, will go to heaven alone. Others will there be surrounded by scores whom they have pointed to the Saviour. The first class will have been saved, but without having saved others. The second class will bring sheaves with them.

But Christ ministered daily while upon the earth. So may we. The comforts of our religion may be made the solace of another's sorrow. In many very practical ways others may enjoy the benefits of our religion. Thus, whether it is for time or eternity, Christ may come to others through us.

BE NOT CONTENT.

Be not content. Contentment means inaction
The growing soul aches on its upward quest,
Satiety is twin to satisfaction;
All great achievements spring from life's unrest.

The tiny roots, deep in the dark mold hiding,
Would never bless the earth with leaf and flower
Were it not an inborn restlessness abiding
In seed and germ to stir them with its power.

Were man contented with his lot forever,
He had not sought strange seas with sails unfurled,
And the vast wonder of our shores had never
Dawned on the gaze of an admiring world.

Prize what is yours, but be not quite contented,
There is a healthful restlessness of soul
By which a mighty purpose is augmented
In urging men to reach a higher goal.

So when the restless impulse rises, driving
Your calm content before it, do not grieve;
It is the upward reaching and the striving
Of the God in you to achieve, achieve.

Never speak anything evil of a man if you do not know it for a certainty; and if you do not know it for a certainty, then ask yourself.—"Why should I tell it?"

Above all things, be kindly; kindness is a grace very near to the likeness of God, and one which disarms men above all else, gentle charitable thoughts of others gradually stamp the countenance and help to win hearts.

Sympathy, love and unselfishness give happiness. It matters not what our physical condition, what our material surroundings. With these as our ingredients we shall extract the glorious elixir of life.

Do not be afraid of spoiling anyone with kindness. It can't be done. Instead of spoiling, it beautifies the character, cheers the heart and helps to raise the burden from shoulders which, though brave, sometimes grow very, very tired. Let not a little adversity frighten you away, for under the most frigid exterior there is always to be found a tender chord which can be touched by kindness and which responds in beautiful harmonies to those little acts of courtesy that are as sunshine to a struggling plant.

Love is given us to help us onward nearer to God. The most blessed is that which draws us nearest to Him. The essence of true love is not its tenderness, but its strength, power of endurance, its purity, its self-renunciation. Never forget, a selfish heart desires love for itself—a Christian heart delights to love, without return.

INCOMPLETION.

"It doth not yet appear what we shall be.
Oh, vision of perfect beauty,
That fades from our eager sight;
Oh, strain of sweetest music,
Half heard in thine airy flight
Say, why should the best we yearn for
Elusive forever be—
A mirage over the desert,
A sail on the distant sea?
Rejoice! 'Tis the surest token
Of glory to man revealed;
Not yet, on all, completeness,
Is solemnly set and sealed
And ev'ry desire and longing,
That no fruition knows,
Is pledge of a larger future
As onward the pilgrim goes.

IDEAS OF LIFE.

He lives long that lives well.—Fuller.
Life is as serious a thing as death.—Bailey.
Man's life is an appendix to his heart.—South.
Life is good, but not life in itself.—Owen Meredith.
Live well; how long or short, permit to heaven.—Milton.
Christian life consists in faith and charity.—Luther.
Life is a crucible. We are thrown into it and tried.—Chapin.
A handful of good life is worth a bushel of learning.—Herbert.
Life is given to no one for a lasting possession; to all for use.—Lucretius.
Life is a pure flame, and we live by an invisible sun within us. Brown.

GOD KNOWS BEST.

Sometimes when all life's lessons have been learned
And sun and stars forever more have set
The things which our weak judgments here have burned
The things over which we grieve with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue,
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how while we frown and sigh,
God's plans go on as best for you and me,
How when we called He heeded not our cry
Because His wisdom to the end could see,
And even as prudent parents disallow
Too much sweet to craving babyhood,
So God, perhaps is keeping from us now
Life's sweetest things because it seemeth good.

And if sometime, co-mingled with life's wine,
We find the wormwood and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this portion for our lips to drink,
And if someone we love is lying low,
Where human kisses cannot reach the face,
O, do not blame the loving Father so,
But wear your sorrow with obedient grace.

And you will shortly know that lengthened breath
Is not the sweetest gift God gives His friend,
I that sometimes the sable pall of death
Conceals the fairest boon His love can send.
If we could push ajar the gates of life
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not to-day. Then be content poor heart,
God's plans, like lilies, pure and white unfold,
We must not tear the close-shut leaves apart,
Time will reveal the calyx of gold.
And if through patient toil we reach the land
Where tired feet with sandals loose, may rest,
When we shall clearly know and understand
I think that we will say—"God knew the best."

OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterian and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

AS OTHERS SEE US.

Some of our churches have had a visit from a young Persian, the son of a native Christian, who owed his knowledge of the Saviour to that noble woman, Miss Fidelia Fiske. The most interesting thing about this dark-eyed stranger, was not our sight of him, and through him of his country, no, it was his view of us.

The instinctive courtesy of the Oriental was on his tongue, but in spite of that, it was impossible not to see surprise and disappointment in his face. The only standard he had to judge us by was the New Testament.

"I asked one of your Christian ladies," said the Oriental, in an impressive, musical voice, "what sacrifice she make for Saviour?" She say, "Go to church three time on Sunday." Ah, friends, in my country, Christian lay down his life for Saviour."

It is by no means a comfortable "giftie" that old Burns wished the fay to "gie us," of seeing ourselves "as ithers see us;" but nobody can doubt the wholesomeness of comparing ourselves with the converts from heathenism, and seeing how that fresh soil brings forth fruit—"some thirty, some sixty, some an hundredfold"—while we, alas! allow the cares and riches and pleasures of life to choke the Word. We need visits from these Bible-made Christians.

THE SOCIETY AND MISSIONS.

From the reports coming into the hands of the Assembly's Committee we learn that which many societies are doing nobly for the missionary cause, there is a large number which report little or nothing accomplished in this direction. This, we feel sure, is not because the young people are unwilling to take up this work, but largely because the society has not made use of the best methods of interesting its members in the extension of Christ's Kingdom. Every Young People's Society should be a Missionary Society. No Society should stand aloof from this work, but should seek to have some part in the evangelization of the world. In order that you may have something definite to begin with, we purpose placing before you a few trusts, which we trust you will be able to use in your Society. Begin at once, so that next year, when your society reports, there will be a decided advance in missionary interest and missionary effort.

APPOINT A MISSIONARY COMMITTEE.

The work is likely to be better done if certain individuals are responsible for its success. No society should be without this committee, and the most earnest and enthusiastic members should be placed upon it. A good committee goes a long way toward solving the problem of how interest in missionary work is to be developed. This committee should have a live chairman and a wide-awake secretary. Each member may be given something definite to do; one to look after the distribution of missionary literature, one to take charge of the missionary library, another to plan for bright missionary meetings, a fourth to look after the contributions. A monthly meeting of this committee should be held, at which each member reports the progress made in his department, and methods of developing the work are discussed. Have you a missionary committee? If not, appoint one at your first business meeting.

HOLD MONTHLY MISSIONARY MEETINGS.

If the members of the society are to be aroused to an earnest, intelligent interest in the extension of the Lord's work, they must have the information presented to them in an interesting way. "Facts are the fuel of missionary fires," and the main reason for indifference in this work is lack of knowledge. Have the facts brought before the society in an intelligent and earnest manner, and interest will be aroused at once. This is the purpose of the missionary meeting. It has been aptly said that successful missionary meetings do not happen. If these meetings are to be the means of awakening intelligent missionary enthusiasm, the following points will have to be attended to.

1. Painstaking preparation must be made. No meeting will suffer more from neglect in this particular. If you want success, you must pay the price. "Christ honors with His presence only those who honor Him with their pains."

2. The leader should be carefully chosen. Upon him depends largely the success of the meeting. He must have a carefully pre-

pared programme, and should be ready with a brief comment, a verse of an appropriate hymn, or a telling fact.

3. See that all the participants are prepared. Furnish them with information, and ask them in preparing their paper or brief address—there must be no *long ones*.

4. Variety should be secured by means of special missionary music—solos, quartettes, etc., missionary readings, recitations; brief prayers, papers, and addresses.

FORM A MISSIONARY LIBRARY.

There is no reason why every young people's society should not have a library of its own, and an important place in that library should be devoted to missionary literature. We would suggest such books as "From Far Formosa," by Dr. McKay; "The New Acts of the Apostles," by Dr. A. T. Pierson; "Heroes of the Mission Field," by Rev. W. P. Walsh; the biographies of John G. Paton, Mackay of Uganda, David Livingston, Joseph Hardy Aecima, etc. There is a splendid array of fascinating books on special fields, such as, "The story of Uganda," "Garenganze," "Amid Greenland Snows," "The story of Metlakhtla," "Story of the Telugu Mission," "Pioneers of Fuegia," etc. There is a bright series of missionary books being issued by the Revell Co., Toronto, at 50c. which would form a valuable addition to a missionary library. The members of the society might be asked to contribute a book each for this purpose, which fact should be stated on the fly-leaf. A judicious selection of books would most effectually stimulate the missionary spirit in the society. There would be little difficulty in having them read, as some of the most fascinating books published belong to this class.

STUDY THE FIELDS OF OUR OWN CHURCH.

The importance of such study cannot be over-estimated. Intelligent study in all our Young People's Societies means in the course of a few years an earnest, intelligent, missionary church membership. Every member of the Society should have definite knowledge concerning every mission field of the Church, both at home and abroad. He should know something of the extent of the field, the stations occupied, the missionaries in the field, the difficulties and encouragements of the work, the number of church members, etc. This information can only be secured by systematic study. In a recent number of the REVIEW, we gave instructions for making missionary maps and charts. Make use of these, and provide the Society with a map of every mission field of our Church, marking upon it every mission and preaching station. A list of the missionaries in each field should also be hung up where it could be readily seen. And information about the fields and news about the missionaries should frequently be brought before the members. "The Home Mission Society," and the "Leaflets" issued by the F. M. Committee will be found invaluable in acquiring a knowledge of the fields and workers in connection with our own Church.

CONTRIBUTE FOR MISSIONS.

Every Society should adopt some method of systematic giving. Many societies have adopted the two-cents-a-week plan. This will make a good beginning, and if persevered in will educate the young people in the grace of giving. Collections, thank-offerings, works of self-denial, and other schemes may be found helpful; but it is regular and systematic giving that counts. Remember, the best way to raise money for missions is to give it. Do not depend on socials and entertainments for this purpose. Give! A society of fifty members contributing two cents a week will raise \$52 yearly; five cents a week, \$130. If every Young People's Society would do something in this direction, the work of the Church could be considerably extended, and thousands more could be reached by the Gospel. Let every Society act before itself this year, the work of raising a substantial sum for the missionary schemes.

PRAY FOR MISSIONS.

This is one way of helping on the work which is too frequently neglected. Pray for missions at home and abroad, for missionaries, native Christians, and native workers. Pray in private and in the meetings of the Society, and pray often. Among the Jews there has been a saying, "He prays not at all in whose prayers there is no mention of the Kingdom of God." This is the great need of our day. The Divine voice in the Old Testament rings out to the Church, "Ask of Me, and I shall give thee the heathen for thine inheritance," and in the New, "Pray ye the Lord of the harvest to thrust forth laborers into His harvest." When the prayers of Christians are languid, the progress of missions is slow; and every revival of the prayer spirit at home is accompanied by new Pentecosts in the mission field. We too often underestimate the importance of prayer as a missionary agency. Fervent, believing prayer is needed in every Society. Let no meeting be held in which this work is not specifically presented at a throne of grace. Dr. Goodell, in appealing for more prayer said, "Let it be known that more, apparently, can be done now by prayer, than in any other way. Whoever prays most, helps most."

CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

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

Daily Readings.

EXCUSES.

First Day—The excuse of unbelief—John iii. 11-21.

Second Day—The excuse of fear—Luke xix. 11-27.

Third Day—The excuse of procrastination—Acts xxiv. 22-27.

Fourth Day—The excuse of false modesty—Num. xiii. 26-33.

Fifth Day—The excuse of other business—Luke xiv. 16-24.

Sixth Day—Make no excuses—John iv. 31-38.

PRAYER MEETING TOPIC—WILL OUR EXCUSES STAND? Acts xxvi. 19-28.

Excuses are at best but weak, unstable things; they can seldom stand the investigation of man, and will never bear the searching enquiry of God. An excuse is merely a subterfuge, an attempted hiding of the real reason for any circumstances; and therefore an excuse is a lie. The first thing man made after the fall was an excuse, and he has been making them ever since; but every excuse made in this day of grace, will but rise to accuse the maker on the day of judgment. The sinner cannot excuse his sin on the ground of natural inability to do right, because God has provided a means by which he can freely obtain a new nature that is just as naturally unable to do wrong. The Christian cannot excuse himself from active duty and confession of his Master by refusing to sign his name to a pledge, because his acceptance of Jesus as Saviour presupposed his surrender to Him as King, and the pledge, adding no new obligations but merely expressing the old, is as really obligatory upon him as though it were signed. The Christian Endeavorer cannot excuse himself from keeping his pledge on any imaginable grounds, simply because no excuse will stand being submitted to the Master's judgment. You will notice that the conditional clauses in our pledge call for "reasons" not "excuses," and there is a wide difference. A convenient head ache may be an excuse, where mere laziness is the real reason; or pressure of business may be urged when absolute honesty would say lack of interest or desire. We must be very careful how we give reasons for abstaining from what otherwise seems to be our duty; the heart is deceitful above all things, and in nothing is it so deceitful as in this matter of finding plausible excuses for doing little wrongs, or leaving undone great or little rights. Remember excuses will not stand the test of eternity. An excuse is never honest; it is but the cowardly mask for a reason of which we are ashamed. "Therefore thou art inexcusable O, man!"

DOCTRINAL TEACHING.—No excuse for ignorance of God, and our duty to Him, see *Confession of Faith*, xxi. 1. *Larger Catechism*, 2, 5. No excuse for remaining unsaved, *Shorter Catechism*, 20, 85, 86, 87.

FOR THE SABBATH SCHOOL

CONDUCTED BY S. JOHN DUNCAN-CLARK.

International S. S. Lesson.

LESSON II—PARABLE OF THE GREAT SUPPER—APRIL 12

(Luke xiv. 15-24).

GOLDEN TEXT.—"Come; for all things are now ready." Luke xiv. 17.

CENTRAL TRUTH.—The Bounty of God's Grace.

ANALYSIS.—

THE GREAT INVITATION, v. 15-17.
THE GUEST INDIFFERENCE, v. 18-20.
THE GRAND GATHERING, v. 21-24.

TIME AND PLACE.—A. D. 30, January, soon after the feast of the Dedication at Jerusalem which Jesus attended December 20, 27, A. D. 29. The locality was Perea.

INTRODUCTORY.—While dining with one of the chief Pharisees on the Sabbath, Jesus healed a dropsical man. He reproved the guests who chose the best places at the table, and told the host that he ought to invite to his feasts, not his kindred and rich friends, but the poor and crippled, who were unable to reciprocate. Luke xiv. 1-14. Then followed the incident of to-day's lesson.

VERSE BY VERSE.—V. 15. "Blessed is he."—The speaker was one of those present at the Pharisees table, who no doubt referred in his remark to the current idea that the Messiah would at His first advent establish an earthly kingdom. He looked at things

from a Jewish stand point, and probably was under the impression that a place in the coming kingdom was dependant upon being a Jew. These erroneous ideas the Master dispells in the following parable.

V. 16. "A great supper."—Thus is illustrated the bountiful provision of God the Father for all who come unto Him by Jesus Christ. The supper typifies the fellowship, gladness, and plentiful supply enjoyed by all who accept the invitation. It is a great supper because it is prepared by a great God, for a great number of guests. See, Is. lxx. 13. Joel, ii. 21. Matt. vi. 26-33. "Bade many."—The invitation was of course primarily to the Jewish nation.

V. 17. "Sent his servant at supper-time."—The "supper-time," has reference to the period of Christ's first advent and ministry on earth. The prophets in days gone by had bade the guests to attend, and now, all things being ready, Jesus the Servant of Jehovah (Isa. xlii. 1.) came and repeated the invitation. "All things are now ready."—God has made complete preparation for the wants of the sinner; there is nothing lacking, nothing to be supplied when the guests arrive, nothing to do but "come."

V. 18. "Began to make excuse."—Thus the rulers of the Jews rejected the invitation, and refused to have anything to do with Jesus. Thus do many to-day excuse themselves from their own richest blessing and greatest good. "I have bought a field."—Thus the first man made real estate his reason for staying away from the feast. He wanted to go and survey the field he had purchased, at supper time, of all times of the day to choose; an evidence of the insincerity of his excuse. How many men to-day make the pressure of business duties their reason for refusing their Heavenly Father's invitation to the feast!

V. 19. "I have bought five yoke of oxen."—Another absurd and insufficient excuse. The five oxen were bought, yet he could not wait until the next day to test them; he must miss the feast to prove his purchase. How many are there to-day so wrapped up in their bargain buying on earth, that they can take no interest in the treasures of Heaven.

V. 20. "I have married a wife."—The poorest excuse of all; the man should have gone and taken his wife with him. Family relationships should help toward God, and not separate from Him.

V. 21. "Being angry."—God cannot look lightly upon the indifferent spurning of His gracious bounty by those for whom it was provided. Those who excuse themselves from the feast, reject Jesus the Servant, and accuse themselves for the judgment. "Go out quickly."—Rejected by the rulers of the people. Jesus went with His invitation to the lower classes, the poor, and maimed, and halt, and blind. Thus to-day, the great work of ingathering is going on not in the fashionable world, among the aristocracy of wealth and position, but in the humbler walks of life, from the ranks of the artisan and mechanic.

V. 22. "Yet there is room."—There is no limit to the extent of God's provision; it is impossible to overcrowd His banquet hall.

V. 23. "Go out into the highways and hedges."—The invitation having been extended to the masses of the Jews, it is still further widened to the inclusion of the Gentiles. "Compel them to come in."—We need to use more of this tender compulsion in our efforts to save souls. We should not be satisfied with excuses, or rebuffed by indifference. The eternal value of a soul demands the ceaseless effort of those who would see it saved.

V. 24. "Not one of those men which were bidden shall taste of my supper."—This has primary reference as we have seen to the Jewish nation which had officially rejected Christ as its Messiah; but it teaches the solemn lesson to all who hear God's invitation that it is possible for them to remove themselves beyond the influence of grace, and by their own act in rejecting Christ exclude themselves forever from the feast.

The man who, when asked if he was acquainted with a certain woman, replied that he had a listening acquaintance, expressed what many of us often feel. There are people who talk well, perhaps brilliantly, and who are so fond of talking that they forget to give any one else a chance. The thought of selfishness never occurs to them, for they consider that they are doing society a service in keeping the ball of conversation rolling. They forget that conversation implies an exchange of ideas, and that sincere interest in others would make a monologue impossible. The ability to draw out the best thoughts of those whom we meet, a pleasant attention, and evident interest in them as individuals—these are the things worth striving for. In studying the life of Christ we cannot fail to be impressed by His loving sympathy with people of all classes. Although He knew their thoughts, yet He encouraged them to speak, and was ever ready to hear.

PRESBYTERY NOTES.

Presbytery of Brockville.

Met at Winchester Feb'y 24th. There was a good attendance. Elder's commissions were received in favor of Messrs. Wm. Clark of Cardinal, and Wm. Deeks of N. Williamsburg. A resolution expressive of sympathy for Rev. C. J. Cameron, of St. John's Church, Brockville, who was recently called upon to mourn the loss of his mother, was passed. The Home Mission report recommended that the services of Mr. Fee be continued at Morton during the summer months and that a grant of \$3 per Sabbath be asked for that station. Rev. Mr. Flock, of Montreal, was nominated Moderator for the Synod of Montreal and Ottawa, and Rev. Prof. D. M. Gordon for the next General Assembly. A petition from Spencerville asked that Roebuck should be organized into a distinct portion of the congregation. Steps were taken to carry this into effect. Delegates to the General Assembly were then appointed as follows:—Messrs. Jas. Stuart, Jas. Madill, John M. MacAlister, John F. MacFarland and Mark Danby, Ministers; Jas. P. Fox, Jas. Wesley Gilroy, Wm. Kilgour, Jas. Cumming, Jas. Landskail, Elders. The report on Y. P. Societies recommended (1) That Sessions give greater encouragement to these societies in their efforts to do the Lord's work; (2) That a Presbyterian of Y.P.S. be formed. Dr. Armstrong, of Ottawa, was nominated for the Chair of Apologetics in Knox College, and Dr. Robinson to the Chair of Old Testament Literature and Exegesis. Standing Committees were appointed as follows:—

Augmentation—Henry J. Macdiarmid, Jno. A. Sinclair and the Elder from Spencerville.

Home Missions—Jas. Stuart, J. J. Wright and Jas. Madill.

Church Life Work—Jno. F. MacFarland, D. G. S. Connery, Jno. McC. Killock, Jas. Moodie, Robt. Toye.

Sabbath Schools—Hugh Cameron, Ed. Aston, D. MacEachern, Jas. P. Fox, Wm. Kilgour.

Statistics—Geo. MacArthur, Jno. M. MacAlister, Wm. Clark.

Systematic Beneficence—Robt. Toye, L. Cameron, Mark Dauby.

Examination of Students—W. A. Mackenzie, Jno. A. Sinclair, Jas. Stuart, Geo. MacArthur, C. J. Cameron, John J. Cameron, and the elder from 1st Church, Brockville.

Remits—J. J. Wright, W. A. Mackenzie, C. J. Cameron, and the elder from Lyn.

Y. P. Societies—Wm. A. Mackenzie, Samuel S. Burns, Jos. Higgins, Wm. J. Corbett, Donald Stewart.

The session records of Cardinal, Mainville, Spencerville, Kemptville, Dunbar, Colquhoun and Winchester were examined and found correctly kept. The Augmentation report showed that the following grants were paid during the past half year:—Merrickville, \$100; Westport, \$75; Dunbar, \$55; N. Augusta, \$100; Athens, \$112.50; Total, \$442.50, but that a reduction will take place beginning April 1st, 1896. It was agreed to ask no reduction at Westport because of the loss of their church. Strict enquiry was made of members present as to efforts put forth to save this fund, and Synodical and Assembly Committees are to be asked to make no reduction before consulting Presbytery. A resolution expressing sympathy with Rev. S. S. Burns and congregation at Westport on account of loss sustained through the destruction of their church by fire was passed. Mr. MacFarland's report on the State of Religion was of a most encouraging nature—a cheerful, hopeful tone pervading the entire report, as was also that of Mr. Hugh Cameron on Sabbath Schools. It was moved by Mr. Sinclair seconded by the clerk and agreed to That this Presbytery desires to express its profound sorrow at the death of the Rev. D. J. Macdonnell, of New St. Andrew's Church, Toronto, that we express the feeling of personal bereavement, some because through personal acquaintance we have felt the personal charm of his conversation and the magnetism of his all embracing sympathies and others, because we shall greatly miss his brilliant personality in our higher church courts where his place will be hard to fill, and the clerk is instructed to convey our profound sympathy to the congregation deprived of an untiring pastor and to the family which has in less than two years been deprived of a loving mother and a devoted father, and they are hereby commended to the God of all comfort. It was agreed to meet again at Lyn on the 2nd Tuesday in July at 8 p.m. Messrs. H. Cameron and Jas. P. Fox were appointed to represent the Presbytery on the Synod's Committee on Bills and Overtures.—Geo. MacArthur, Clerk

Presbytery of Maitland.

Met at Lucknow March 17th Rev. D. Perrie Moderator, Rev. F. A. MacLennan Clerk pro tem. Circulars were read from Presbytery of Montreal and that of Orangeville intimating their

intention to ask leave of the General Assembly to receive as ministers of this church Rev. Charles A. Baffa Presbytery of Ozark Synod of Missouri U.S.A., and Rev. D. A. Hamilton formerly a minister of the Presbyterian Church U.S., respectively.

The Presbytery will make application to the Assembly's Committee on Augmentation in behalf of Pine River and Walton congregations for \$150.00 each per annum.

The following were appointed commissioners to the General Assembly to meet in Toronto next June, Ministers, Messrs. Fairbairn, Hall, Anderson, McLeod, G. McKay; and Elders, Messrs. G. Archeson, G. Mathieson, Rev. John Stewart, John Ballantyne and John Dawson.

On motion duly made and seconded it was unanimously carried that the thanks of the Presbytery be tendered to Mr. J. H. Scougall, of Kincardine, for his services in producing in ornamented penmanship an in an illuminated form the address presented to Mr Sutherland on the occasion of the Jubilee of his Ministry. The Presbytery would also express their high appreciation of the artistic excellence of Mr. Scougall's work and of his generosity in making a gift of his services in this matter.

Mr. Murray was appointed Convener of Home Mission Committee for the ensuing year. Reports on Sabbath schools, Young People's Societies and church life and work were read and adopted.

Mr. Murray was appointed member of Synod's Committee on bills and overtures.

Mr. McLeod was appointed member of Assembly's Committee on bills and overtures.

Mr. MacLennan was granted leave of absence for three months to visit Scotland.

The annual report of the Presbyterian Women's Foreign Missionary Society was read by Mr. J. G. Murdoch in behalf of the Secretary. On motion duly made and seconded the following resolution was unanimously carried. That we as a Presbytery having heard the annual report of the Presbyterian Women's Foreign Missionary Society desire to express our appreciation of the excellence of the report and our gratitude to God for the goodly measure of success which has attended their efforts during the past year. We would rejoice in the continually increasing financial results of the work of the Auxiliaries as a whole, and more especially in the spiritual advantages to themselves and others in connection with their labor of love. We commend the Society and their work to God and "to the Word of His grace."

The Rev. Dr. Smith delivered an able missionary address. On motion the thanks of the Presbytery were tendered to Dr. Smith for his excellent address.

The next meeting of the Presbytery will be held at Wingham May 19th at 11.30 a.m.—John MacNabb, Clerk.

Presbytery of Owen Sound.

The Presbytery met in Division St. Hall, March 17th, Dr. Fraser, Moderator. All members present. The first hour was spent in devotional exercises. Mr. McCulloch asked that Hepworth be allowed to build a church. Presbytery expressed its gratification at the evidence of prosperity, and granted the leave asked. Mr. Maxwell resigned his position as ordained missionary of Lion's Head. The resignation was with regret accepted, and a resolution adopted bearing testimony to his ability, faithfulness and success. The Home Mission Committee was instructed to secure if possible a successor able to speak Gaelic. On the report of Mr. P. McNabb, it was agreed to supply Holland Centre and Knox Sydenham together for the summer; the final disposition of the matter to be left till the September meeting.

Commissioners to the General Assembly were chosen as follows: Ministers, Dr. Fraser and Mr. Davison by rotation, Dr. Somerville, Messrs. Acheson and A. McNabb by ballot. Elders, Messrs. C. Boyle, W. Ormiston, L. Spragg, Jas. Fyfe and J. Armstrong. Mr. A. McNabb gave notice that he would move at the June meeting that all ministerial commissioners except one be chosen from the Presbytery roll as at present provided for.

Mr. A. McNabb reported for the Committee appointed to visit Heathcote with the view of readjusting their finances in relation to Thornbury. The commissioners present from the congregations were asked to meet with Mr. Simpson, and Messrs. Acheson, Waits and Ormiston to bring in a finding. The following was agreed on, and adopted by Presbytery:—"That Heathcote be encouraged to pay \$275 as stipend for the year beginning Jan. 28th, 1896, and ending Jan. 28th, 1897, and that Thornbury pay \$700 for same period."

It was agreed that arrears to the Presbytery Fund in Heathcote be remitted. Mr. Smith was appointed as ordained missionary for two years in Johnston, etc., on the understanding that they may call him as their pastor at any time. Mr. A. McNabb was appointed their Moderator for this purpose. Mr. J. Hunter presented a request from Markdale congregation for leave to consolidate their debt by a new mortgage for \$900 at 6% on church and manse. The leave asked was granted.

The Home Mission grants were revised as follows.—Lion's Head, \$6 per week; Indian Peninsula, \$2 per week in summer, \$3 in winter; Crawford, etc., \$250 per annum; Johnston, etc., \$150 per annum. Dr. Waits presented the report on Augmentation. Mr. Acheson was appointed on the Assembly's Committee on Bills and Overtures, and Mr. Simpson on the Synod's Committee on business. Mr. Acheson gave an interim report on Church Life and Work, Mr. P. McNabb on Sabbath Schools, and Mr. Simpson on Young People's Societies. These reports were received, instruction given to complete them, and forward them to the respective conveners of the higher court. The Presbytery then adjourned to meet in the same place, April 21st, at 10 a.m., and the meeting was closed with prayer and the benediction.—J. SOMERVILLE, Clerk.

Presbytery of Glengarry.

THE Presbytery of Glengarry met at Cornwall on the 10th ult., with a very large attendance of members. Completed reports of missionary meetings and Presbyterial visitations were submitted. The report of Assembly proposing reduction of representation on the Assembly was approved. A most interesting conference on Spiritual Life was opened by the Rev. D. MacLaren, followed by Rev. Mr. MacLeod, Vankleek Hill, and several others. An interesting letter from Rev. O. P. Ledingham was read. The clerk was instructed to acknowledge it in suitable terms in behalf of the Presbytery. Encouraging reports were submitted by the various standing committees showing good work done in the departments of Home Mission, Augmentation, Sabbath Schools, Statistics, Church Life and Work. Messrs. A. K. MacLennan, John MacLeod, Dr. MacNish, J. Mathieson and J. Hastie were appointed commissioners to the General Assembly, also Messrs. Hill Campbell, Neal MacLean, Donald MacGregor and William Brownell, on session to hear from. Professor Gordon was nominated Moderator of the General Assembly, and A. J. Mowat moderator of the Synod. Rev. M. MacLennan asked and obtained leave of absence for six months, to be extended to twelve months should he so desire at the expiry of the first six months, in order to visit Scotland. Rev. D. MacLaren was appointed clerk *pro tem*, in the absence of the stated clerk in Scotland. Indian Lands congregation obtained leave to employ a student for the summer. It is proposed that Presbytery shall in future dine together occasionally in order to cultivate social intercourse. Such a dinner is looked for at the September meeting at Lancaster, an able committee is in charge of arrangements. The next regular meeting will be held at Alexandria, on the second Tuesday of July next. Presbytery adjourned to meet at Maxville, on Friday, the 27th ult., at 11 a.m.—M. MACLENNAN, Clerk.

Presbytery of Algoma.

THIS Presbytery held its semi-annual meeting at Webbwood on the 10th, 11th and 12th inst., and transacted a large amount of business. The following being the items of general interest. The Presbytery approved the General Assembly's report re representation of Presbyteries at that court. Calls from Thessalon in favor of Rev. W. C. Armstrong, Ph. B., M. A., and from Webbwood in favor of Rev. G. E. Longhead, B. A., were submitted for consideration. Both calls are to ordained missionaries who have been laboring for some time in these congregations. They were largely signed, hearty and unanimous. They were sustained as regular Gospel calls, accepted, and arrangements were made for the inductions of these brethren at an early date. Mr. Mr. Findlay, Superintendent of Missions, and Mr. Rennie, convener of the Presbytery's Home Mission Committee, presented their reports, which showed substantial progress throughout the bounds. After careful consideration, the claims for the past six months were passed, the grants to be asked for the next six months agreed to, and the appointments of missionaries were recommended to the Home Mission Committee. For the more thorough overtaking of the work, several fields were re-arranged. Among other changes, it was agreed, after mature deliberation, to attach the Canal station to Base Line, an arrangement which prevailed till a year ago. Interesting reports on Sabbath schools, Young Peoples' Societies, Church Life and Work, French Work, and Statistics, were received and discussed, and their several recommendations were adopted. It was agreed to print these recommendations for distribution to missionaries, sessions, and boards of managers for their guidance and instruction, this step being made possible through the generous offer of Mr. Findlay to bear the expenses of printing. The following nominations were unanimously made to the vacant chairs in Knox College: for the chair of Apologetics and Church History, Rev. John Somerville, D.D., of Owen Sound; for the chair of Old Testament Literature and Exegesis, Rev. D. M. Ramsay, B.D., of Mount Forest. The Rev. Charles Chiniqay, D.D., of Montreal, was nominated to the Moderatorship of the General Assembly. The following were appointed commissioners to the General Assembly: ministers, John Rennie, W. C. Armstrong, E. D. Pelletier; elders, Messrs. A. Paul, Jas. Scott, and D. Bickell.

Mr. J. M. Dallas was given the status of a student, and ordered to be certified to the senate of one of the colleges. Messrs. A. G. Bell and J. E. Smith, students, laboring within the bounds, were certified to the senate of Winnipeg College. Mr. Thomas Henderson, having passed all the required examinations, was given the standing of an approved catechist. The moderator, Mr. Robertson, read a memorial to the Synod and Assembly, on the subject of Armenia's appeal, setting forth the sufferings of Armenian Christians, and indicating the steps which should be taken to relieve them. It was agreed to transmit this memorial to the Synod. Petitions on this subject to the House of Commons were also sanctioned and ordered to be forwarded. Before adjourning, the Presbytery adopted a suitable resolution expressing the sense of the Church's loss by the death of the late Dr. Reid, and of the late Rev. D. J. Macdonnell. The next semi-annual meeting of Presbytery will be held at Gore Bay, next September.—S. RONDEAU, Clerk.

Presbytery of Bruce.

THIS Presbytery met at Chesley, on Tuesday, the 10th inst., at 1.30 o'clock p.m. The first business taken up was a call from the Port Elgin congregation to Rev. A. H. Drumm, of Avonton, in the Stratford Presbytery. Commissioners having been heard in support of the call, it was sustained, and ordered to be forwarded to the clerk of the Stratford Presbytery. Mr. McDonald reported on behalf of the committee appointed at last meeting to visit North Kinloss, etc. The report recommended the closing of Enniskillen as a preaching station, as there are only five families in all connected therewith, and all within reach of other places of worship in connection with the church. It also recommended that since it is the desire of the people of the charge to be transferred to the Maitland Presbytery they be advised to take such steps as are necessary to that end. In the meantime, however, it was agreed to ask the continuance of grant from Augmentation Fund, and that no change be made in the arrangement of the field. Mr. McQuarrie reported that he had visited Glamis in connection with Augmentation grant and found the field in a very prosperous condition. The congregation desire to have the grant continued for at least one year, in hope that the field may soon be self-sustaining. Mr. Kippas reported having visited North Brant and West Beutinck, and recommended the continuance of the grant, as the congregation appear to be doing all they are able in the meantime, the tendency, owing to removal of families from the bounds, to become weaker rather than stronger. The Presbytery agreed to ask for the grant of \$100. A request was laid before the Presbytery from a number of people in Algoma, asking that the Presbytery use its influence for the purpose of having Mr. Jas. Steele licensed as a regular minister in full standing of the Presbyterian Church. As Mr. Steele is well known to most members of this Presbytery, and he having proved himself a faithful and efficient preacher of the Gospel and after many years service as a catechist, the Presbytery heartily agreed to grant the request of the people, and recommended the Presbytery of Algoma to petition the General Assembly at its next meeting to grant leave to license him. Leave was granted to the congregation of North Normanby to change the name of the station from Normanby to that of "Hamplden." Commissioners to the General Assembly were appointed as follows:—Messrs. Johnston, Mowat, Bell, McKenzie, ministers; Messrs. J. C. Eckford, James Craig, William Rowand and Wm. Busk, elders. Mr. Tolmie was instructed to secure supply for the summer months for Salem, etc., or to arrange for the appointment of an ordained missionary to the field. Rev. F. R. Beattie, of Columbia College, in the United States, was nominated for the chair of Old Testament Literature in Knox College, and the Rev. Lewis H. Jordan, of Toronto, was nominated for the chair of Apologetics. Mr. J. C. Eckford read an excellent and carefully prepared report on the Sabbath school work of the Presbytery which showed considerable progress in this important department of the work of the Church. In connection with the report on church life and work a conference was held in the evening, at which the various topics referred to in the report was taken up and

discussed. The report was read by Mr. Craigie, which showed great pains taken in preparation thereof, and presented in an admirably clear manner, the various subjects under consideration. Next meeting of Presbytery was appointed to be held in Southampton, on the second Tuesday in July, at 5 o'clock in the afternoon.—J. JOHNSTON, Clerk.

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.

ANOTHER handsome donation has been given to the McGill University by Mr. W. C. McDonald, consisting of the sum of \$500,000, which is to be devoted towards the erection of a new building for the departments of Chemistry, Mining and Architecture. This great gift by Mr. McDonald to the University has been the result directly of the visit of Lord Playfair to the city last autumn, although Mr. McDonald has had the scheme under consideration for some three or four years past, during which time a large number of plans have been drawn up and carefully discussed. Lord Playfair, however, in the address which he gave before the Faculty of Applied Science, urged the erection of a Chemical Laboratory so forcibly that the scheme for providing such immediately took definite shape, with the result that a building of much larger dimensions than it was at first intended to erect will shortly be built upon the college grounds. It is expected that ground will be broken this year, and that the building will be completed in time for the opening of the college term in October of next year. The various chemical and mining laboratories in the new structure will be thoroughly equipped with the latest and most improved apparatus, for which provision has been made by Mr. McDonald.

WHAT was until about five years ago one of the most prominent and best known figures in Montreal commercial life passed away a few days ago in the person of Robert Anderson at the age of ninety-five. Mr. Anderson, who was never married, by his business shrewdness and frugality had accumulated an enormous fortune estimated at not less than three millions. His will has not yet been given to the public, but there is no doubt that the public institutions of the city will receive considerable bequests, though probably the great bulk of his wealth will go to his relatives. Mr. Anderson was a native of Kenton, Scotland, and a life-long Presbyterian. At one time or another during his long residence of over fifty years in Montreal he has been connected with most of the leading Presbyterian congregations and for a number of years served as an active elder in Cote street church. He always refused to allow his name to be connected with any large benefactions to religious or philanthropic objects, but he was interested in many forms of Christian activity and often gave considerable sums in a quiet unostentatious way.

THE authorities of the Presbyterian College have received an invitation to be present at the celebration of the jubilee of Dr. William Henry Green as Professor in Princeton Theological Seminary on the fifth of May. They have also been invited to send a representative to the celebration of the one hundred and fiftieth anniversary of the founding of Princeton College, which is to be held in October next, after which date the institution is to be known as Princeton University. The festivities are to last for three days and are evidently being planned on a scale of considerable magnificence. The invitation is printed separately for each institution in antique style on a large sheet of parchment, signed by the president and sealed with the college seal. It is forwarded also in a wooden case specially made for the purpose.

THE Rev. J. K. Bailie, minister of the Fourth Presbyterian church, Philadelphia, has received the honorary degree of D.D. from Rutherford College, North Carolina. Dr. Bailie is a graduate of the Presbyterian College in this city and was formerly minister of Woodlands, Ont. His pastorate in Philadelphia has been a successful one and he will wear his honors gracefully.

In a letter to the Witness on the 20th inst. the Rev. J. Edgar Hill, of St. Andrew's church, administers a dignified and timely castigation to the Rev. G. Osborne Troop, a sheep-stealing Anglican, who is seeking to turn to account for denominational ends the recent services of the Rev. G. C. Grubb held in Erskine church. Mr. Hill rightly charges him with fostering the very unspiritual ecclesiasticism which he professes to deplore, and challenges him to reciprocate the liberality of the Presbyterians by inviting a Presbyterian clergyman in good standing to hold a week's services in his own church. It is safe to say the challenge will never be accepted.

London Notes.

INFLUENZA has been epidemic for some time in this city and has laid its restraining hand on the ministers of our church. Rev. W. J. Clark was unable on a recent Sabbath, for the first time in his ministry, to perform his usual work; his brother from Knox College supplied the pulpit most acceptably. Mr. Clark is again in his usual health. Rev. M. P. Talling of St. James' church has had a more protracted illness; for three weeks he has been laid aside and is not yet able to resume duty.

THE resignation of Rev. D. Robertson, of King street Presbyterian church, has caused much regret, not only in his own congregation, but in the city generally. Mr. Robertson's health has not been the most vigorous, but he is in hopes that a short rest may enable him to recuperate fully. The King street congregation is hoping for the re-establishment of the G.T.R. shops in that part of the city, the removal of which to Brantford some years ago affected the congregation so seriously.

THE Presbyterian Council held its bi-monthly meeting on the 16th inst. in the Bible Class room of St. Andrew's church. Rev. M. P. Talling, B.A., of St. James' church, was elected president to succeed Mr. A. S. McGregor, and Mr. R. A. Gray, B.A., chairman of St. Andrew's Board of Management, was elected secretary. The subject of discussion for the evening was "Church Praise"; Rev. Robt. Johnson introduced the subject in an address in which he dealt with praise from the congregational and from the choir standpoint; a general discussion followed. The discussion emphasized throughout the desirability of congregational praise receiving more attention and the impression seemed to be that solo and quartette singing, so much railed against, is in most cases preferable to the usual rendering of anthems.

MR. PETER SCOTT, B.A., of Knox College, will take charge for six months of the Waterloo street mission under the auspices of First church and Knox church; he will commence work on April 1st, and will be given a welcome at a social gathering to be held on Good Friday.

MR. GEORGE GILMORE, of Montreal, will take charge of the work in the north part of the city under the auspices of St. Andrew's church. He will commence work about the middle of April, and will continue for a year at least. The prospects are bright for the growth of Presbyterianism in London.

THE members of St. Andrew's church W.F. M.S. gave a most enjoyable "At Home" to the ladies of the congregation, to which also the officers of the other societies of the city were invited. The reception was given in the Bible Class room which had just been refurnished. The managers of St. Andrew's have not spared expense in making the room the most comfortable of its kind in the city, and with the abundant floral decorations on Thursday it presented a very home-like appearance. Between two and three hundred ladies were present. Afternoon tea was served, a few few musical selections were interspersed, and the ministers who were present gave short addresses.

North-West Notes.

AT an adjourned meeting held last week the Presbytery of Glenboro' declined to accept the resignation of the Rev. A. McD. Halg. A re-arrangement of the field has been effected by which Cyprus is disjoined from its former connection, and Mr. Halg, much to the gratification of his people, remains the pastor of Glenboro'.

ON the evening of the 11th inst. the Presbytery of Winnipeg held a conference on "Church Life and Work." The meeting was

held in Knox church, which was well filled by an audience representing all parts of the city. The moderator, the Rev. Don¹² McLeod, of Balmoral, presided, and the topics for consideration were "Church Organizations" introduced by the Rev. Wm. McKinley, and "The Development of the Spiritual Life of the Congregation" introduced by Dr. W. A. Dunbar, elder. These subjects were discussed in brief, spirited and practical addresses in which the elders took a commendably conspicuous share.

Mrs. JEAN LECKIE, of Fergus, Ont., entered last week upon her duties as matron of the Indian Boarding School, at Lakesend, in the Qu'Appelle valley. Mrs. Leckie had already given faithful service as assistant matron in the Birtle school, and as matron in the Regina school, but was obliged by the impaired condition of her health to retire from work about a year and a half ago. The Church is under great obligation to women like Mrs. Leckie who consecrate lives full of quiet zeal and patient heroism to the Lord's work.

THE congregation of Union Point, in the Winnipeg Presbytery, intends to build a new church during the coming summer to take the place of the building which has been in use since the congregation was organized and which is now entirely out of repair.

THE Slate River congregation, near Fort William is building a new church. A site with valuable building material has been given by the family of the late Hon. Alex. Morris.

General.

CONGRATULATIONS of the Presbytery of Picton, N.S., are extended to the Rev. Alexander Sutherland, Ripley, Ont., on his ministerial jubilee.

REV. NEIL McPHERSON, B.D., of Petrolia, who was recently called to Knox church, Guelph, left the decision to Sarnia Presbytery. The Presbytery refused to grant translation.

DR. TORRANCE, Guelph, wishes to remind Presbytery clerks that the date has passed for returning the statistical reports of congregations and stations. Only a few of these have reached him. Presbytery sheets must be in the hands of the printer by April 20th. He asks prompt attention on the part of those in default.

Presbytery of Saugeen.

THE Presbytery of Saugeen met in Palmerston on March 10th. Mr. McVicar was appointed moderator for the next six months and took the chair. Mr. Young reported that he had met with the congregations of Amos and Knox at Normanby, that Amos again expressed its willingness to unite with St. Andrew's, Proton, but that Knox, Normanby, was not willing to separate from Amos, and unite with Ayton and East Normanby. It was agreed that no change be made in the representation to General Assembly. Cards were read intimating that the Presbyteries of Picton and Orangeville will respectfully apply to the General Assembly for leave to receive the Rev. John P. McPhee and the Rev. D. A. Hamilton, ministers of the Presbyterian Church of the United States. Messrs. Thom, Cameron, Ramsay and McKellar, ministers, and Messrs. D. Hamilton, John Burns, R. Fotheringham and H. Montgomery, elders, were appointed commissioners to the General Assembly. Mr. Grier, on behalf of Mildmay, Ayton, and East Normanby, requested that Mr. Hastie be continued in the field for the summer. The Presbytery was willing to accede to the request provided the decision be sustained by the Home Mission Committee. Mr. Miller asked that Mr. Buchanan be continued in Cedarville and Esplin for the summer; and Mr. Hardie from St. Andrew's, Proton, asked for a student for the summer and \$3.50 per Sabbath from the Home Mission fund. Messrs. Aull and Munro were appointed to visit St. Andrew's, Proton, Cedarville and Esplin, to ascertain if said congregations would accept one man for the three stations, as supply in the meantime. In the event of not being able to agree to this, the convener of the Home Mission Committee was empowered to ask a grant for St. Andrew's, provided the deputation be satisfied that the station is not able to pay for the student supply. Mr. Malcolmson on behalf of Moorefield and Drayton asked that three ministers or graduates be sent them from whom they might choose one

to supply them till they were in a position to call. The matter of supply was left with the convener of the Home Mission Committee. Mr. Munro read a very full and carefully prepared report on Church Life and Work. The report was received and adopted and instructions given to forward it to the Assembly's convener. The Presbytery expressed its very deep sympathy with Mr. Aull and family in the death of their only boy. Mr. McKellar expressed his deep sense of gratitude to the Presbytery for its expression of sympathy with him and family in their affliction, also for supplying his pulpit. Honor certificates were granted Maggie Bella McKenzie from the Sabbath school of Cedarville; Cecilia Taylor, James Taylor, John Taylor, and Maggie Benson from the Sabbath school of Rothsay. Messrs. Aull and Jason were appointed members of the Synod's Committee on Bills and Overtures, and Messrs. Cameron and Thom on Assembly's Committee on Bills and Overtures. Mr. McVicar was appointed moderator of Cedarville and Esplin. It was agreed to spend the first hour of the afternoon seditur of next meeting in devotional exercises, Mr. McVicar to lead the meeting with an address on any subject he deems suitable. The Presbytery adjourned to meet in Knox church, Harrison, on the 14th July next, at 10 a.m.—S. YOUNG, Clerk.

Presbytery of Peterborough.

THIS Presbytery met on 17th of March, seven teen ministers and four elders present. Mr. Jamieson is moderator for next six months. Very encouraging reports were received from the Committees on Young Peoples Societies, Sabbath schools, Church Life and Work, Statistics, Home Missions and Augmentation. The call to Mr. MacWilliams was accepted. Pulpit of St. Andrew's, Peterborough, to be declared vacant on the 19th April. Dr. Torrance is moderator of session, congregation permitted to find its own supply for three months. A committee was appointed to consider the question of church extension in the town of Peterborough. Mr. McKnight was recommended to make application in person to the General Assembly for re-entrance into the ministry of the Church with the promise of hearty support on the part of the Presbytery. Obituary notices in connection with the deaths of Rev. Thos. Alexander, William Reid, D.D. and D. J. Macdonell, B.D., all of whom had been at one time pastors of congregations now within the bounds of this Presbytery, were adopted and ordered to be put on record. The following are the delegates to the Assembly: Messrs. Ololand, Kwing, Bennett, Duncan, Sutherland, Torrance and R. Laird, ministers, and Messrs. Riddell, Fife, Roger, Brown, Fairbairn, Clark, Roxburgh, elders. Professor Gordon was nominated Moderator of Assembly. Dr. G. D. Robinson and H. W. Hogg, B.D., were nominated for the vacant chairs in Knox College. Next meeting of Presbytery in St. Andrew's church, Peterborough, on 1st Tuesday July, 9 o'clock. A committee was appointed, with Presbyterial powers, on the reconstruction of the stations of Centerville, Springville, Bethany, Ballyduff, Pontypool and Janetville to report at next meeting.—WM. BENNETT, Clerk.

Presbytery of Orangeville.

THIS Presbytery met March 10th at Orangeville, Mr. Bell was appointed moderator in place of Mr. Fleming, resigned. The Presbytery decided that a station should not be organized at Wareham, and Dr. McRobbie was instructed to correspond with Knox College Students Missionary Society ament occupying Proton Station, and in case they could not do so, he should procure a student and ask the Home Mission Committee for a grant of three dollars per Sabbath. Mr. Farquharson reported that the proposed re-arrangement of Cheltenham, Mount Pleasant, Norval and Union congregations could not be effected at present. The Presbytery nominated Dr. McChoyne Edgar, of Dublin, for the chair in Apologetics and Church History, and Dr. G. L. Robinson for the chair of Old Testament Literature and Exegesis in Knox College. A suitable minute of the Presbytery's high esteem of Rev. A. Wilson, resigned, and Rev. R. Hughes who has accepted a call at Worcester, Mass., was adopted and ordered to be engrossed in the minutes. Messrs. Fowle, Campbell, Harrison, Neilly and Morrison, ministers, and Irwin, J. H. Hunter, J. R. Dodds and J. P. Young, elders, were appointed Commissioners to the General As-

somby. Dr. Gordon, of Halifax, was nominated Moderator of the Assembly. A report on Church Life and Work was read by Mr. Harrison. Mr. Bell forwarded a report on Christian Endeavor Societies, and Mr. Wilson on Sabbath schools. All these reports showed progress and were encouraging. An extract minute of the Presbytery of Barrie was read to the effect that the people of Everett Station wished to be transferred to this Presbytery. Messrs. Neilly, convener, and Orr, ministers, and Thos. Ferguson and R. Allon, elders, were appointed a committee to visit the congregations of Rosomont and Mansfield and consult them anent union with Everett. The next regular meeting of Presbytery will be held at Orangville on May 5th, at 10.30 a.m.—H. Crozier, Clerk.

Presbytery of Sarnia.

The Presbytery of Sarnia met on the 10th inst. Mr. Nichol, moderator, in the chair. Mr. Eadio, of Point Edward, was appointed moderator for the next six months, and in his absence Mr. Nichol continued to occupy the chair. Dr. Torrance and Rev. Mr. Smith, of Guelph, and Mr. Hale, an ordained minister without charge, being present, were asked to correspond with the court and took their seats accordingly. Mr. Currie, convener of the Presbytery's Home Mission Committee, read the half-yearly report from Oct. 1st, 1895, to 30th March, inst., giving a statement of the work done and the sums due for claims for the past six months; also the proposed arrangement for the next six months, with applications for aid in carrying out the same. The report with recommendations, was adopted and the moderator authorized to sign the necessary schedules. Rev. Mr. McDiarmid laid on the table his resignation of the charge of Napier and Brooke, assigning as his reason therefor advanced years and the difficulty of working the field. It appeared that the congregations agreed in Mr. McDiarmid's action and were represented by commissioners who were heard, tabling resolutions expressive of the concurrence of the congregations in Mr. McDiarmid's action. After consideration, it was agreed on motion of Mr. Cuthbertson to express regret at the necessity of the action of Mr. McDiarmid, record their esteem for him as a co-Presbyter and accept the resignation, the same to take effect. Mr. Graham, of Watford, was to declare the charge vacant on the last Sabbath of March and to act as interim moderator of session thereafter. Mr. Jordan, minister, and Mr. Barrie, elder, were appointed as representatives of the Presbytery on the Synod's Committee on Bills and Overtures. The Presbytery adjourned to meet at half-past one. At two o'clock the Presbytery again met. On motion of Mr. Pritchard, Prof. Gordon, of Halifax, was nominated as Moderator of next General Assembly. The Presbytery then proceeded to take up consideration of the call from Knox church, Guelph, to Rev. Neil McPherson, B.D., of Petrolia, within the bounds of this Presbytery. Mr. McPherson intimating his inability to come to a conclusion in the matter and asking the Presbytery to decide. Parties were removed. On motion of Dr. Thompson it was agreed to refuse to grant the translation and to express deep sympathy with the congregation of Knox church in their disappointment. Parties were recalled and the decision announced in which all acquiesced. Dr. Torrance craved extracts which were granted. Mr. Fowler, of Winnipeg, was by direction of Presbytery continued in the supply of Inwood and stations for the summer. Mr. Hale completed the course prescribed by the General Assembly, the Presbytery received him as a minister of this Church. The next meeting of the Presbytery was appointed to be held in Sarnia on the second Tuesday in July next, at 11 a.m. The Presbytery adjourned to meet at 7 p.m. At 7 p.m. the Presbytery again met and was constituted. Mr. Pritchard, on behalf of the committee on Church Life and Work, read a report, which was adopted and ordered to be forwarded to the Assembly. Mr. McPherson read the report of the committee on Young Peoples' Societies with certain recommendations. The report was received. Mr. Daly, on behalf of the Sabbath School Committee, gave in an excellent report which was received and adopted. The Presbytery then proceeded to the election of delegates to the General Assembly. Messrs. McPherson and Pritchard were appointed scrutineers. Robert Aylward, John Graham and S. G. Livingstone were elected in order of the roll and Dr. Thompson and Mr. Pritchard by ballot. Elders, J. R. Goddes, Alexander

Smith, Angus McPherson, W. Crochard, J. B. Barrie, by ballot. The Presbytery was closed with the benediction.—GEO. CUTHBERTSON, Clerk.

Presbytery of Chatham.

CHATHAM Presbytery met in St. Andrew's church, Chatham, on Tuesday, February 25th, at 10 a.m. Dr. Jamieson was elected moderator for ensuing six months. Reports from committees appointed to visit mission stations were received. Dr. McChoyne Edgar, of Belfast, was nominated for the chair of Old Testament Literature in Knox College. Messrs. Gemmil and McKerral were re-appointed auditors of the treasurer's books. The annual report of the Presbyterial branch of the W.F.M.S. was read and received, and Mr. Patterson was asked to convey the thanks of Presbytery to the branch. Dr. Battersby, on behalf of the ladies of the W.F.M.S., then in session in First church, Chatham, invited the members of Presbytery to dinner from 5 to 7 o'clock p.m. The invitation was accepted. Committees on the session records of First church, Chatham, Tilbury East and Leaning-ton reported, and the records were ordered to be attested as carefully and correctly kept. Mr. Hunter was authorized to moderate in a call at Duart. Duart was allowed to find its own pulpits supply for three months. Messrs. D. Currie, McLintock, Larkin, Tolmie, Battersby and Mustard, ministers, and Messrs. Gardiner, Stewart, J. McDonald, Selkirk, Bartlet and the elder from Comber were elected commissioners to the General Assembly. Dr. Battersby and Mr. Gardiner were appointed members of Synod's Committee on Bills and Overtures. Dr. Battersby presented the annual report of Presbytery's Home Mission Committee, and it was agreed to ask grants of \$3 per Sabbath for the stations of Colchester and Bent Path. It was also agreed to organize a new mission station at Morpeth, Troy and Scotland. Rev. R. P. McKay, D.D., being present was invited to sit as a corresponding member. Assembly's remit on the proposed reduction of the proportion of commissioners from Presbyteries was considered, in the opinion of this Presbytery, no change from the present proportion is desirable. It was agreed that the next regular meeting of Presbytery be held in First church, Chatham. Closed with the benediction.—W. M. FLEMING, Clerk.

Presbytery of Stratford.

At Stratford, and within Knox church there, Tuesday, March 10, 1896, the Presbytery of Stratford met and was constituted by the moderator, Mr. W. W. Crow. There was a good attendance both of ministers and elders. Mr. A. G. McLachlin was chosen moderator for the current term and took the chair. The committee on Church Life and Work was augmented by the addition of Mr. Grant in quality as convener of committee on Systematic Beneficence. A petition from Crosshill for the removal from office of a certain elder "for his conduct and bad influence generally," which had been laid before the last meeting, was now taken up for consideration. Parties had been cited and were present. Thorough examination was made. Particulars in support of the action of the petitioners were proved by evidence. The sentence of the court "suspends him from the office of eldership in said congregation, until he expresses and manifests true penitence in the matter." The following were chosen as commissioners to the General Assembly, viz.: Messrs. Henderson, Hamilton (D.D.), McKibbin, Cooper and Leitch, ministers, and Messrs. Struthers, Dowd, Grey, Bradley and the representative to be chosen by the session of Granton and Lucan, elders. Dr. Hamilton and Mr. Bradley, elder, were appointed to the Committee of Bills and Overtures of the approaching meeting of Synod. The following resolution was passed, moved by Dr. Hamilton seconded by Mr. Henderson: "That we, as a Presbytery, having learned through reliable sources that the people of Armenia having long been, and still are, cruelly oppressed by their Mohammedan rulers, desire to put on record an expression of our sympathy with that people compelled to suffer so severely for the Christian faith they hold; and we unite with the Christian people of many lands in the cry raised to the rulers of Christian nations to arise in their might and demand that this Mohammedan oppression and murder cease; and we call on them, should the request not be immediately com-

plied with, to enforce it with arms." A telegram from the Presbytery of Bruce acquainted the court with the fact of a call being sustained from the congregation of Port Elgin to Mr. A. H. Drum, and asked the usual procedure to be instituted. An adjourned meeting was appointed to be held that day two weeks (24th), at 10.30 forenoon, within Knox church, Stratford. There and then the congregations of Avonton and Carlingford are to appear for their interests. Other items of business were left over to the adjourned meeting.—W. M. McKIBBIN, Clerk.

General Assembly's Home Mission Report.

DR. COCHRAN calls attention to the following circular sent to all the Presbyteries: BRANTFORD, ONT., March 30th, 1896.

MY DEAR SIR,—Will you send me, not later than April 20th, the following particulars to assist me in preparing the Assembly's Report.

1. A statement of the progress of Home Mission Work in your Presbytery during the past year.
2. The amount expended by congregations within your bounds during the year, for mission work and mission buildings—(such as are not included in the regular contributions to the Home Mission Fund).
3. Also, whether your Presbytery, and what number of congregations in it, have organized Young People's Missionary Associations as recommended by Assembly? What contributions have been made from this source to Home Missions, and whether a Presbyterial Union of the Young People's Societies, has been formed?

If these reports are kept separate, and written only on one side of the page will greatly facilitate classification.

As the convener has to leave Canada early, to attend the Presbyterian Council in Glasgow, the report must be completed, and in the printer's hands by the 1st of May. Your prompt attention will very greatly oblige,

Yours very truly,
WM. COCHRANE.

Correspondence.

Editor PRESBYTERIAN REVIEW:

SIR,—By request, in reply to enquiry, the St. Andrew's, Kingston, Auxiliary W.F.M.S., states that the resolution re salaries of married missionaries passed by it in May, 1895, printed in the Letter Leaflet of February, 1896, means simply that the additional \$400 paid to the missionary, if married, shall be met by the W.F.M.S. There is no thought whatever that this payment shall be regarded as a salary to the wife, or that it implies more responsibility for the active missionary work to the W.F.M.S. than is due from the wives of missionaries to the colleges, or individual congregations which contribute the salary paid to a married man.

Our missionaries' wives could probably not work harder than they are now doing, and the extra \$100 has to be paid by the Church in any case. The St. Andrew's church, Kingston, Auxiliary deems that it may be well and wisely made a charge upon the funds of the W.F.M.S., and is glad to be supported in this view by many of the ministers of the Church, and the missionaries whom it has been possible to consult, but by no means wishes the resolution to be adopted if it be not in the Church's interest.

E. MOWAN.

St. Andrew's Auxiliary Kingston, February 29, 1896.

A MUSICAL AND LITERARY EVENING.—The Scottish-Canadian poet, John Imrie, gave a very interesting lecture in College street Presbyterian church, on the 24th ult., on "The Humor, Pathos and Poetry of the Home Circle," to a large and appreciative audience. He was ably assisted in the musical numbers by Miss Mary Waldrum and Miss Warnock, two of the sweetest singers in Toronto musical circles. Mr. G. W. Grant sang several Scotch songs of his own musical composition, and Mr. Robert Waldrum read one of Mr. Imrie's poems, "Yer Mither," with much feeling. The large audience gave unbounded applause to all the numbers on the programme. The proceeds of the evening amounted to a handsome sum for the Ladies' Aid schemes of the church.

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Dr. Chiniquy's Appeal.

65 Hutchison street,

MONTREAL, March 13, 1896.

To the Disciples of the Gospel in Canada.

DEAR FRIENDS AND BROTHERS, — You know that the Presbytery of Montreal by a unanimous vote has requested me to raise the \$5,000 we want to finish our dear St. John's church, on St. Catherine street, in Montreal.

It was my desire at first to go and present my petition at every one of your doors, but at my eighty-six years and seven months of age, has made it absolutely impossible during this terrible Canadian winter to have that pleasure and that honor. It is only with my written words that I can reach your Christian intelligences and hearts, and deliver to you the message the Good Master has given me to you through His Church.

The admirable promptitude and generosity with which you answered the request I addressed you in 1890 to give us the \$1,000 we wanted to help to lay the foundation of that church, gives me the assurance that I will not in vain to-day ask your help to finish it. We are in need of \$5,000. In the name of our common Saviour we come to you for that sum.

Let me tell you at first that those last few years our humble efforts in spreading the Gospel truth among our Roman Catholic countrymen have been more than ever blessed. It is my unspeakable joy to tell you that to-day we count more than 100 young ministers—all converts from Rome (or sons of converts)—with whom I am working, and who are working with me in Canada and the New England states, to the conversion of my dear Roman Catholic countrymen.

Were it not from the fear of awakening the sleeping lion I would give you details which would draw your tears of joy. Suffice to say that not a single day passes without the angels of heaven having to sing hymns of joy on some new conversion from Romanism to the Gospel truth.

As you might be tempted to suspect that I am exaggerating, let me give you the words of one of our bitterest enemies on that subject.

The Sud (The South), one of the most devoted Roman Catholic papers in Canada, looking upon the result of our evangelical labors, expressed its terror and desolation in these words.

"Calvin and Luther were never taken seriously during their lifetime, and their contemporaries would never have believed any who could have said that, after three centuries their adepts would be as numerous as the Roman Catholics. Where is the rational man who could have believed that the religion founded by the polygamist Henry VIII. for the requirements of his debauchery would remain the religion of the British nation? Even in our country we see the astonishing case with which the Apostate Chiniquy got followers. Priests, monks, members of liberal professions, mechanics have accepted his doctrines, and who knows how many they will number a century hence?"

"We wish to point out a terrible evil which is threatening our society, and we will do it frankly and in outspoken terms."

Protestants of Canada, these few words tell you more than big volumes that we are not idle workers in this precious part of the dear Saviour's vineyard.

Let me tell it to you, Protestants of Canada! If you were as brave and devoted for the interests of Christ and of His Gospel as your ancestors were for their worldly kings, and their worldly interests, Canada would very soon be wretched from the hand of its most determined enemy—the Pope.

Let every Protestant in Canada who has enrolled himself under the banner of Christ, as a true soldier of the Cross, repeat to-day the heroic words of his ancestors, "We must conquer Canada to Christ at any cost!" and before long, by the mercy of the Great Ruler of the world, the banner of the Gospel will everywhere take the place of the idols, at the feet of which my dear countrymen are so abjectly prostrated and degraded to-day.

Protestants of Canada! You know it, you feel it every day, not only as Christians, but as patriots. Rome is like a mill-stone to your neck. She is paralyzing you. She is stopping you at every step you want to take towards the regions of progress, intelligence, industry and liberty.

Rome is a cancer which is biting your breast, eating your very intestines. There is only one way to form a grand, a free, people on this land of Canada—it is to destroy Rome.

Let us then, with all our energy, as Christians, unite our efforts—let us make use of all our moral and material means and power towards that object. In the name of Christ, let us strike the walls of that modern Babylon—and they will fall to the ground. However, let us remember that we must not attack Rome with the carnal weapons of insult, contempt or hatred, if we want to gain the day. Our weapons must be faith and love in Christ. Let our weapons be our fervent prayers, sent from morning to night to the mercy seat for the conversion of the Roman Catholics.

Let our weapons be the preaching of the Gospel of Christ, and the spreading of the saving light among the multitudes who are in the dark night of Popery. Let us break,

with friendly and loving hands, the iron chains with which the priests, the bishops, and the popes of Rome keep the multitudes so abjectly enchained to the feet of their idols.

But let us be bold and true to-day, as Paul was, when, in the presence of the Athenians, he fearlessly told them that the gods they were worshipping were not gods, but mere idols. Let us bravely show to the honest, but cruelly deceived Roman Catholics, that men cannot make gods with silver, gold, marble, nor cakes of bread.

Protestants of Canada! Rome is the diamond cape which you must tread under your feet, before you are the true masters of this vast country. So long as Canada will remain Roman Catholic, you will be ruled by the priests, the bishops, the pope,—as you have been till this day.

We do not ask you to leave your happy homes and come with us to expose yourselves to the daily insults and calumnies we have to bear. We do not invite you to come here and expose your breasts and your heads to the stones and the sticks which have so often struck me with so many others of your missionaries. No! remain in your happy homes, but extend to us again your helping hand to finish that church.

As I told you before, in the good providence of God, that church, in the very heart of Montreal, will be the great luminary destined to expel the dark night of popery in Canada.

It will be the blessed arsenal where the godly weapons of gospel love, charity and truth, will be prepared to shake and pulverize the dark citadel which the implacable enemy of light, progress and liberty has raised in our dear Canada.

Everyone of you who will send us anything to help us, in that blessed Christian work, will receive by returning mail, as a feeble token of our gratitude, my two volumes "Papal Idolatry," and "Perversion of Dr. Newman to Rome, in the light of his own explanations, common sense, and the word of God."

These volumes are very small, but you will find them very big, by the revelations they will give you of the depravity, want of Christian honesty, the total absence of Gospel principle which guided the steps of that renowned apostate Newman towards Rome.

The second small volume, Papal Idolatry, is an arsenal of the best arguments you can desire for yourselves and your children, about Romanism.

For the dear Saviour's sake, let not a single one of those who will read these lines, shut his ears or his heart to our appeal.

What a joy among our enemies, if that church cannot be finished! and what a shame for every Protestant in Canada, if finished, to-day, it will have to be sold, to-morrow by the sheriff, as an unpaid rag!

I am at the end of the short voyage of life. In a few months I will enter into my 88 years of life.

For God's sake don't let me go down to my grave with a rebuke from you, and a broken heart.

Many times, on my knees, with tears on my cheeks, I have asked the dear Saviour to grant me to see that gospel citadel raised in Montreal, that our dear converts may find a shelter within its walls against the weapons of Rome.

The spot on which it is built is a sacred one. On it many times I have risked my life and been wounded for the Gospel's sake. Many times, on that sacred spot, I have seen heroic brothers exposing their lives to save mine. Many times also, on that sacred spot, I have seen the showers of heaven fall on the precious souls which we had brought to the feet of the Lamb, who had made them free with His word and pure with His blood.

Please, dear brethren, do come and help me to consecrate more and more that spot to our common Lord and Saviour, with the incense of your prayers and your sacrifices. And, before long, when the blessed Saviour will have exchanged the miseries and disappointments of this short life into an eternal glory, we will bless Him for having given us the honor and privilege of putting a stone into that house of prayer raised to sing His praises and preach His gospel.

Truly yours in Christ,

C. CHINIQUY.

P.S.—I respectfully ask all the papers which take an interest in the evangelization of the French Canadians to reproduce this letter,

C. C.