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# The Presbyterian Review.

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## Let Down Your Nets.

Launch out into the deep,  
The awful depths of a world's despair ;  
Hearts that are breaking and eyes that weep,  
Sorrow and ruin and death are there,  
And the sea is wide, and the pitiless tide  
Bears on its bosom—away,  
Beauty and youth in relentless ruth  
To its dark abyss for aye—for aye,  
But the Master's voice comes over the sea,  
"Let down your nets for a draught" for Me!  
He stands in our midst on our wreck-strewn strand,  
And sweet and royal is His command.  
His pleading call is to each—to all ;  
And whenever the royal call is heard,  
There hangs the nets of the royal Word.  
Trust to the nets and not to your skill,  
Trust to the royal Master's will!  
Let down your nets each day, each hour,  
For the word of a King is a word of power,  
And the King's own voice comes over the sea,  
"Let down your nets for a draught" for Me!  
*London Presbyterian.*

## The Christian's Responsibility.

EVERY careful student of history has observed the wonderful interlinkings of events all along the ages of the past. No event occurs not connected with some other event ; and growing out of this we can see very clearly the working and power of influence. Influence is a power which in many of its operations may be seen ; but its most potent and dangerous power mostly operates unseen. It fashions opinion, molds character, gives shape to the career of men and nations. Influences apparently unimportant, and seeming to be entirely without design, have given shape and character to some of the most wonderful events in the world's history.

Every man has his influence, and in it a power—a power either for good or evil. And it is a solemn thought that it works when he is gone, even when he is forgotten—works through the thoughts and deeds of survivors—works with an energy that never sleeps or grows weary. It never dies. It cannot perish. It speaks when he is dead. When his eyes are closed in the last sleep, his hands folded on his still breast, and his cold lips sealed in silence, it may be said of him "He being dead, yet speaketh."

Let none of us say we have no influence. We have. It is as inseparable from our social life as is the air we breathe from our physical life. I care not how lowly our condition, we are more or less associated with every movement around us, with every member of society, whether they be younger or older, weaker or stronger than ourselves. We exert an unconscious influence. We are always casting the shadow of our real life upon some one, and a single word spoken or a look given, may affect the immortal destiny of some with whom we associate.

If the mute lips of Abel are still speaking so loudly and so widely, how will the multitude of words which you and I speak ever reverberate? Many of them too, it may be, wrong words, wicked words. It is a solemn

thought. We utter them, and may think they died at the utterance. But not so ; for this universe is a vast atmosphere of waves which will carry them on and on. The poet says

"Never a word is said  
But it trembles in the air,  
And the truant voice has sped  
To vibrate everywhere ;  
And perhaps far off in eternal years  
The echo may ring upon our ears."

It is said that among the Alps at certain seasons the traveler is told to proceed very quietly, for on the steep slopes overhead the snow hangs so evenly balanced that the rebort of a gun, or even the sound of a human voice, may destroy the equilibrium and bring down an immense avalanche that will overwhelm everything in its downward path. And so, about our way, for aught we know, there may be a soul in the very crisis of its moral history, trembling between spiritual life and death, and a touch, a single word from us, may determine its destiny.

A young lady under conviction of sin, and deeply concerned for her salvation, had her solemn impressions all dissipated by the unseemly jesting of a member of the church by her side as she was passing out of the sanctuary. The irreverent spirit that was shown by this thoughtless professor of religion cast a shadow on that young lady, who was already not far from the kingdom, and turned her away from the Cross. How important then that we should always and everywhere walk worth of our high calling as Christians—

"So that our lips and lives express  
The holy Gospel we profess."

It is not the Luthers and Wesleys and Washingtons alone that exert wide influences, that give shape to present enterprises, and direction to coming events. Not these alone, we say, but the humble and obscure may have no unimportant share in shaping and controlling everything around us. A late writer says : "As the smallest particle of matter on this globe of ours exerts an influence upon the largest and most distant orb rolling in the universe, so the most obscure individual, unknown to fortune or to fame, must have assisted in swelling the tide of influence which is now pouring its resistless torrents over the intellectual and moral world."

Should you sail out on the ocean and drop a pebble into the water, you would observe little circling wavelets around where it fell. Now philosophers tell us that these little ripples will continue to widen and widen until they reach the land, and that their motion will be felt by each grain of sand along the wave-line on the shore. So with every little deed which we cast into the sea of time. It will make its ripple, the circles of which will continue to widen until they reach the shore of time, when they will leap across the stream of death, and commence their unending life on the great ocean of eternity. Even the wavelet which starts in the seclusion of our own home may wash the shores of the land which is immortal.

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Toronto, March 7, 1895.

## Presbyterial Control.

THE debate in the Toronto Presbytery on the application of a section of the congregation at Parkdale for power to form a new congregation has brought up the question of Presbyterial jurisdiction and authority over congregations. The genius of the Presbyterian system is its gradual devolution of authority from the General Assembly through the stated courts and that fact colors and gives character to the system. The church is built on a democratic, popular basis, but authority is safeguarded in a manner which has approved itself to the sense of justice and propriety of the most liberal-minded, and independent nation of modern times. It must not be supposed that the authority of the courts over congregations is merely nominal. If it were so, it would be unreal and worse than useless. Those who stand up for proper exercise of that authority are undoubtedly true defenders of Church principle, and are rendering service more likely to be enduring in its good results than if they were to yield to the pressure of the hour and abandon their just contention. But when this is said, it must not be inferred that those who favored the request of the Parkdale people are held as having given up the rights of the Presbytery to popular clamor. Both sides to the debate acted within their proper rights; but what we wish to emphasize is that the Presbytery has a duty to discharge in the premises and that that duty devolves upon them, as parties to the case and not as if they were a mere advisory board. The minority and the majority at Parkdale must reckon with the Presbytery as with a party having a real interest in the disposal of the case. It is the Presbytery, not the congregation, which must decide, all loyal Presbyterians will acknowledge the status of the court.

This power imposed upon the Presbytery a grave responsibility. As a rule the needs of a community are best known to the residents of that community, and when men of good repute, of approved faithfulness to the church, and of high Christian character urge a

certain course, the Presbytery which rejects the course so recommended can only justify such action by considerations of the very highest import. There are few more onerous duties than to decide between two opposing elements in an application such as has been made by the Parkdale brethren, and they seem happily now to recognize that fact, for, while there were strong feelings ventilated during the protracted proceedings at the Presbytery, a better understanding seems to prevail now, and a disposition to accept cheerfully whatever may ultimately be decided by the mature judgment of the Church courts.

## Foreign Missions Collection.

The collection for Foreign Missions has been called for the third Sabbath in March. It seems to be scarcely necessary to draw special attention to the fact, for never before has there been more real interest in the work of the Foreign Mission Board evinced than during the past year. This is reason for much rejoicing. The visit of Rev. Dr. G. L. MacKay, the marvelous veteran of Formosa; and of other missionaries fresh from their fields of arduous labor, and the active policy of the Board, conducted by energetic, able and sympathetic officers, all have tended to arouse ministers and people to a most gratifying pitch of interest. Let the result be seen when the collection plate goes around on the 17th inst. Gifts laid on the altar, accompanied with prayer and faith will prove to be good seed sown in the hearts of the givers, and in those of the Christless heathen.

## Reading Sermons.

In the *Young Man*, Dr. Parker is writing a series of letters to young preachers. In the March number he warns them against "the unnatural and evil practice" of reading their sermons in the ordinary course of their ministry. "You will say that this is strong language," he continues. "So it is, but it is the language of strong conviction. Having tried both methods, the method of free speech and the method of reading, I can give an opinion founded upon experience, and I now give it as entirely favorable to free speech. The pulpit will never take its proper place until the habit of reading sermons on ordinary occasions is entirely abandoned; it is official, pedantic, and heartless, and ought to be put down. Let me try to win you to the side of free speech; in other words, to the side of earnestness, reality and power." Dr. Parker suggests that young preachers should write their sermons with the greatest possible care and industry, and then put them away before preaching. When the sermon is written he advises the preacher to "strike out all the long words and all the superfine expressions; let them go, without murmuring! Particularly strike out all such words as 'methinks I see,' 'cherubim and seraphim,' 'the glinting stars,' 'the steller heavens,' 'the circumambient air,' 'the rustling wings,' 'the pearly gates,' 'the glistening dew,' 'the meandering rills,' and 'the crystal battlements of heaven.' I know how pretty they look to the young eye, and how sweetly they sound in the young ear; but let them go without a sigh. If you have spoken of God as the Deity, put your pen through the word 'Deity,' and write 'God' in its stead; if you are tempted to tell your hearers that Jonah spent a portion of his life under the care of a submarine custodian, don't hesitate to say plainly that it was only

a whale ; if you should so far forget yourself as to write the word 'pandemonium,' put it out and write the monosyllable over its ruins ; and if in a moment of delirium you should write 'my beloved, come with me on the pinions of imagination,' pause and consider soberly whether you had not on the whole better remain where you are."

**Musto in the Church.** This is a time when a quickened interest is being taken in the subject of public praise. Says a contemporary: "It is very frequently said that we should make more of the music in our public services. We quite agree with this, but everything depends upon how we attempt to make more of it. Elaborate music by a quartette or solos does not add to the spiritual effect. That is the music we look for at the concert, and it may please us, but the simple tunes, adapted to the words, and both adapted to the occasion, sung by all the congregation, touch the heart, and awaken proper spiritual emotion."

**Winter School of Theology.** What may develop into a Winter School of Theology has been inaugurated at Glasgow this year by a special course of lectures given by Prof. A. B. Bruce, D.D. The Summer School at Mansfield seems to have suggested the idea of the Glasgow brethren of founding one on similar lines in the Second City, and Dr. Bruce's course seems to have been a promising beginning. Clergymen of the three Presbyterian Churches attended and the course was wound up by a pleasant social gathering at which it is said no trace of denominational differences could be observed. Dr. Bruce's subject was the "Historic Foundations of Christianity."

**Honest Aldermen.** At the reception given to Rev. Dr. Parkhurst at Chicago the following pointed remarks were made by Rev. Dr. Thomas C. Hall. It is worth pondering over deeply: "If we were to awaken tomorrow morning and find that all the Aldermen in the City Hall are honest men, a lot of our most respectable citizens would be found running about town like chickens with their heads off, seeking to protect the franchises their attorneys have plotted and schemed and bribed to get for them. You say our intelligent men, our wealthy men, our brainy men should be aided in this reform. They are intelligent men who are looting the community. They don't want municipal reform. Present conditions are too profitable."

**Pedigree of Fools.** That genial and ever interesting writer, "Augustus" in the *New York Observer*, reports to quote from an anonymous Spanish writer of the seventeenth century, a pedigree of fools, and it will be seen how numerous the family still is: Lost Time married Ignorance, and has a son called I Thought, who married Youth, and had the following children - I Didn't Know, I Didn't Think, Who Would Have Expected. Who Would Expected married Heedlessness, and had among other children, To-morrow Will Do, There's Plenty of Time, Next Opportunity. There's Plenty of Time married Miss I Didn't Think, and had for a family I Forgot, I Know All About It, Nobody Can Deceive Me. I Know All About It espoused Vanity and begot Pleasure, who became the father of Let Us Enjoy Ourselves and Bad Luck. Pleasure married Folly for a second partner. Consuming their inheritance they said one to the other, Let us

spend our capital and enjoy ourselves this year, for God will provide for the next. But Deception took them to prison, and Poverty to the workhouse, where they died. Their grandchild, Despair, begged enough money for a rope and hanged himself—"which," says the author, "is the end of the family of Fools."

**The Virtue of Industry.** The genius is not the only man who sits upon a throne, says the *Young Man's Era*. There is a master of another kind—no less a genius, though not so called—who has raised himself, and that in spite of the seeming unkindness of nature in withholding her gifts ; the man who builds upon the small foundation he has, then extends his own underpinning and builds again ; the man who refuses to wait for fair weather, but improves the time even while clouds lower ; the man who sees an opportunity in every moment and improves it. The industrious man is like the coral insect which builds its own house even in the midst of beating waves. And as this unthinking thing concludes its effort with a circle shining in the sun, so may the industrious man place his own crown upon his head.

**The Fragments are gathered up.** No real christian effort is entirely lost. The zealous worker in the slums may not see fruit, neither may the contributor to Foreign Missions see many conversions, but the kind word, and the mite given for the Lord's cause will be added in the sum total. This is pointedly illustrated by a contemporary: The Martyr did not die in vain. The name of John Huss has lived from age to age. Rome could kill his body, but not his inspiring spirit. His vindication is found in the vast sweep and dominant power of the truth which he upheld, and for which he laid down his life. As an instance of its living and triumphant force is the fact that it is now boldly preached in the very garden where he played as a boy. In the town of his childhood is a small but vigorous and promising Gospel mission. The Roman Catholic authorities have strongly opposed its establishment, but it has survived their opposition, and is doing good work for Jesus Christ.

**Suggestive Hint on Prayer.** There are few Christians, certainly few growing ones, who have not time and again tested the value of secret prayer. They will find the following reflection from the *Christian Commonwealth* useful: "There is one great secret of advancement in secret prayer. It is very easy to come into a public assemblage and stimulated by the hearty singing and cheerful faces, and scores and hundreds of God's people, to bow our heads and to lift up our hearts in prayer ; but to have some secret place where, day by day, either at morning or at night, we kneel down before God, no one in the whole world listening, and do that thing day after day, and month after month, and year after year, for scores of years, that is not so easy a thing to do. It wants some perseverance, some high appreciation of duty, some grand Christian determination, some Almighty help. No one can pray in public his whole prayer: take the best man in the world and let him rise up before God in public assemblage and tell all his temptations and sorrows and annoyances and grievances, and he would clear the room in ten minutes ; and yet there is a place where man ought to be able to tell everything to his God, to review all his past life, to count up all the wonderful deliverances, and take all the sin and sorrow."

## CONGREGATIONAL SINGING.

There is an air of comfort about Central Presbyterian Church which is very inviting to the casual visitor. The interior decorations, while thoroughly modern in character produce a refined and harmonious effect which is very restful and refreshing. The organ is a magnificent instrument which has recently been enlarged and re-built in order to add to its effectiveness in leading the congregational praise. The choir pew is a model example of the arrangement which I have recommended in previous articles. In some of the churches already mentioned the elevation of the pulpit platform has been insufficient to allow of the choir platform being raised sufficiently high for practical purposes, but in Central Church the renovation of both has been effected simultaneously. The seats are arranged in three rows, the third row being slightly elevated above the others. This is the only row which is divided by the organ console as the connecting apparatus is kept well under the pulpit platform, the projection being confined to the smallest possible limit. The choir numbers over thirty members. The constitution of the choir is such as has been found most desirable where well balanced part singing is required. The soprano and bass sections are the stronger, the former to lead, and the latter to provide an adequate foundation for the congregational singing. The contralto and tenor sections are very effective and blend well with the outer parts. I have heard one of the foremost choir-trainers of England compare a well balanced choir to a good sandwich which should have lots of bread and butter on top and bottom to give it body, and inside, just sufficient meat and condiments to give it richness and flavor. The choir of Central Church fully complies with this description. The opening voluntary was Smart's Andante in A which was exceptionally well played. Here, as in the majority of the churches already described the first place is accorded to a selection from the Psalms or Paraphrases. Par. 46 was first announced, and immediately the tune "Tiverton" was played over. The verses were then read, and part of the first verse re-read before the choir and congregation commenced to sing. This arrangement is open to several objections. When the Psalm Hymn is first announced the organist, may not have had sufficient time to look up the tune, and an awkward pause is inevitable.—while the tune is being played over the attention of the worshippers is mainly given to a search for the number announced, and not to the tune which is being played especially for their benefit; by the time the verses have been read, the concept of the tonality of the tune may have become so indistinct that a prompt and spontaneous commencement is rendered impossible. When the verses are read before the tune is played over none of the above difficulties can possibly occur. In connection with the psalms or paraphrases, I should like to see a general revival of the good old Scottish custom of announcing the name and number of the tune to be sung, as is now done at St. James Square. Tune books are freely used by the worshippers of Central Church, and part-singing is fairly general throughout the congregation, still all cannot be expected to recognize the name of the tune by ear. The announcement of the tune would enable all who use music books to find it without trouble.

The congregation entered heartily into the singing, which was marked by clean cut rhythm and accentuation with careful attention to expression and phrasing. The evening lesson was read from Philippians 3rd chap. after which Hymn 77 was given out. This seems to be a general favorite as I have heard it sung in three of the seven churches visited during the past seven weeks. In King's excellent work on "Anglican Hymnology" it is accorded a place among hymns of the first rank with the following notes on the life of its composer which cannot fail to interest all. "John Newton, the

well-known hymn writer was born in London in 1725. He lost his pious mother when only seven years old, being much left to himself, to mingle with idle and wicked boys. For many years he led a wild profligate life: entered the navy, deserted, and was publicly whipped; then became a slave-trader, and was for a while captain of a slave-ship. At the age of twenty-four, while on a voyage, he picked up a copy of Thomas A. Kempis' *Imitation of Christ*, and after perusing the volume the thought struck him, 'What if these things should be true?' This led him to solemn thought and forthwith he experienced a religious change. In 1764, at the age of thirty-nine he was ordained, and presented by the Earl of Dartmouth to the curacy of Olney where he ministered with much earnestness for sixteen years. Newton was a man of great zeal, and vigorously propagated Calvinistic doctrines. Once a week he held a religious meeting at a vacant house in Olney, known as the 'Great House,' belonging to the Earl of Dartmouth. He persuaded Cowper the poet to take a leading part in these meetings. Both wrote hymns for these weekly assemblies. In composing hymns for public worship, Newton tells us that his great object was to make them clear simple, and so that they might be readily understood by poor and unlearned, as well as by the rich and cultivated. 'Perspicuity, simplicity, and ease should be chiefly attended to, and the imagery and coloring of poetry, if admitted at all, should be indulged very sparingly, and with great judgment.' Newton subsequently became the well known Rector of St. Mary's Woolnoth, London, and died in 1807 at the advanced age of eighty-two years."

An anthem is usually sung by the choir after the offertory at Central Church, but at the evening service which is of a specially evangelistic character a selection of "Hymns of Consecration and Faith," compiled for the Keswick conferences, is substituted. On the occasion of my visit an excellent hymn by Dr. Horatious Bonar, commencing "O Light of life shine in" was sung. It is no easy matter to make a simple hymn of six stanzas so thoroughly effective or free from monotony, as to supply the place of an anthem in which each verse is set to music especially its own. This difficulty was overcome very satisfactorily by one verse being sung by soprano and contralto voices in unison, and another by the tenor and basses. The contrasts were very judiciously made, and combined with the pure blending of voices, and attention to details of light and shade, produced a decidedly impressive effect.

Dr. McTavish is known throughout the Presbyterian Church in Canada as one of the most earnest and consistent preachers of the Gospel of Christ. His sermon which dealt with "Aspects of the Life of St. Paul," was intensely practical.

The remaining hymns were Nos. 153, to "Mainzer" and 169 to "Mozart." In these as in those which preceded, the congregational singing was excellent. The choir shows evidences of careful training, with the specific purpose of leading the congregational praise as efficiently as possible. Miss Dallas who has sole charge of the organ and choir directs her forces with much skill and judgment. In her preliminary playing I noticed that the tempo was invariably the same as that employed during the congregational singing. While fairly active, there was an entire absence of all appearance of hurry, and the crisp, clean-cut accentuation of the choir made heaviness or dragging in the singing impossible. The congregation respond readily to the various changes of force, and tempo required for the expression of the verbal sentiment. The result is inspiring and uplifting in its effect on the worshippers who are irresistibly impelled to share in the song of praise. The service of praise seems to receive much careful consideration from the session of Central church, who keep in touch with the organist and choir, through their Psalmody committee. Dr. Wishart as chairman of this committee renders valuable assistance in all matters pertaining to the welfare of the choir and their work in leading the service of praise.—TEMP

## WHAT A CONGREGATION MAY DO.

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

IT is not saying too much to affirm, that the possibilities of congregational life and activity are not comprehended by the majority of Christian congregations. We might even be bold enough to say that very few have the least conception of the reason of their organized existence.

They may take in the facts that are patent to everybody, such as, the public worship of God, the administration of ordinances, the mutual help and fellowship of the professing people, but beyond these their minds do not usually move. These are important parts of a congregation's activity but they are not all of it. It stretches far beyond these. It goes out, or rather, ought to go out into regions, where its presence will be as the river of Ezekiel flowing from the threshold of the Temple of God bearing blessing in its bosom; hope for despairing hearts, light for minds in darkness, cheer for disconsolate souls, peace for troubled consciences, and salvation for the lost, so that "everything shall live whither the river cometh." Our Lord's representation of the Church under a variety of figures intimates this, not only with great clearness, but also with strong emphasis, "Ye are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." How much is the light hidden? or how low do we keep it burning? So low that it is neither a blessing to ourselves nor to any one else. It should be strong enough, brilliant enough to shine out, but it hardly shines in, it hardly assures the soul, which is its upholding candlestick, that it has any illuminating power. How can men be the light of the world, who are hardly lightened themselves? How can men impress the advantages of a Christian life upon their godless fellows when they scarcely feel its blessedness themselves? And how is the world to be saved if the professed followers of Christ recognize no self-sacrifice for the good of others in his example?

The Church of God is by the very nature of it an evangelistic force. Being saved itself, it is to seek to save others. It is to make the life that is in it felt, it is to impart its light and peace and joy and blessedness to others. It is to let its light so shine that men may see it. A congregation that holds its own merely, will soon lose its own. Advances must be made upon the ungodly element in the place where it is planted. The saved ones should look upon the unsaved around them as the field God has given them to recover from worthlessness and waste. They should move in and possess it. God plants a body of his people in a city or town or country region, and they may meet stately for worship, and think that when they open their church doors, and have the gospel preached, and lift up their voices in praise and prayer, that they are doing all they should for that community. Or they may cast a dime into the collection plate to assist in keeping up a mission Sunday school or a mission preaching service among the godless, and with that their interest in them and their care for them, ends.

Is that all that is expected of a body of Christians? No! In acting so, they are evading their duty, they are losing a great privilege, and they are injuring themselves. Instead of proclaiming themselves Christians, they are proclaiming themselves baptized worldlings. They are discovering themselves to the world as having a name to live, while they are dead.

A Christian congregation is to be a fount of blessing to its entire community. It is to act upon it with the silent but powerful efficiency of the light. It is to reach everybody in it, not in any methodized missionary effort, but in the easy, unobtrusive, effective manner of kindly Christlike neighbourliness. At the first blush this seems to be a startling position to take. And the question rises; How can this be accomplished? Is it feasible? Can it be carried into effective operation?

It certainly can in certain conditions, and these are such as the congregation of faithful men and women should at all times be in. Conditions, quick with spiritual life. Conditions in which self decreases and Christ increases. Conditions of holy, i.e., loving and ready obedience to the Lord. Conditions of self-sacrifice for the good of others. Conditions that throb and thrill with the spirit of Christ Jesus.

Ah! but we are so dead, we can hardly crawl ourselves far less help others. We can not keep the peace ourselves far less communicate to others. The graces in us are spent, even before our own wants are met far less giving to others of our oil. We ourselves need quickening. We need a fresh discovery of duty, and a thrusting forth into the harvest of souls. And how can we get this? That brings us to the crucial point in congregational life; the realizing of our individual obligation to save the lost. How can that be done? There may be different methods. Here is one: The holding of special meetings for united prayer and meditation on those truths that deal particularly with this duty. Let the minister and the elders lead night after night in dealing with the topics that have been chosen. Have some choice pieces sung as solos or duets or quartettes. Do not be afraid to have this attractive influence to play. Never suffer the service to be prolonged beyond the hour. Give as much liberty as possible to those present to bear testimony to God's dealing with them. If any say, but what if all our elders cannot lead, some have never done it. Then put one who has no experience with one who has some, and give him the lighter part, such as the announcing of hymns, the reading of the Scriptures, while the other takes the short address. Let the congregation meet this way to call down on itself fire from heaven, to burn up its dross, and to refine its gold, and make it a living witness for the Lord. Have no outside help of any kind to take away the minds of the people from God.

A congregation with its pastor is fully equipped for the work of the Lord. The weakest congregation may do this, and in doing it, it will quickly gather strength; "They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

The work of congregational waiting on God should go on till the fire burns so on the hearth of the heart that its heat is felt afar.

Mr. D. L. Moody tells a story illustrative of the point I am striving to make: "Now, I have just come here, (New York) and I confess I have seen nothing in America like what has pleased me in Princeton. I think they have a revival there, and the President of the College told me he had not seen anything like it. One of the faculty told me he didn't think there had ever been anything like it in the history of Princeton. Of course I enquired into it, and I found that they had sent for different ministers to come there, and had been disappointed, and they got together—the Christians did—and prayed God to bless them, and one of the faculty asked them to pray for him, and right there the work broke out, and there have been about fifty quickened and brought back who had wandered from Christ and it looks now as if all Princeton was going to be blessed." That is the right course to pursue.

When the congregation as a congregation meets for the purpose of waiting on God for revival and strength to obey His word, "Go ye into all the world and preach the gospel to every creature." Then they each in his and her little world of five or ten or fifty families witness for Christ Jesus. They spread through the community, lighten up its moral and spiritual darkness with the knowledge of Jesus the Saviour from sin, and they draw near to the House of God, and to the Christ of God. Living holy and consecrated lives, they are God's witnesses. And the work of the congregation is a well of life, to the entire community. No congregation should be content till it reaches every unsaved person in the place where it is and works earnestly for their salvation.

## THE JESUITS.

### The Jesuits—Their Origin, History, Aims and Principles—An Address before the Toronto Ministerial Association.

By REV. ROBERT WALLACE, TORONTO.

(Printed by Request.)

(Continued from last issue.)

Even in 1878 this secret and dangerous society had more than 10,000 members of whom 4,600 were priests, 2,679 scholastics and 2,649 coadjutors. In the United States they have 1,100 fathers, 6 establishments for novices, and 20 larger educational institutions (Schaff Herzogg Encyclopedia, vol. 2, p. 1176). The popular enmity against them in France has been brought to the highest pitch by Eugene Sue's romance "The Wandering Jew," which compelled their own General Rootham to recall them in 1845 and gives an excellent idea of their methods to secure wealth and power. Yet, though their immoral principles are well-known they were incorporated and restored to power by Mercier the so-called Liberal Premier of the Province of Quebec, in the year 1888, and \$400,000 were granted them from the public funds, and the Laprairie Common,—professedly in law of the Jesuits Estates which were confiscated when Canada became a British possession (in 1759). There is no other country in the world where this dangerous order could be incorporated. Yea it is held by our best Jurists that the incorporation of the Jesuits in Canada is contrary to the treaty of Paris, and that the French Canadians were only granted such rights as were in accordance with British laws. But as the Jesuit order could not be incorporated in Britain so it should not be in Canada. Shall Quebec have the right to incorporate and endow within this Dominion an organization expelled from British territory as from other nations as dangerous to civil and religious liberty? It is said that the argument is not a strong one because Russians and others have been expelled from their countries, as dangerous in the opinion of the authorities. Every honest and intelligent person must see the cases are not parallel. Men who sought the advancement of true liberty have been expelled by despotic governments. But the Jesuits have been condemned by the leading authorities of their own Church, as intriguers against the interests of peace and righteousness, and have been several times expelled by liberal Roman Catholic governments, as the enemies of both civil and religious liberty. It is also argued that they are tolerated in Great Britain, and therefore we should not object to their incorporation and endowment in Canada. There is, however, great difference between toleration and incorporation. Many bad characters are tolerated as long as they behave themselves. Anyone acquainted with the history of the Jesuits as set forth by Drs. Duff, Taylor and others know that they are the sworn enemies of liberty, civil and religious liberty, and the subverters of all moral principles on which the well-being of society is founded. Some talk of their missionary zeal—What has it accomplished for the interests of pure Christianity? Nothing whatever. Prescott in his histories of Mexico and Peru, shows that their converts are semi-heathen still and have remained so for centuries. Why? Because they did not receive the pure Gospel nor God's own Word in which it is taught. Such also has been the result in Asia. They permitted their converts still to worship the heathen Gods only giving them the names of Roman Catholic saints, and a priest in India in order to gain over Hindoos declared that he was descended from Brahma the great God of India. Another priest among the Indians of the Western States assured a native chief that Jesus Christ was such a one as he would have admired. He was a mighty chief, a valiant and victorious warrior—who had in the space of three years scaped an incredible number of men, women and children (Secret Instruction p. 7). Even the labors of their most devoted missionary Xavier have been a failure for the same reason. As soon as they were established in Japan they began intriguing to gain a political ascendancy which has ever been their habit, and the result was that they were expelled from that land and Christianity put back for centuries. We have no quarrel with Roman Catholics as such. We have ever sought to promote peace and good fellowship with them; and there are many earnest Christians according to their light among them. But the Jesuits have ever been the most dangerous society the world has ever known. Jesuitism has been called the masterpiece of Satan, and a French wit stated that Jesuitism was a system "which lengthened the creed and shortened the decalogue." Mercier's

whole transaction was an invitation to the Pope to interfere in our civil affairs which is contrary to the principles of the British constitution. The Equal Rights Association should be upheld and every effort be made to have the incorporation of the Jesuits cancelled.

II. We have only time to give a few examples of the immoral teaching of the Jesuits, and their whole history shows that these principles govern their own conduct. Pascal (born 1623 in Clermont and died in Paris 1662), one of the most celebrated scholars ever produced in the Roman Catholic Church, in his controversy with the Jesuits in his "Provincial Letters," declares that he read their great authority Escobar with care, and he gives extracts from his work to this effect. 1. Doing evil that good may result from it, the principle which the Apostle Paul so strongly condemns. We may seek an occasion of sin directly and designedly *primo et per se*. When our own or our neighbour's spiritual or temporal advantages induces us to do so," (Father Banney in his Treatise on Penance). Bausebaum says *cum finis est licitus, etiam media sunt licita*," when the end is right the means to that end is right, or the end justifies the means. We may easily see to what fearful evils such a principle would lead. Any crime would be sanctioned that would promote Jesuitism and the ascendancy of the Papacy (Austin's History of the Jesuits p. 11). 1. By every one deserving the name Christian the moral law is regarded as Divine in its origin and permanent in its obligation. Now, love to God lies at the very basis of that law, (Matt. xxii. 37, 38). In the view of the Jesuits love to God forms a bondage to which the Jews were subject in days of old, and it was one great object of the advent of Christ to break their galling yoke and bid the oppressed go free. This is the interpretation which Father Symond gives to the passage, "If the Son make you free ye shall be free indeed." "Yea!" he says "We shall be free as I hope by his own testimony, even from that too strict obligation which some would lay upon us, of loving God." If this release were not given, Father Faber shows that we who live under the present dispensation would fare as badly, nay, even worse than those who lived under the previous. "If perfect contrition," says he, (by which is understood supreme love to God) "were necessary in the Sacrament we Christians should be in a worse condition than the Jews were before Christ came into the world." Several other Jesuit writers agree with this (Dr. R. F. Burns' Jesuits, *Canada Presbyterian*, 10th April, 1889). 3. The first four commandments of the decalogue are systematically contravened by the recognized exponents of Jesuitism. Jesuits join with ordinary Roman Catholics in bowing to images and praying to saints; and there can be no question that all this is at utter variance with the mind of Him who forbade the worship of God by images and who said "Thou shalt worship the Lord thy God and Him only shalt thou serve." They render to the Virgin the homage which belongs to God only. They call her the advocate and refuge of sinners. In Bonaventura's edition of the Psalms the name of Mary is always substituted for that of Jehovah, and the most blasphemous titles ascribed to her. They say, "To Thee all angelic creatures sing praises with incessant voice, Holy, Holy, Holy, Mary Mother of God. The heavens declare the glory of the Virgin, and the firmament showeth her handiwork. In thee, O lady, have I put my trust." Jesuits and Romanists generally degrade the Sabbath of Divine appointment by placing it on a level with their own holidays. They practically hold that after mass the sacredness of the day is over, and it is generally spent in amusements of various kinds by both priests and people. 4. The second Table of the Law is set at nought equally with the first. Hence love to our neighbor is no more required than love to God. Thus Father Tambourin declares it altogether certain that "there is no obligation to love him (our neighbor), by an internal act or motion expressly tending towards him." Father Baun says, "we may do harm to our neighbor when we are pushed upon it by some good motive," (Dr. R. F. Burns' in *Presbyterian* 17th April, 1889). 5. With respect to the reciprocal duties of parents and children under the 5th commandment, Bonacina says, "A mother is guiltless who wishes the death of her daughter when by reason of their deformity or poverty she cannot marry them to her heart's desire." Infanticide is in certain cases directly commanded. Several Jesuits teach that it is lawful for a son to desire and to rejoice in the death of a father if the son is to gain property by it. 6. The Jesuit Heuriquez teaches that if a priest deprives a woman of her virtue he is at perfect liberty to kill the husband if he is likely to be brought into trouble by it.

(Concluded next issue.)

## FOR THE SABBATH SCHOOL.

## International S. S. Lesson.

## LESSON XI.—ZACCHAEUS, THE PUBLICAN—MARCH 17.

Luke xix. : 1-10.

GOLDEN TEXT.—“The Son of Man is come to seek and to save that which was lost.”—Luke xix : 10.

CENTRAL TRUTH.—The lost sought and saved.

ANALYSIS.—Jesus the Seeker  
Saviour  
the Finder of the lost.

TIME AND PLACE.—A little more than a week before the crucifixion, in the City of Jericho, as Jesus passed through it on the way up to Jerusalem. Jericho (The City of Palm Trees) is on the inclined plane leading upwards from the Jordan to the high lands environing Jerusalem, from which city it lies some twenty-five miles to the north-east, and lying below Jerusalem about 3,000 feet or ten or twelve times the height of our highest church steeples.

Jericho was a Levitical City—many priests resided there—a most productive centre; with trade seaward to the west and landward to the east. It became the residence of many Publicans or Customs' Collectors and of whom Zaccheus was the chief.

INTRODUCTORY.—Jesus on His way up towards the rocky, hilly road leading to Jerusalem, needed preparatory rest and food and finding in the willing heart in the little body of Zaccheus an open door went in to eat with him and to rest and “abide” in his house for a time. Rev. iii. 20.

Received joyfully by His host, He takes occasion to assure Zaccheus and his house of their acceptance because of his faith as a son of Abraham, and to leave with him and for us the proclamation which has come ringing down the centuries that the Son of Man came to seek and to save the Lost.

JESUS AS SEEKER, v. 3 and 10.—Jesus seeks those who seek Him. Zaccheus sought to see Jesus, so anxious was he that, though a chief official, and a man of wealth and position, regardless of the ridicule or criticism of the unfriendly crowd to whom his business as chief Tax or Customs' Collector had made him as, we may suppose conspicuously odious, he, braving the scorn of the multitude, forgetting perhaps that he was incurring the ridicule of the populace, climbed up into a tree, seeking thereby to see Jesus “who He was.” Hearing the knocking of Him “who stands at the door and knocks,” he was aroused to enquire who knocked and what were His claims to entrance and hospitality. “Thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.” Ez. xxxiv. 11, 12. Contrast this seeking of Jesus with the seeking of Herod who sought out “the young child,” this very same Jesus, to destroy Him, and with that of the other Herod who, later on, not to save but also with sinister purpose, having killed James, proceeded to take Peter also and after his miraculous escape, sought for him, and not finding him, commanded to put his keepers to death; and with that of Satan, who goes about seeking whom he may devour. Unlike those the Lord Jesus “the Good Shepherd,” goes out, seeking His one lost sheep until He finds it and returns with it on His shoulders rejoicing. He is, indeed, the patient “Seeker” and rejoicing “Finder.”

JESUS AS FINDER.—A Finder implies something lost or gone astray, and “We all like sheep have gone astray, we have turned every one to his own way,” but as this sin of straying away from God was laid on Jesus, so we are found by him and brought from the downward path in which we are wandering, to the fold of the Good Shepherd, there to abide with and to follow Him, walking in a new path even with God Himself as Enoch, Noah and Abraham did. Hagar fled away into the wilderness, but the Angel of the Lord found her and prevailed with her to return submissive to her mistress, loading her with promises. The Lord found His people Jacob, also “in the waste howling wilderness,” and led him about. He instructed him, He kept him as the apple of His eye. So He alone did lead him, Deut. xxxii. 9, 10 and 12. The Angel of the Lord found the persecuted prophet Elijah, also in the wilderness, whither he had fled from the cruel Jezebel, and miraculously fed him with food which sustained him forty days in the mount of God, a figure to us of the heavenly inheritance reserved for those who have been found and fed by Jesus, I Kings xix. 7. The recollection of the Father's house with its love and plenty, prevailed for the finding of his prodigal son, who returned from the far famine-stricken country to his home, brought the rejoicing exclamation up out of the tender forgiving father's heart that, though dead, his son now lived again and though lost, he had been found. Jesus finds His poor persecuted ones.—The poor beggar born blind but now cured, having, owing to his confession of Him as “of God,” been driven from the synagogue, was specially sought out and found by Jesus, and by His direct dealing with him, brought to his knees confessing “Lord I believe,” and so, from beggary and blindness, to co-inheritance with Jesus and sight of things neither visible nor conceivable to the natural vision, I Cor. ii. 6-16. So the Lord finds the poor, the persecuted and the lost.

JESUS AS SAVIOUR.—The very name of “Jesus” means Saviour, “Thou shalt call his name ‘Jesus’ for He shall save His people from their sins,” Matt. i. 21. “For unto you is born this day a Saviour which is Christ the Lord,” Luke ii. 11. He is Saviour of the Needy “For He shall deliver the needy when he crieth; the

poor also and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy.” He is Saviour of the “Sick” not of the “Whole,”—of the “Publicans and Sinners” not of men minded like the Scribes and Pharisees, Luke v. 30, 31. He came not to destroy but to save men's lives, not to condemn nor to judge the world but to save it, and to save sinners, Jno. iii. 17, xii. 47; I Ti. i. 16. He is a Saviour for Eternity, “Whoso eateth my flesh and drinketh my blood,” i.e., whoso cometh to me and believeth in me “hath eternal life,” Jno. vi. 54, and 56. He is the “Author of eternal salvation to all them that obey Him,” He. v. 9. He is Saviour by His own voluntary act of Grace, “Through the grace of the Lord Jesus Christ we shall be saved,” Acts xv. 11. He is Saviour of all those who believe in Him, “God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have eternal life,” John iii. 16. “Believe in the Lord Jesus Christ and thou shalt be saved,” Acts xvi. 31.

## Application and Illustration.

## WHAT CAN I DO?

“JESUS IS SEEKING YOU. He came to Jericho seeking Zaccheus that day; He comes to your house and heart very often seeking you. Can you not, as Zaccheus did, hurry and open the door of your little house and let the dear Saviour come into your heart and bring salvation to you? When? That is for you to say. Shall it be ‘this day,’ as Jesus said, or will you say, ‘Some other day?’ Let us bow our heads a moment, while every one says this little prayer, ‘Dear Jesus, I am lost by sin; please come and seek and find me.’”—Westminster Teacher.

## Practical Helps, (Peloubet.)

No one ever sought Christ sincerely who did not find Him.

The proofs of conversion are repentance, confession, restitution and benevolence.

It is a great blessing to have Jesus abide in our homes. Out of great sinners Jesus can make great saints.

Courage is required in the service of God. Zaccheus showed courage in his way of seeking Jesus. Jesus showed great courage in going to Zaccheus house contrary to a strong popular prejudice.

## CHRISTIAN ENDEAVOR.

## Winning Others.

First Day—Christ and Zaccheus—Luke xix. 1-10.

Second Day—Christ and the Samaritan—John iv. 6-16.

Third Day—Christ and Saul—Acts ix. 1-9.

Fourth Day—Paul and the jailer—Acts xvi. 25-33.

Fifth Day—How Paul won men—I Cor. x. 24-33.

Sixth Day—Christ draws men—John iii. 14-21.

Seventh Day—WINNING OTHERS, FROM WHAT, TO WHAT, AND HOW?—Acts viii. 26-30.

PRAYER MEETING TOPIC, March 17.—“WINNING OTHERS, FROM WHAT, TO WHAT, AND HOW?” Acts viii. 26-30. Let us glance at our topic this week from the three points of view indicated above. Winning others, in the first place, *from what?* The Bible is very explicit as to the natural state of man, and his inevitable end if left to follow his own inclinations. The Psalmist tells us in unmistakable language that man is utterly evil, and can of himself do no good, (Ps. xiv. 1-3) a truth which some people to-day are in sad need of learning, while in other scriptures we read that the soul that sinneth is under the wrath and curse of God, and must surely die, unless some power outside of itself intervene to save, (Gal. iii. 10, Isa. xlii. 9, Eph. ii. 3.) This then is the awful state of affairs in which by nature man is, and from which it is the privilege, nay the bounden duty of you and me, who have been won, to win. Winning others, in the second place, *to what?* We have looked at the dark side of our topic, we may now look at its gloriously bright aspect, which is all the more so owing to the contrast. Man by nature corrupt, selfish and at enmity with God, may become holy, consecrated, self-denying and the friend of his Creator, through the atonement of Jesus Christ, and the work of the Holy Ghost. He may be won from the position of a rebel to the privileges of a son (John i. 12); from a place of condemnation, to one of complete justification, Rom. v. 1, viii. 1; and from a life of sin and self-pleasing, to a life of holiness and God-pleasing, (Rom. vi. 11-18, Heb. xi. 5.) Winning others, in the third place, *how?* This is the practical question, and we may learn something in answer from our topic passage. 1. *Be walking in God's way,* v. 20. Philip was in the path which God had indicated for him by His angel, when he won this soul. 2. *Have the Spirit and heed Him,* v. 29. This is an absolutely necessary qualification. Philip had the companionship of God's Holy Spirit, and was implicitly and immediately obedient to His leading. If you by earnest watchful waiting upon his guidance, cultivate the friendship of the Spirit, you may have as clear leading as the apostle. 3. *Be prompt,* v. 30. Philip ran. Many an opportunity of speaking a word for Christ has been lost just for lack of decisive, prompt action. 4. *Don't wait for an introduction where souls are at stake,* v. 30. Standing on ceremony when a man is drowning, would be criminal; how much more so when his soul is in danger of eternal perdition. 5. *Preach Jesus,* v. 35. If you do this you must win souls, for He has said “I, if I be lifted up will draw all men unto me.” Oh, for more Jesus preaching, more of the cross, more of the Blood, more of the resurrection! It is the preaching that saves and builds up souls, and what other can we need?



## MISSION FIELD.

## Missionary Review of the World.

The March number of this *Review*, notes with heavy lines the death of Rev. A. J. Gordon, D.D., and promises a fuller notice in the April number. The *Review* has suffered in the loss of Dr. Gordon a staggering blow, and the whole Church of Christ has been bereaved of one of her most beloved and influential children. Well may all who love Zion, and especially the cause of the perishing heathen, pray that a competent successor may be provided.

The first article in this number is an estimate of the late Chas. Haddon Spurgeon, by Dr. Pierson. Spurgeons' loss, the writer says, appears greater as the days pass, "like one of the giant redwoods of California, which are seen to best advantage after they have fallen and lie in colossal grandeur upon the ground." Spurgeon's merits appear: 1. *As a preacher of the Gospel.* For forty years he preached more sermons than any other man, and in every one is found the message of life. His mission seems to have been the sifting of the pure teaching of the Word of God from the mass of human invention that has been accumulating in the ages. Spurgeon was a *herald and witness* rather than expositor and instructor. He had a lofty conception of his mission as an Ambassador, and had a genius for expression, both as to dictum and illustration. He was so serenely calm in his convictions, that his utterances were a *testimony* to what he in experience knew to be true. The whole man was a living epistle of the power of God to save from sin through faith in a crucified and risen Christ. 2. *He bore world wide testimony as to the power of simplicity in worship.* He wanted to prove that the Gospel has power in itself to attract men, without any of the accessories of ritualism and secularism. The tendency has always been to multiply forms as the spirit and life of worship departed. In the Metropolitan Tabernacle the most rigid simplicity prevailed—no organ or choir nor responsive readings, nor architectural display—nothing to attract the eye and distract the attention. 3. *He fulfilled a world-wide mission by the products of his pen.* It is estimated that he reached with his voice twenty millions of hearers, but with his pen ten times that number. In thirty different languages and dialects his sermons are printed from the sunrise to sunset. His chief literary work is "The Treasury of David," a commentary on the Psalms that will remain an instructor of many generations. Many other books of real value issued from his fertile pen. 4. *His mission is seen in the benevolent institutions he founded and fostered.* The *Stockwell Orphanage*, has in it 500 boys and girls, in training for Christian service, and thousands have been sent out equipped for useful lives. This was one of Spurgeon's favorite institutions, and we are glad to know that it continues, secured as it is in the affections of the people. The *Pastors College* has sent out one thousand students charged with the simple Gospel as Spurgeon taught it, and the nine hundred of them still in the flesh are actively engaged in Christian work.

The American Missionary Association.—This society has for half a century been engaged in educational work amongst the negroes and poor whites of the South and Indians and Chinese of the west. About sixty per cent. of the negro population in the South are illiterate, and amongst them this association has 42 common schools and 36 graded and normal schools. There are 225,000 Indians in the United States (exclusive of Alaska) and much work has been done amongst them. Amongst the Chinese on the Pacific coast there are 31 schools, 84 teachers, 1,201 Chinese pupils, leading 197 to turn from idols, and 173 to profess faith in Christ.

An interesting paper is contributed by Robert E. Speer, on the growth of the leading American Societies, with a tabulated statement of results at home and abroad, so far as they could be collected. Of course such tales cannot show the successes or failures of missions—it is not possible to put in figures the influences on character, yet they are valuable helps in arriving at conclusions as to policy. Some comparative figures are interesting. In 1892, in the Congregational Church, *one member* in 1,183 was a foreign missionary, in the Presbyterian, one in 1,314; in the Reformed Church, one in 1,426; in the United Presbyterian, one in 1,843; in the Baptist, one in 2,100; in the Methodist (North), one in 4,614; in the Protestant Episcopal, one in 8,970; in the Methodist (South), one in 13,477. One minister out of 22 was

in 1892 a foreign missionary in the Dutch Reformed Church; one out of 26½ in the United Presbyterian; one out of 27 in the Congregational; one out of 28 in the Presbyterian; one out of 55 in the Baptist (North); one out of 71 in the Methodist (North); one out of 176 in the Protestant Episcopal; one out of 242 in the Methodist (South). It was in the consideration of such a state of affairs that in 1866 the General Assembly of the Presbyterian Church made the startling commentary:—"The General Assembly believes that no good reason can be shown for so unequal a division of the ministerial forces as exist at present, 2,484 ministers remaining here among a population of only five or six millions, nearly all of whom already know what they should do to be saved, while we get 83 ministers, 17 of whom are natives, to the many hundreds of millions who have never yet heard of Jesus and His salvation. The Assembly therefore recommends to all its young ministers, as well as candidates for the ministry to give a new hearing to the calls which are coming in for labourers for this wide spread harvest field."

The average gift per member of each Church was as follows: Congregationalist, \$1.27; Dutch Reformed, \$1.19; Presbyterian, \$1.18; Baptist, \$0.67; Protestant Episcopal, \$0.50; Methodist (North) \$0.28; Methodist (South) \$0.23.

Rev. W. J. Mornan, of Jamaica, contributes an article on Missions in the West Indies. Cuba, the largest island, has a population of 2,000,000; Haiti, 1,500,000 and Jamaica, 600,000. Besides these there are many other islands with a total population of about 6,000,000. The original inhabitants were the Carib Indians, who were exterminated by the bloodthirsty Spaniards. This led to the slave trade with the west coast of Africa. Happily in 1838, the slave trade was abolished in all the dominions of the English crown, but existed in the Spanish colonies until about twenty years ago. The first mission work done in the West Indies was by the Moravians, in the Danish Islands of St. Thomas and St. Croix, in 1732. In 1754 Jamaica was reached. Notwithstanding the slave owners they did good work. Dr. Coke, of the Wesleyan Church, began in Kingston, Jamaica, in 1792. The Baptists and Presbyterians followed, in other islands, where much success has attended their efforts. These missionaries were the principal agents in fighting the battles of liberty, which after a long struggle resulted in the emancipation of the slave. In Cuba, Haiti and Puerto Rica the Catholic religion prevails, and sin can be atoned for by money and hope of heaven purchased for a gold coin. The people have "no hope" and are "without God in the world." In Cuba and Haiti the frequent occurrence of bloody wars is a great hindrance to the work. The people have been taught to believe in the necessity for a consecrated building in order to have acceptable worship, and accordingly it is difficult to get any to attend in a private room, which is a serious difficulty. In Cuba all the cemeteries are in the hands of the Catholic Church, and no heretic can be buried there. The Catholic Church is powerful and crafty and uses all possible means to defeat the work, and the great majority are satisfied with Romanism. They go to mass on Sunday morning and to the cock-pit or bull-ring in the afternoon and theatre at night.

There is an interesting and encouraging article in the London Missionary Society's work which has now reached its centenary. The Baptist Missionary Society, organized in 1792, that sent out Cary was too exclusive, it was thought, and accordingly the L.M.S. was organized in 1795, in which all evangelical bodies could co-operate, and ever since they have maintained their name and undenominational character. Their first mission was at Tabiti, in the South Seas. They have since that time continuously extended their operations and now have stations in China, Siberia, Mongolia, North and South India, Central Africa, New Guinea, Madagascar, and several groups in Polynesia. Probably the Madagascar mission is the most remarkable success, as well as the most thrilling history. The work which began in 1818, and was continued for ten years, was suspended for about twenty years, on account of the violence of the persecutions. Yet during these years the few Christians had multiplied to thousands. There are now 1,200 Christian Congregations, with 346,000 converts, ministered to by native ordained ministers. This Society has been honored by such distinguished missionaries as Williams, Moffatt, Livingstone, Phillips, Morrison, Ellis, Mullens, etc., men who will be remembered as leaders in the great movement. The Society

has now 258 missionaries, 94,192 church members, 404,785 native adherents, 1,476 native ordained ministers, 6,758 native preachers.

There is an interesting account of Pastor A. G. Brown's work in East London. We have no space here for even an outline but no one can read it without a prayerful longing for a similar spirit of devotion. The environments in East London are so depressing that it is only the man of heavenly joy and inspiration that could sustain himself for so long a period and exercise such a mighty power for good. Mr. Brown was a pupil in Mr. Spurgeon's college, has some of the elements of power that characterized Spurgeon, and was a life-long friend. He will also share his reward.

Rev. Samuel P. Craven, D.D., of Mexico, contributes a very sad article on the state of the Roman Catholic Church in that country. So far as spiritual life is concerned it is as bad as the South Seas. In many towns and villages one or two in the community can read, and there superstition prevails, even to the grossest idolatry. There are many apparitions of the Virgin Mary—she has been recently seen in the leaves of the *Maguey* plant from which the national *pulque* is made. This of course consecrates the drink. What enterprising American can beat that in the advertising line? At a conflagration the writer says that he saw a man coming up repeatedly and throwing something into the flames—which he found upon enquiry to be fragments of the image of a saint, thrown in for the purpose of extinguishing the flames. The people have absolute confidence in the priest that he can open the doors of Heaven—however great a scoundrel he may be. Concubinage amongst the clergy is almost universal. The Sabbath is a day of amusement, and society is universally corrupt, notwithstanding a Spanish politeness that venerates the rottenness within. Mexico has special claims upon America inasmuch as European Christian Missions give attention to the Eastern Hemisphere.

#### Letter from Rev. Dr. Kellogg.

Through the courtesy of a friend we are enabled to give our readers the following very interesting extracts from a private letter of Dr. S. H. Kellogg, of India:

Your kind letter came in a few weeks ago, welcome as always. It found me in the thickest of work overseeing my native masons and carpenters, etc., who are adding two rooms for our house, so as to give us a room for a study and a place to put a friend. What such work means only those who have been in India or some such country can understand. You know from the beginning that every individual man from those around you intends to cheat if he can and everything has to be watched or bad material will be put in, mortar made with mud instead of lime, the day's work cut at both ends, etc. On one of the last days before I came down, climbing up the ladder to see what that beautiful looking stone wall of the house looked like, when surveyed from above, I found that the fellows had just built up a shell, putting good stone and mortar on the outside, and then filling in loose rubble without mortar, or any attempt at doing anything but filling in the deep space between the two sides. Of course I made them throw down all that piece of the wall and do it over again, a process which I have had to tell them to go through three times in as many weeks. This they do meekly, inwardly resolving, no doubt, that next time they will be more careful not to get caught. The addition, like the rest of the old house, is of stone, as by far the cheapest material in these rocky mountains, and of course there is nothing better in itself. As two weeks ago I had come down for the winter I have got an excellent Christian Englishman, experienced in building, to take charge of things and watch the masons until the work is done. It will easily save the mission in the end much more than the nominal sum of \$25 I have agreed to give him for his trouble.

Coming down from Landour a little over two weeks ago I went almost immediately to Ludhiana, where our Synod was to meet, leaving my family here. For two days before the meeting we held a series of devotional meetings in Hindustani which were very largely attended by our native brethren from all parts of North India. The tone was excellent and all felt that good must be done. The great subject kept in the foreground above all others was the need of the grace and gifts of the Holy Spirit for us all. The meetings were conducted sometimes by one of us American brethren, sometimes by one of the native brethren, two or three of whom in particular spoke with special power and union.

After two days thus passed in prayer and conference, four sessions each day, the Synod organized. The brethren did me the honor to put me moderator, a position which I have always been more glad to leave to others for many reasons. But seeing that they were intent on it, notwithstanding my strong expressed desire that my name should be dropped, I accepted at last their manifest will. All the sessions were conducted in Urdu, excepting that as we had three young missionaries from Kolhapur, where no Urdu was spoken, I or others had to translate for their benefit all important items of business as they came before us.

I felt the position to be one of peculiar interest. We met in the very building in which after the terrible mutiny of 1857 the survivors of our mission met for the annual meeting, mourning eight of their number who have been put to death since their previous meeting, and where and when the venerable Dr. John Morrison moved the adoption of that resolution asking the world's Evangelical Alliance to appoint the first week in January of each year as a season of prayer for the outpouring of the Holy Spirit upon all flesh according to the promise and the speedy coming of the Kingdom. What immense advance since then in mission work, what doors opened, what hundreds of thousands gathered into the church! Then in the little grave yard near the Mission Church lay the body of the beloved brother Joseph Meyers, who with his wife, came out with me a classmate in Princeton in 1864, one of the saintliest of men, whose death when only four years here, remains one of the unsolved mysteries of which there are so many.

Then the composition of the synod had a peculiar personal interest to me. Four of us there were fellow students in Princeton thirty years ago. Three of us were sons of fathers who, like their sons afterward, almost sixty years ago were classmates in Princeton Theological Seminary. Of all the foreign missionaries present four were former students of mine in Allegheny, and of the ordained native ministers present no less than nine it had been in like manner my privilege in the former days in India when I was in our theological school in Allahabad to train for the ministry of the Word. I assure you it filled me with feelings of very great gratitude that the Lord should have permitted me to see with my eyes before leaving this world, under such affecting circumstances, so much fruit of what I have tried at home or here to do for His church in India. Something like David's language involuntarily came to my mind as he was so affected by the apprehension of God's great and undeserved goodness to him in II. Sam. vii: 18.

Other circumstances of interest to you all came out during our session. For instance, it appeared that no less than nineteen out of over seventy of our missionaries present, men and women, had come out of the number of that Student's Volunteer Movement of which you have been hearing so much at home of late years. Furthermore, we had one evening a meeting of all who had in any way been connected with the Christian Endeavor movement, and in a meeting of about thirty-five it appeared that not only about all the younger men and women had been members of Christian Endeavor Societies at home, but that two were wholly supported by Christian Endeavor Societies and another was to be after a very short time.

Several testified that their connection with the Christian Endeavor Societies has been the means under God which led them in the first instance to think of coming out to the foreign field. Considering how very recent this organization is, this record was, you will agree, very significant and encouraging.

Among the new missionaries who had just come out was a Miss Caldwell, M.D., from Johnstown, Pa., (she knew of you very well and was well acquainted with your sister and her husband). She herself went through that awful visitation, climbing out of the third story of their house with her father, mother and sister onto the roof of a house that happened to be floating past and drifting about for a long time in instant prospect of death, while both her mother's parents and all her mother's brothers and sisters, six in all, were drowned. Before coming out here she was a short time a missionary among the Mormons. She has impressed us all as an admirable person in every way for the ladies to have sent out here, and I may just add that the same impression was made by the other young medical ladies who came out with her all the way from Oregon.

You will be glad to hear that both our Edwin and our Edith made a public profession of their faith in Christ just before we left Landour. It was quite spontaneous on their part and without any consultation together, and we feel sure it was the right thing, for we have long thought that they were trying to follow Christ. Edith has just come down very happy from the Woodstock school, having come out first in rank for scholarship and conduct among the whole 125 girls. Their long vacation begins now and lasts till March.

As a Christmas reminder I am sending you a photo of the native Himalayan teacher, whom my Toronto Young People's Society of Christian Endeavor supports, preaching in a village some five miles from Landour. I was with him and the Zemindar chief proprietor of the village, seemed disposed to be contentious and hinder preaching. I thought it wise to be crafty and catch him with guile, as Paul put it, and so having my camera with me, I asked him if he had ever seen one, etc., and finally told him I would take a picture of his village and his tenants for him, which pleased him greatly, has stopped all contention and has opened a way for preaching the Gospel without opposition, they all feeling that I am a friend. Only yesterday I had a message from him thanking me for the picture I had sent him and asking me to come out again and preach in his village. The picture which I send with it is not much photographically, for, perforce, I had to take it at a time of day when the light was not right and it is very flat, but it will give you an idea of the way these little miserable hamlets nestle around the shadow of these tremendous mountains. It is that same village seen from a distance, Toneta.

With our united Christian love to you both and to all inquiring friends,

Affectionately yours,

S. H. KELLOGG.

RAJPUR ROAD, DEHRA DUN, NORTH INDIA, Nov. 26, 1894.

—Presbyterian Messenger.

## Church News.

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

### In Canada.

THE next meeting of the Home Mission Committee will be held on the 26th inst. at Toronto.

LARGE and appreciative audiences, liberal collections and fine weather all contributed to the success of the anniversary services at Linwood.

REV. R. DOUGLAS FRASER, M.A., Bowmanville, is interim moderator of the congregations of Newcastle and Newtonville, Presbytery of Whitby, recently united and now vacant.

"KNOX church, Leamington, will hold their anniversary services on March 10th. Rev. J. Hodges, B. A., of Tilbury, will preach morning and evening. Mr. Hodges is one of the best preachers west of Toronto and the Presbyterians are to be congratulated on securing his services." Leamington Post.

MISS MARTHA SMITH, B.E., of Toronto, gave a sacred recital recently under the auspices of the W. F. M. S. at Cheltenham. The programme, which was admirably selected was rendered in a most interesting manner. The choir and mission band of the church furnished appropriate music.

At the annual meeting of the Presbyterian (Emmanuel) church, East Toronto, it was reported that the communion roll now contained 140 names, 20 having been added during the year. The revenue of the congregation (exclusive of \$509 building fund contributions paid) was \$2,000, including \$200 from Ladies' Aid, \$234 for missions, of which the W. F. M. S. contributed \$60, and \$147 Sabbath school collections, making an average of about \$28 per family, and \$14 per communicant—a good showing for this young congregation.

A VERY interesting anniversary social was held in connection with the Wellwood station of the Petrel, Man. congregation. An enthusiastic company filled the hall, and did ample justice to the excellent supper provided by the lady friends. Afterwards an exceedingly enjoyable programme was furnished—an important item of which, was a congratulatory address from the congregation to the pastor, Rev. T. Collins Court, on this, the completion of a decade of labor amongst them. The address, which was accompanied by a purse of money, expressive of the esteem in which Mr. Court is held in the community, was full of grateful allusions to the relations of the past and of hopefulness for their continuance in the future.

At the S. S. Convention, recently held at Williamstown, Ont., representatives from the different C.E. Societies of the county of Glengarry met and forthwith organized the "Glengarry Union" of all the C.E. Societies within its bounds, with the following officers: President, Rev. A. H. MacLennan, B.D., Dalhousie Mills; 1st vice-president, Donald MacArthur, Maxville; 2nd vice-president, Miss A. Condie, East Lancaster; corresponding secretary, Miss Janet MacLennan, Apple Hill; recording secretary, Miss May Macdonald, Williamstown; treasurer, Mr. Elder, Williamstown. The following were appointed to act with the above officers as an executive committee: Rev. D. McLaren, B.A.; Alexandria, Rev. J. Cormack, B.A., Maxville; Rev. M. MacLennan, B.D., Kirk Hill; Rev. A. Giran, B.A., Williamstown; Rev. C. E. Gordon Smith, F.S.Sc., Lancaster; Miss E. MacCallum, Maxville; Miss J. Foulds, Martintown; Donald Robertson, Maxville; P. Muoro, Apple Hill; D. MacNaughton, Dalhousie Mills; Mrs. J. Wrightman, Picnic Grove. This committee will meet at Alexandria in July, day and hour of meeting to be given at a later date, to make arrangements for programmes, etc., for the first convention, which will be held at Maxville in the month of September. It was unanimously agreed to invite the Y.P.S.C.E.s of Prescott county, Ont., to join the "Glen-

garry Union" and co-operate in this department of Christ's kingdom.

The annual meeting of St. Andrew's church, Vancouver, was held recently. All the reports submitted were of a most gratifying and encouraging nature. The number of communicants is 428 and the families connected with the congregation number 225. The ordinary revenue for 1894 was \$5,042. The special collection for the church debt amounted to \$1,338. When the sums contributed by the various societies connected with the church were added to the general congregational contributions it was found that the total amount raised during the year was upwards of \$8,000. Of this amount \$4,441 were required for the running expenses of the congregation; the church debt was reduced by \$1,000 and \$875 were paid for interest; the balance of debt on the organ, \$535, was wiped out; the sum of \$609 was devoted to missions; about \$500 were expended in various ways by the different organizations of the church, and after all liabilities had been fully met a balance of \$111 was left in the hands of the treasurer of the congregation. The congregation is to be congratulated on this creditable record. The retiring managers, Jas. McQueen, H. P. McCraney and F. R. Stewart were re-elected and J. Stark was elected to serve out the balance of G. McQuaig's term of office. A hearty vote of thanks was tendered to the choir for their valuable services.

THE handsome and commodious edifice erected by the Presbyterians of Palmerston to accommodate the rapidly increasing congregation was formally opened and dedicated to the worship of God last Sabbath. Notwithstanding the severity of the weather the spacious building was crowded to overflowing both morning and evening. The Rev. Dr. Cochrane, of Brantford, had been secured to preach on the occasion, Mr. Aull, the esteemed pastor of the Palmerston church, having been a co-Presbyter with the doctor for many years in his former charge. In the morning he preached on the opening of the gates to receive the King of Glory, and in the evening on the grand destiny in prospect for the sons of God. It is doubtful if ever such a packed audience was seen in Palmerston before. To say that the church was filled to excess gives little idea of the crowds that gathered seeking admission long before the hour of evening service. Large numbers came from Fergus and adjacent towns, despite the intensely cold wind that prevailed. In the afternoon the Rev. Mr. Nugent, of the Methodist church, preached to a good audience on the building and uses of Solomon's temple. On Monday night a social and tea meeting was held, presided over by the pastor, when brief addresses were delivered by the resident ministers and others in the neighbourhood, also by Mr. James McMullen, B.P., after which Dr. Cochrane delivered his well-known lecture on the "Queen's Highway to British Columbia," and for two hours held the large audience deeply interested under his graphic description of the prairies and rocky fastness of the North-West Territories. Altogether the services connected with the occasion have been a marked success, and augur well for greatly extended opportunities for a large increase of the Palmerston Presbyterian church. Mr. Aull has been settled here for sixteen years. When he came the church was in an exceedingly weak and disorganized condition, but now under his zeal and prudence and pulpit ministrations, it holds a first place in the Presbytery. The collections in connection with the opening will be in the neighbourhood of \$400.

### Presbytery of Toronto.

THE regular meeting of the Presbytery of Toronto was held on Tuesday the 26th ult. Rev. J. W. Bell was chosen moderator for the ensuing six months. The following were chosen Commissioners to the next General Assembly: Ministers—Rev. Principal Caven, D. J. Macdonald, Dr. McLaren, Dr. Gregg and Dr. Parsons, by election; and Rev. Joseph Watt, S. S. Craig, J. A. Turnbull, W. G. Wallace, J. Mutch, Walter Reid, J.

Neil, D. B. Macdonald and Dr. McTavish, by rotation; Elders—Messrs. Hamilton Casals, John A. Patterson, J. K. Macdonald, Hon. G. W. Ross, Jos. Gibson, Hon. Justice MacLennan, Dr. C. Y. Moore, Robert Stewart, Nath. Steen and J. R. Miller, by election, and Messrs. Chas. Morris, Andrew Scott, Donald Hendry, A. H. Gordon and W. Mortimer Clark, by nomination of sessions. A number of Presbyterians resident in the vicinity of Kew Beach and Balmy Beach, presented a petition asking to be organized as a congregation. The petition was received and neighbouring sessions will be heard in respect to the new organization at the April meeting of Presbytery. The remit from the General Assembly relating to the appointment of a special committee to take the oversight of Jewish missions, was considered, and it was agreed to recommend that the work among the Jews be continued under the supervision of the U. S. Foreign Mission Committee. Rev. Alex. McMillan intimated his declination of the call addressed to him by the congregation of the Church of the Redeemer, Deseronto, and on motion the call was set aside. After hearing reports from those appointed to visit the aid-receiving congregations in the Presbytery, it was agreed to ask for the following assistance from the Augmentation Fund for the ensuing year, viz.: For St. Paul's congregation, Toronto, \$250; for Southside, \$290; for the Church of the Covenant, Toronto, \$200; for Mimico, \$200; for Sutton, \$100; for Laskay and East King, \$140; Fairbank and Fisherville was reduced to the status of a mission station, and the question of supply was left in the hands of the Home Mission Committee. The greater part of the day was given to the consideration of the organization of a new congregation in Parkdale. Reports were heard from neighboring sessions, two reporting no objection to the organization, two stating the conviction that there is not room for a third congregation in Parkdale, one opposing the organization. The session of Dunu avenue presented a history of the case together with their answers in respect to granting organization, and the petitioners tabled their statement of the origin and development of the movement. After a prolonged discussion the following motion was passed by a vote of 17 to 14: "That the Fern avenue congregation and the petitioners be amalgamated into one congregation, which shall have its place of worship to the north of Queen street, and not farther east than Macdonnell avenue, that a site shall be selected within these limits not later than six months after the date of organization and that a church edifice or a schoolroom shall be erected within twelve months from the date of organization, that in the meantime the congregation shall have leave to meet in the Cowan avenue church for a period not exceeding twelve months, and that during the said period a Sabbath school and an evening service shall be carried on in the Fern avenue church." Against this decision several members entered their dissent. The Presbytery adjourned to meet in St. Andrew's church, Toronto, on Tuesday, the 5th day of March next, at the close of the meeting to be held on that day.—R. C. Tann, Clerk.

### Presbytery of Lindsay.

THE Presbytery of Lindsay held its regular meeting at Sunderland on the 19th inst. There was almost a full attendance of ministers and elders. Rev. R. Johnston, B.A., B.D., moderator, presided. Messrs. D. B. Macdonald of the Presbytery of Toronto, J. Frazer Campbell of India, L. R. Gloag, Eberington and Stewart being present were invited to sit and deliberate as corresponding members. Mr. Macdonald, by appointment of the Augmentation Committee, addressed the Presbytery in the interests of that branch of the Church's work. He received cordial thanks for his address, and was assured that the Presbytery will do its utmost to further the interests of the fund. Mr. Campbell delivered a stirring address upon the various phases of the work in India, urging increased liberality in the support of foreign mission work. He was listened to with keen interest, thanked for his address, and promised continued and increased support. The clerk read a

telegram received from the clerk of the Presbytery of London, stating that that Presbytery had just sustained a call from St. Andrew's church, London, to Rev. R. Johnston, B.D., of Lindsay, and requesting a special meeting of this Presbytery to consider the same. A meeting was appointed for this purpose to be held on the 12th day of March next in St. Andrew's church, Lindsay. Rev. D. Y. Ross, convener of Committee on Remits, reported. The following became the decisions of Presbytery: (1) The remits on graduating students and ministers received from other churches, the appointment of a Jewish committee, Agod and Infirm Ministers' Fund, and amalgamation of certain committees were all approved. (2) The remit on the Hymnal was dealt with in the following manner:—The Book of Praise shall contain the whole of the Psalms in the metrical version now in use (approved); selections from the prose version of the Psalms and other portions of Scripture for chanting (approved); that the recommendation of a selection from the metrical version of the Psalms as a part of the Book of Praise be struck out; that the hymns approved and adopted by the General Assembly be approved with certain emendations; Scripture sentences approved; every edition of the Book of Praise authorized by the General Assembly shall contain the entire Psalter; no selection of the metrical version of the Psalms shall be published as a part of the Book of Praise; indices are recommended for the Scripture passages at the heads of the hymns and the subjects of the hymns. A large amount of ordinary routine business was transacted. The following were appointed commissioners to the General Assembly: Ministers—P. A. McLeod, D. Y. Ross, A. U. Campbell and D. D. McDonald; and elders—Robert Ross, T. H. Glendinning, Charles Rennie and G. F. Bruce.—P. A. McLeod, Clerk.

#### Jubilee at Perth.

Knox church, Perth, celebrated its jubilee recently. The preachers on the Sabbath were Rev. Prof. Ross, former pastor, and Rev. W. T. Herridge, B. D., Ottawa. On the Monday the ceremonies opened in the afternoon when a service was held. The historical sketch presented by Duncan Kippen, Esq., treating of the rise and progress of the church and its congregation since its establishment was, attentively listened to by those present and on many occasions reminiscences of the past were vividly reproduced by Mr Kippen's narrative. Few indeed was the number present at this jubilee which took part in the opening up of Knox church, then the Free church, in the building now occupied by Mr J. A. Ferrier. At the conclusion of this service a jubilee feast was next indulged in and the decorations and elaborate display of the room where the supper took place, eclipsed any former undertaking of a like nature ever seen in Perth. In the evening, the services were the most important, if such a thing were possible. They started at 8 o'clock and were not concluded until eleven, during which time the addresses delivered by reverend gentlemen were a source of pleasure to listen to. Prof. Ross was the first speaker and his popularity with a Perth audience was fully demonstrated on this occasion. He reviewed his career with the church and the church's career with him, making many amusing allusions, but which had the indirect result of placing more forcibly before the congregation the great truths he was expounding. Prof. Ross has the characteristic of putting arguments pleasantly, but when delivered they produce a very telling effect upon his hearers. Mr. Herridge of Ottawa followed Prof. Ross, and his address was a masterpiece. He dwelt at considerable length upon the prospects for Canada and touched many other interesting points. His narrative of why all Canadians should be proud of their birth-place was given as with telling effect and completely carried the audience by storm. Mr. McKenzie who followed, opened his address in a humorous strain and proved very amusing, but when treating his subject proper, his address became instructive. Short addresses by the local

clergyman brought to a close this, the greatest jubilee, locally, Perth has ever had. Votes of thanks were tendered the assisting clergymen, the ladies who assisted in the undertaking and also to Rev. Mr. and Mrs. Currie.—Perth Expositor.

#### W. F. M. S. Meeting.

THE tenth annual meeting of the Women's Foreign Missionary Society of the Presbytery of Paris, was held in Knox church, Woodstock, the president, Mrs. W. A. McKay, presiding. The meeting opened with singing, reading of Scripture and prayer. The minutes of the last meeting were read and approved. A short discussion followed on the sending of clothing to the same school for three years it being finally decided that they in the meantime abide by the decision of the board in this matter. The report from auxiliaries and mission bands were read and all showed signs of active work among the members, and in most cases an increase in the amount contributed. The election of officers for the ensuing year resulted as follows.—President, Mrs. Ball, Woodstock, by acclamation; 1st vice, Mrs. Cockburn, Paris; 2nd vice, Mrs. Thompson, Ayr; 3rd vice, Mrs. Wood, St. George; 4th vice, Mrs. Pentland, Paris; cor. secretary, Mrs. McWhirter, Woodstock, by acclamation; assistant cor. secretary, Miss Hood, Woodstock; treasurer, Mrs. Robertson, Ingersoll; librarian, Miss McKenzie, Princeton; recording secretary, Miss Mercier, Ingersoll; auditors, Misses Baxter and Oliver, Ingersoll. Mrs. Hult on behalf of the ladies of St. Paul, Ingersoll, invited the ladies to hold their next meeting in Ingersoll, which was accepted. Other business was laid over for the afternoon, then the meeting adjourned for lunch, which was provided by the ladies of Knox and Chalmers churches. The afternoon meeting opened with singing, reading, and a prayer circle led by Miss Long. Mrs. McMullen in a few kind words welcomed the ladies to Woodstock. Mrs. Thompson of Ayr replied, thanking the ladies, and reminded them that this had been the birth place of the W. F. M. S. of the Presbytery of Paris, and she was there to-day to report "hitherto has the Lord helped us." Mrs. W. A. McKay, the president, then addressed the meeting. She said our work had not been all sunshine nor yet all shadow, and spoke of the success of the societies and mission bands visited, and of new ones formed during the year. Mrs. McWhirter, cor. secretary, then read her report showing, now the different departments of work had been carried on, and especially mentioning that the freight (\$33.00), on goods sent to the North West schools, had been refunded by the department at Ottawa thus showing how this part of the work is being appreciated. A letter was read from one of the missionaries among the Indians, showing that the life at Fido Hill is not an idle one. Mrs. Robertson the treasurer then read her report showing an increase over last year of \$111.53. After several other important questions had been discussed the Rev. Dr. G. L. McKay in an earnest and stirring address urged upon the people the necessity of employing native women to carry on the work in Formosa. He had seen great changes in twenty-three years, and thought the Church in Canada was being aroused to greater zeal and interest. Mrs. Vincent and Miss McKay sang very sweetly "Faint not, fear not." Drambo was appointed as the place of shipping, then a discussion followed about the reading of reports, and it was finally decided that the secretary's report be sufficient and thereby save time. Rev. Mr. Goforth then gave a graphic description of the climate and customs of the Chinese and expressed his sympathy with the work of the W. F. M. S. Greetings were read from the sister societies of the town. The evening meeting was well attended, Rev. Dr. McMullen presiding. Miss Baily sang a beautiful solo. Rev. Mr. Goforth, in addressing the evening meeting, spoke of the war in China, and said that through the providence of God China would be opened up, for the spread of the Gospel, as it never had been before. The field is large and he showed the need of more helpers going forward. The Rev. Mr. Patterson, of

Toronto, who is always a welcome visitor to Woodstock, then gave an earnest and interesting address and said that we as Christian people are the ones on whom the obligations are laid of sending the Gospel to the heathen. Rev. Dr. McKay in a few well chosen words conveyed the cordial greetings and best wishes of the Presbytery, and this brought to a close a most successful and enjoyable meeting of the W. F. M. S. of the Presbytery of Paris.

## Correspondence.

### Was Moody Right?

Editor PRESBYTERIAN REVIEW:

SIR,—The above caption is placed now merely for the sake of connection. It is acknowledged now, on all hands, that Mr. Moody was wrong. Nor could it be otherwise, except on an out and out Arminian basis. The question now is not, Was Moody right, but, Is Presbyter right? Will Presbyter excuse me, for I do it in all courtesy, in the interest of the truth, will, I say, Presbyter excuse me, for repeating, and repeating in the largest capitals with which it is possible to emphasize it, the sentence of which he disapproves, "IT IS THE ATONEMENT WHICH SAVES." That sentence I can by no means depart from, nor the sentence that "A sinner is saved when he exercises faith in the death of Christ, as by virtue of its atoning efficacy freeing him from condemnation." These sentences I cling to as presenting the very essence, the concentrated essence of the Gospel of our salvation. And yet I do not by any means dispute the position of Presbyter. Nor does he dispute mine. He completely accepts of my position when he says, "We have remission of sins through the death of Christ in atonement," and "We were reconciled to God by the death of his son." That is just what I contend for, and all that I contend for. For, unless I am grievously astray as to the meaning of words, to have the sins remitted, to be reconciled to God, is to be saved. That it is, appears from such a Scripture as this, "We have redemption through His blood, even the forgiveness of sins," where forgiveness is placed as the equivalent of redemption, in which all the blessings of salvation are summed up. It also appears from the Scripture, "If when we were enemies we were reconciled to God by the death of his son, much more, being reconciled, we shall be saved by his life," where it is stated that being reconciled by the death of Christ ensures that we shall be saved by His life. Hence it is in strictest accordance with Scriptural teaching and with the position of Presbyter himself, to say that it is the atonement which saves, and that a sinner is saved when he places his trust in the death of Christ, as by its atoning efficacy delivering him from his condemnation.

It is thus apparent that Presbyter does not dispute my position. Nor do I dispute his. I do not, indeed, uniformly agree with his way of stating his position. There are some forms in which he states it with which I very positively disagree. But with his position, as I understand it, I perfectly agree. Of the absolute essentialness of the person of Christ in the work of salvation it is impossible to speak too strongly.

The difference between us, as I apprehend it, is that we are looking at the word "saved" in different ways. By "saved" I mean the crucial point at which the eternal salvation and everything essential to it is secured, as, for instance, it is presented in the words, "By one offering he hath perfected for ever them that are sanctified," words in which the absolutely saving efficacy of the atoning death of Christ is stated with an emphasis that could not possibly be outdone. On the other hand, by "saved" Presbyter has in view the whole course of the Christian life, with all its trials and temptations, in which the living Saviour plays so essential a part, as is indicated by His words to His disciples, "without me ye can do nothing." With him the question is, How is the Christian life to be lived, and very justly he places emphasis upon the living Saviour. But with me the question

is, How is a sinner to enter upon that Christian life, how is he to come into living connection with, how is he to get a hold of the living Saviour. The answer to that is through trust in the atoning efficacy of His death. Otherwise, no sinner ever laid a hold of Jesus, otherwise no sinner could lay hold of Jesus. No human being has a vital hold of Christ who did not get it at the cross. And every one who has laid hold of Christ at the cross has there entered into that union with Christ which places him under the guarantee of the precious words, "Because I live ye shall live also." There is recalled a pronouncement of Beecher's, which will enable me to state my position and what I hold to be the truth more clearly. It was a response given many years ago to a question proposed for a Friday lecture room talk. The question was, I think, What have we to do with the work of Christ? It might have been the more special one, What have we to do with the death of Christ? But whether in the more special or in the general form, it amounts to the same thing, and Mr. Beecher answered it by saying, What we have to do with is not what Christ did, but with Christ himself. I protested then, and protest still, that the Son of God, as He is Christ, is and can be nothing to us apart from what He did. Christ is first and foremost presented to us as the Lamb of God that taketh away the sin of the world. God hath set Him forth to be a propitiation through faith in His blood, and until He is so accepted, He is and will be and can be nothing to any man. But when He is so accepted, He is and will prove Himself to be everything to him who so accepts Him. Thus it is the truth of all truths that "what saves is the atonement," and that "a sinner is saved when he puts his trust in the death of Christ as by its atoning efficacy delivering him from condemnation.

PHILADELPHIA.

## Foreign Mission Receipts.

Editor PRESBYTERIAN REVIEW:

SIR,—Permit me to correct an error in a few copies of the Presbyterian Record for March. On the first page, the receipts for Foreign Missions, at the date given, should be twenty-six (and not thirty-six) thousand dollars.

E. SCOTT, Ed. Pres. Record.  
Montreal, Feb. 26, 1895.

## Psalms in Song Service.

Editor PRESBYTERIAN REVIEW:

SIR,—Shall we continue to sing and retain in our book of song service of our Church the Psalms and Paraphrases complete! This is one of the current Presbyterian questions. In seeking for pros and cons, the question "can we get anything better?" naturally suggests itself. For hundreds of years the Psalms and Paraphrases composed our sacred music for divine service. They are David's psalms and other portions of Scripture arranged in metre to suit our music, and consequently are of inspired origin. They were sung by Calvin and Knox and by other great men who founded Presbyterianism on a plain and orthodox foundation. They were sung by our ancestors in caves and heaths and on shaggy hill sides when they were not allowed to sing them under their roofs, owing to fierce persecution. In the family circle, in the sanctuary, on the battle field and at the stake rose the notes of the "sweet singer of Israel." And thus they have become sacred to the Presbyterian heart, and they have their place in our worship as an essential factor.

But, as well as being old, the Psalms are always new, like the life-giving fountain from which they are drawn. Even in this age of advancement, there is scarcely a thought which passes through our minds but which David seems to have realized and to have written in the Psalms. We have never experienced a joy or a sorrow or a desire that David did not experience. What more beautiful pictures of the love, the beauty, the glory and power of the Almighty can we find than David's.

Then the use of the Psalms in service makes us very familiar with one of the richest and

most wonderful books of the Bible, the Psalms. It is a certainty that of all Christians the Presbyterian is most familiar with the Psalms. He can repeat them one after another without a mistake. And this is owing to the extensive use of them in our Church. This circumstance alone is a great blessing. How good a thing it is to have our minds stored with such good verses! Even our beautiful hymns can scarcely vie in richness of praise and prayer and in humble submission to God, with the immortal notes of David.

In these years there is a good movement on foot that is making the young more interested in the Church. The great instrument for carrying on this work is the Endeavor; and, though I am young, I believe that sometimes we are apt to forget the old people too much. Young people naturally incline towards lively music, and generally prefer hymns to psalms with more solid music. But without saying anything against hymns, let us not drive out the Psalms and Paraphrases. They have a deep, strong, fixed position in the hearts of those good old people who came across the sea many years ago. We owe immense obligations to those substantial Christians, and we cannot do without their influence and their blessing. Many of them still live. They compose a large proportion of our elders. The hymns are dear to them, but not so dear as the Psalms which remind them of the old land across the sea and of the Church of their childhood. Let us not disregard the old folk by setting aside the Psalms and Paraphrases, but let us keep them unbroken and unchanged as part of our book of sacred songs.

Yours, etc., J. J. W. S.

## Literary Notes.

ST. PAUL'S CONCEPTION OF CHRISTIANITY.  
By Prof. A. R. Bruce, D.D. Edinburgh:  
T. & T. Clark. Toronto: Fleming H.  
Revell Co.

THE new study, Biblical Theology, is fast rising to a commanding position. It is creating a new and most valuable literature.

Until recently, students have been compelled to look to the continent for information on this subject. But within the past few years valuable original contributions have been made by Prof. Weidner and Stevens, on this side of the Atlantic, and by Prof. Bruce in Scotland.

This volume is the second of three that Prof. Bruce has planned. The first, "The Kingdom of God," treating of the "Teaching of Jesus," was published five years ago. In this one, the "Theology of St. Paul" is considered, and a third is to be devoted to "The Epistle to the Hebrews."

This work will not create such anxiety as the former, though there are not wanting traces of the author's liberal tendency, especially in concessions to opponents for an irenic purpose. In considering the sources of Paul's theology he confines his attention to the four Epistles to the Galatians, Corinthians and Romans, because these are generally conceded as authentic, thus giving us an echo from Laing, though he holds a brief for the supernatural.

The central theme of Galatians is "the relation of the law to the gospel"; that of Corinthians, "the apostleship of Paul," while Romans teaches "the election of Israel." These subjects receive elaborate treatment in separate chapters as of major importance, while the great doctrines of "Christ," "justification by faith," "the sonship of believers" and "the righteousness of God in redemption" are relegated by a supplementary treatment to a position of minor importance, though these last are certainly the central themes of Paul's theology. By this mode of selection Prof. Bruce shifts the centre of the circle to a point on its circumference, and in the attempt to get a broader view has in reality narrowed his range of vision.

Yet in his handling of the subject he presents a large amount of fresh and very fruitful material. Every chapter is of high value, but those on "The Moral Energy of Faith" and "Christian Life" deserve special mention.

No student of the teaching of the apostles

of the Gentiles can afford to do without this book. It is the product of a singularly full, strong, active mind, keenly susceptible to current views of the subject in hand. The style has the very desirable characteristics of clearness and precision, and leads the reader on with ever deepening interest.

While it is an extremely useful contribution to Biblical learning, its usefulness for the ordinary reader would be greatly increased by a good index. It is to be hoped that Prof. Bruce will add this in the next edition. This defect can be easily remedied, for many editions are sure to be called for.

SOUTH AMERICA: The Neglected Continent.  
Toronto: Fleming H. Revell Co.

THIS little work is already beginning to awaken a deep interest in the spiritual condition of that almost unknown and sadly neglected part of the new world. The first sixty-five pages describe the mission tour of a deputation representing the Keswick work, headed by the well-known minister and evangelist, Rev. G. C. Grubb, M.A. The facts regarding the moral degradation and spiritual destitution of that vast land are almost heartrending. Romanism has had in South America a free field for centuries, and there you see in ignorance and vice the natural outcome of an apostate Church. The Romanism of South America is seen to be little better than the paganism of South Africa. The remainder of the book is a historical sketch of South America and its missions, by Miss Lucy E. Guinness, of Harley House, London. With pen and picture she presents in the most graphic form the deep needs of what she has well designated the "Neglected Continent." For the 37,000,000 of that vast continent there are at present, all told, only about 400 Protestant missionary workers, and there are whole republics with scarcely a solitary representative of the pure Gospel of our Lord Jesus Christ. Lying almost at our very door and accessible even by land, is it not a reproach to us who have been enjoying the blessing of a Protestant faith and civilization in the North to allow our next door neighbors to die in such darkness!

The chapters on the sufferings of the Huguenots and the sufferings and death of the noble Captain Allan Gairdner in Terra del Fuego equal in thrilling interest any record of missionary history. This book should be scattered broadcast and read by all friends of missions.

## Secretary Baer Makes an Announcement.

BOSTON, MARCH 2, 1895.

Mr. Editor. Please inform your readers that the next International Christian Endeavor Convention will be held in Boston, beginning Wednesday, July 10, and adjourning on Monday night, July 15, not on Sunday night, as heretofore announced.

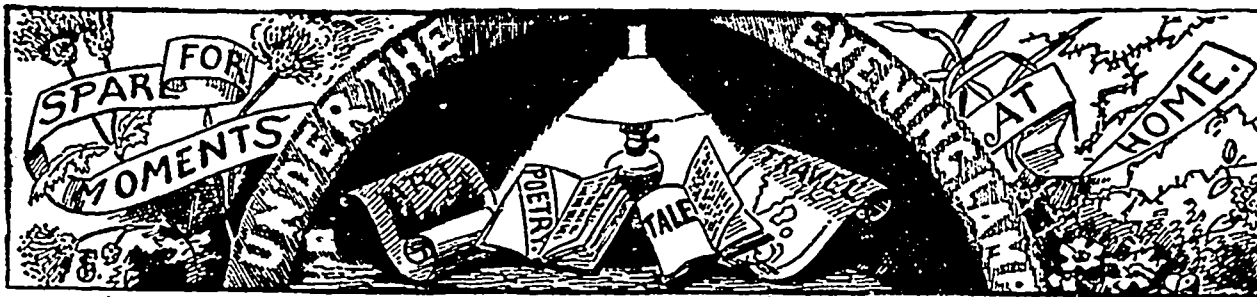
Also let it be known that any one of your readers at present not a regular subscriber of *The Golden Rule* (an illustrated paper of twenty pages, published once a week, and the international representative of Christian Endeavor) can have a trial-trip subscription from any week in March until July 11 (four months and a half) for twenty-five cents.

The money and names should be sent to me. Kindly let this unprecedented *Golden Rule* offer be known.

Yours fraternally,

John Willis Baer.

[Mr. Baer's address is 640 Washington St., Boston.—Ed.]



## The Real Florida

By Charles Ledyard Norton



HERE are several Floridas That, for instance, of the local real-estate agent, those of the different and rival railway companies, that of the settler, that of the tourist, and that of the hotel proprietor. The real Florida is a composite of all these, with certain superadded qualities that are always ignored by the authorities cited. The resident Floridian is

very prone to refer any implied imperfection in soil or climate to the next town or the next county.

It is not generally known that Florida is the largest State east of the Mississippi. You may cut Massachusetts from the map and lay it down almost anywhere within the confines of the State without overlapping the Atlantic on one side or the Gulf of Mexico on the other. Its irregular, boot-like, and altogether inexcusable shape creates distances that are really magnificent. There are twelve hundred miles of seacoast—more than twice that if one counts sea-washed islands and subordinate peninsulas. You may measure nearly four hundred miles—six degrees of latitude—on its meridians, and more than three hundred miles along its parallels of longitude east and west.

To the average tourist the Floridian peninsula is a vast pine-grown tract, and as such its reputation has gone forth to the world at large. Many believe it to be mainly a malarial swamp infested by mosquitoes and venomous reptiles, and, upon the whole, very dreadful as a place of residence save for invalids in the last stages of consumption. In point of fact, Florida is a fine example of sanitary engineering. The natural drainage, thanks to a sandy soil underlaid by limestone, is wonderfully good. There is little stagnant water even in the swamps, and this little rarely becomes offensive save in summer. The ideal winter day in Florida is very much like a cool day of early summer in Northern latitudes. The air is full of life, and to one fond of outdoor exercise the inclination to ride or walk is quite irresistible. By a most beneficent dispensation of Providence, the rainy season occurs during the summer months. There are plenty of rainy days in winter, sometimes more, sometimes less, but the returns of the Weather Bureau show that the average number of clear, partly clear, or cloudy days without rain is very high. Of

claim a climate that will bear comparison with that of Egypt, Italy, or Spain.

A first visit to Florida almost of necessity brings a



A Type

series of surprises. While the generally level aspect of the country tallies with preconceived notions, the observant traveler soon sees that the streams are deep, clear, and swift, such as cannot possibly exist in a dead level. And he presently begins to credit the assertion that the central divide rises to a height of some three hundred feet above the sea-level. It must not be inferred that there is a total absence of all danger of malaria. Imprudence in Flor-

ida will induce chills and fever as certainly, though perhaps not as speedily, as it will in the Western river-bottoms.

The tourist must not count too confidently upon continued warm weather in winter. Outer clothing such as is worn in summer at the North is suitable for ordinary wear, but there are cool days when something warmer is needed. For underwear, rather light-weight wool is recommended, additional warmth being secured by wearing two suits at once, thus may valuable trunk-space be largely economized.

A light mackintosh is indispensable if excursions of any kind are contemplated. Fall overcoats or wraps are necessary, and traveling-rugs exceedingly convenient.

Topographically, the State naturally divides itself into at least three sections. There is upper Florida, whose climate closely resembles that of Georgia. Roughly speaking, this is defined by the lower reaches of the St. John's River. Then comes middle Florida, including St. Augustine on the east, Tampa on the west, and other well-known resorts which may be mentioned hereafter. At or near the latitude of Lake Worth, on the Atlantic, and of Charlotte Harbor on the Gulf, begins sub-tropical Florida—a wide, flat, sparsely settled region, where the cocoa-palm flourishes, and where other species of sub-tropical flora grow in luxuriance. This region, at least for



Live-Oak, Palmetto, and Spanish Moss

course seasons vary, there are rainy winters as there are dry summers, there are occasional "northers," when the temperature falls so suddenly as to be trying to sensitive lungs. Upon the whole, however, the State may fairly

claim a climate that will bear comparison with that of Egypt, Italy, or Spain. From a purely picturesque point of view, it is not with unalloyed satisfaction that one sees the

railroad profaning the vast solitudes along the Indian River, but progress is inevitable, and perhaps the electric engine will shortly replace the smoky locomotive, so we must e'en make the best of it. At all events, it is far easier now to reach Lake Worth than it was a year ago. The railroad carries the traveler as far south as Eau Gallie, whence he, if southward bound, must go on by boat. This, however, is a matter for congratulation, since the Indian River cannot possibly be seen and appreciated from the shore. This name "river," by the way, is indiscriminately applied to sundry arms of the sea along the Atlantic coast. They are really estuaries separated from the ocean by a long series of islands or sand-bars, often densely wooded, and sometimes wide enough to afford space for towns. In its upper reaches the Indian River is several miles wide, but further south, where the growth of the mangrove waxes aggressive, the water is crowded into narrow channels, and the strife between sea and vegetation becomes more and more desperate. Through these tortuous waterways the steamboat winds, mangrove branches brushing the cabin windows, and the strange scenery and life of a tropical jungle visible on either hand. Emerging into wider waters, the traveler soon encounters the cocoa-palm, and at Jupiter Inlet is a magnificent specimen that has been in full bearing beyond the memory of man. Nevertheless, it is said that the cocoa-palm is not indigenous, but has been transplanted thither, by accident or design, from its native home.

Lake Worth is a prolongation in miniature of the Indian River, and the furthest south of any of the largely frequented resorts. A luxurious hotel has been opened there the present season, and no doubt a larger number of visitors will be attracted than heretofore.

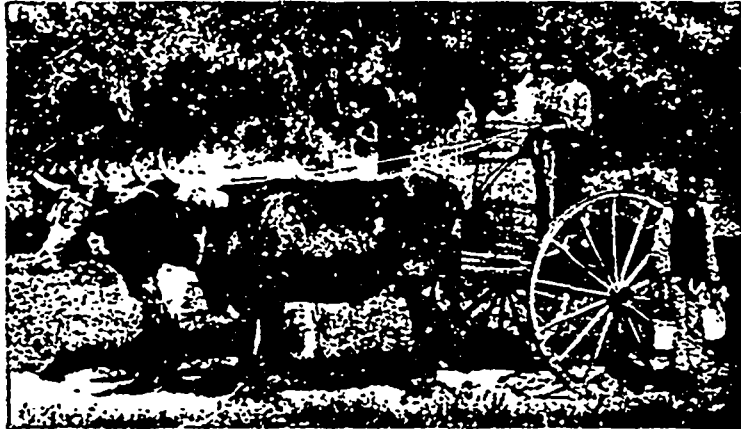
South of this the nearest settlement is at Biscayne Bay, eighty miles distant, with hardly a clearing between. One line of daily stages has been established from Lake Worth, and weekly steamers run from Key West, so that the bay is far more accessible than it used to be. The stage-trip involves camping for a night *en route*, and the road leads through monotonous reaches of flat-woods and sand-dunes, crossed by occasional streams. There is the possible excitement of wild creatures of some kind, but almost every one who attempts the trip is very glad when Biscayne Bay opens before him.

A word about the Atlantic beaches before passing on to the Gulf coast. From Fernandina to Cape Canaveral they offer a superb natural roadway suitable for walking, riding, or for anything that goes upon wheels. Especially alluring are they to cyclists, affording stretches of from twenty to forty miles almost everywhere within the limits indicated. South of Canaveral the sand is for the most part soft and difficult for wheels.

Among the familiar phenomena of these Florida beaches are the pelicans, great birds that flock together on the sand-bars and indulge in all sorts of odd and awkward antics. On the wing they are exceedingly graceful, their enormous spread of pinion enabling them to sail great distances without any apparent muscular effort. They are constantly journeying by twos and threes up and down the coast, and it seems almost, at times, that they cause themselves to be propelled by the slight air-current that is driven shoreward before incoming rollers. Poised on broad wings, usually in single file, you may see them balancing just in front of a wave-crest. Tilting themselves slightly, with the tip of the off-shore wing higher than the other, they slide along, just brushing the crest of the wave until it leaps up to break on the shallows, then, by a movement almost imperceptible, with one accord they rise a few inches, just escaping the burst of foam, slip down over the reverse slope, and repeat the performance in front of the next incoming roller.

Sometimes, if you are very lucky, in these Southern waters you may see one of the few remaining individuals of a species now almost extinct—namely, the manatee or sea-cow. It is not a very beautiful creature to look at, but is quite harmless, and equally useless. It swims up and down the coast very leisurely except when frightened, raising its calf-like head out of the water at intervals, and keeping just outside the breakers, so that its clumsy person shall not be rolled over and stranded by the surf. Wanton shooting has almost exterminated these mild-mannered Southern amphibians, but last year the Florida Legislature, at the instance of Mr. Kirk Munroe, the popular author of books for boys, passed a law affixing a penalty of \$500 for killing a manatee under any circumstances.

This brings us practically to the extremity of the penin-



Near Tallahassee

sula on the Atlantic side. There are habitable and inhabited islands along the Florida reefs, where an almost ideal existence is possible; but, generally speaking, the coast of the mainland from Biscayne Bay around Cape Sable to Naples, on the Gulf, is an uninhabited wilderness, partly swamp, partly forest, and partly a half-submerged region that is neither the one nor the other.

Tampa is the principal resort on the Gulf coast so far as concerns magnificence of hotel accommodation, and Tampa Bay, with the outlying "Pinellas Peninsula" that separates it from the Gulf, is one of the most attractive and promising sections of Florida. Along the outer coast there are several resorts, notably Tarpon Springs, near the neck of the peninsula. South of Tampa, again, is a succession of sheltered bays and lagoons with shores largely unsettled as yet, terminating in Charlotte Harbor, a large bay deep enough for sea-going vessels.

To the average person, the problems with which he is not concerned seem very easy of solution. This is why the merchant and lawyer know better than the editor how to conduct a newspaper, why the farmer would instruct the banker, and the banker the farmer, and so on. But amateur advice is usually worth about as much as it costs, which, to be exact, is nothing. This reflection was caused by the remark of a city gentleman in the country. He thought the farmers were little better than fools to believe in signs—signs that forecasted the weather. But who can say that these signs are foolish? Certainly all of them have been known to fail, but surely, also, some of them indicate accurately much oftener than not. A busy man in town must make an effort to tell what the weather was two weeks before, and as to that of a season or two seasons past, he has usually forgotten entirely. But the farmer knows. The weather has affected his operations, has helped or spoiled his crops, and he remembers accurately all about it, just as the broker does the causes which sent his stocks tumbling or soaring.



**THE CHURCH ABROAD.**

The congregation of Moville, in the Derry Presbytery, has given a unanimous call to the Rev. Joseph MacCorkell, of Roscommon.

Rev. H. Montgomery, M.A., Belfast, has been conducting a series of special services in Saokville Hall, Dublin, this week, to large congregations.

Rev. D.M. McCalman has been presented by the Gaelic congregation of Greenock, in which he was lately assistant, with a purse of sovereigns on his leaving for Thurso.

A volume has just been published in Glasgow, entitled "After Five Years in India," by Mrs. Anne C. Wilson, a daughter of the late Rev. Dr. Norman Macleod.

Rev. Dr. Williamson of Belfast, at one time in a charge in the Huntly district will probably be moderator of next assembly of the Irish Presbyterian church.

Rev. D.J. Allison of Galston was married on 6 inst to Miss Margaret Eadie Henderson, younger daughter of Dr. T. Brown Henderson of Glasgow, and grand-daughter of the late Rev. Professor Eadie, D.D., LL.D.

The 230 Presbyterian churches in Glasgow and suburbs have agreed to unite in welcoming to that city the General Presbyterian Alliance, the next international gathering of which will be held in 1895.

Ayr presbytery approves of local control of the liquor traffic, and favours an experiment in one or more of the larger towns of management of the public houses by the local authority.

The ceremony has been performed of cutting the first sod in connection with the new church, and other buildings for Trinity Presbyterian Church, New castle-on-Tyne (Rev. Dr. Ross's). The cost of all will be about £16,000, of which £12,000 is already assured.

The Rev. John MacNeil Evangelist of the Victorian Church, has returned from a very successful tour in the Coolgardie district. After two months spent in mission work in Melbourne, Mr. Macneil proposes to again return to West Australia.

Dr. Stalker preached at Selton Park Presbyterian Church, Liverpool, on Sunday Feb. 8rd, his own pulpit at Glasgow being occupied by the Rev. John Watson. The collections at Glasgow after "Ian MacLaren's" two sermons amounted to over £218.

There has just been erected in the vestibule of Carlisle Road Presbyterian Church a classic mural tablet of elegant design in memory of the late Rev. Robert Ross, D.D., formerly minister of the congregation worshipping in Carlisle Road Church.

The convener of the New Hebrides Mission Committee of the Presbyterian Church desires it to be known that the "Croydon" leaves Sydney for the islands on or about January 25th. This will be the first mission trip for 1895. The second trip will be in March, and the third in May, which will be the Synod trip.

A union has at length been agreed upon between the two congregations at Whitehaven, in the Presbytery of Carlisle—Market Place, which was founded in 1694, and High Street, which has been in existence since 1759. The pastorate of High Street is at present vacant, and the Rev. Matthew Young, of Market Place, will become the minister of the united congregation.

As a medium between the orthodox "stipend" and free seats the following is noteworthy:—Shamrock Street U.P. Congregation, Glasgow (Rev. John Pollock), has abolished the exaction of seat rent from young people under seventeen years of age. congregation has resolved that in future the making of the offering shall form part of the ordinary service.

Mr. Richard Stobo, Glasgow, whose personality amounted to £72,269, has bequeathed £5,900 to religious and benevolent institutions, including £400 each to foreign and home missions of U.P. church and National Bible Society.

**Obituary.**

On the 18th day of February last Thomas Anderson, Stonewall, Manitoba, passed into rest in his 80th year. Born in Fifeshire, Scotland, educated in the High School, Edinburgh, he came to Canada at the age of 18, and after a temporary residence in Toronto removed to Paisley Block near Guelph, Ontario, and took up a farm. There he resided some 40 years during which with Mrs. Anderson he was received into church fellowship under the late Rev. Mr. Christie of Flamboro, and became a member first of the church of Dr. Torrance, in which he was ordained to the eldership, and after in that of Rev. Mr. Ball. In 1873 he removed with his family to Kildonan, Manitoba, where he lived for 9 years. Thence he came to Stonewall, where he was conspicuous in his interest in the establishment of the congregation there and to which he has ever been a steadfast friend. By paralysis he was some 18 months ago withdrawn from an unassuming but useful service as elder and manager. He possessed a good education, a just and intelligent view of duty and a quiet disposition. His illness involving mental darkness for a time was marked by clear and coherent testimony and plain exhibition of interest in divine things. His partner in life for 52 years, and five daughters and three sons, one of whom is the Rev. David Anderson of Munro, Wisconsin, survive him.—*Con.*

In the course of the service on the Sabbath before last, at St. James Square church, Toronto, Rev. Louis H. Jordan made reference in appreciative terms to "Tompo's" article on Congregational singing in St. James Square, which had appeared in the PRESBYTERIAN REVIEW on the previous week. He said he agreed with the criticism offered by the writer of the article. The writer had expressed a very high opinion of the manner in which the organist and choir performed their duties, and he, the pastor, would also take the opportunity of expressing his appreciation of their services, but the congregation, he knew, did not do their part with the same success and he would urgently press upon each individual to realize the responsibility which lay upon him and her with respect to the service of praise. Concluding, he very strongly urged any one who had not seen the article to see it, give it thoughtful consideration, and, having done so, to pay the writer a compliment by deriving some benefit from his suggestions and criticism.

**Mardi Gras Festival, at New Orleans.**

Reduced rates to the Mardi Gras Festival, at New Orleans, will be in effect via the Nickel Plate Road. Tickets will be on sale Feb. 25th and 26th. Enquire of nearest railroad ticket agent, or address F. J. Moore, General Agent, No. 23 Exchange St., Buffalo, N. Y.

**That Tired Feeling**

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Conductor, F. H. Torrington. MASSEY MUSIC HALL, THURSDAY MARCH 7

SOLOISTS  
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Reserved Seats, 50c., 75c., \$1.00.

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**Violoncello Recital**

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Signor Giuseppe Dinoll assisted by  
Madame d'Auria, Vocalist;  
Miss Maud Gordon, Pianiste;  
Signor Francesco d'Auria, accompanist.

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BY JOHN IMRIZ, TORONTO CANADA.  
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Ye'll get a welcome frae oor Jean,  
Her scourin'-things ahine like a preen,—  
Aye ca' in as ye gae by!

CHORUS.

We'll mak' ye welcome, Jean an' I,  
Aye ca' in as ye gae by;  
Tho' ye be hungry, wat or dry,  
Aye ca' in as ye gae by!

Oor bonnie weans—like staps-an'-stairs—  
Will no pit on dour saucy airs,  
But rin an' get ye cosy chairs,—  
Aye ca' in as ye gae by!

CHO.—We'll mak' ye welcome, etc.

We'll sing a sang, or hao a crack,  
O' sense an' wit we'll hao nao lack,  
To put in min' the days gaen back,—  
Aye ca' in as ye gae by!

CHO.—We'll mak' ye welcome, etc.

We'll crack o' freens ayont the sea,  
O' scenes sae dear to you an' me,  
We'll mind an' lo'e until we dee.—  
Aye ca' in as ye gae by!

CHO.—We'll mak' ye welcome, etc.

True freenship is life's greatest bliss,  
Its pleasures wha wad like to miss,  
If ye be coors—tak' tent to this,—  
Aye ca' in as ye gae by!

CHO.—We'll mak' ye welcome, etc.

You should get a copy of the Third Edition of JOHN IMRIZ'S POEMS containing about 400 pages, neatly bound in cloth and gold, which will be sent, post free, on receipt of one dollar. IMRIZ, GRAHAM & Co., 31 Church street, Toronto, Canada.

"Una."

DR. GAUL'S "Una" will be produced by the Toronto Festival Chorus at Massey Music Hall, Thursday, March 7th. This dramatic cantata has created quite a sensation in England, and will, it is expected, do so here. It is written for four solo voices, chorus and orchestra containing some most beautiful numbers. The music being well written, pleasing and having a charming flow of melody. Mr. Torrington is taking every pains to have this cantata as successful here as at Norwich.

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*Second*—That from every centre of production throughout the world should be collected all the best Dress Materials and all the novelties in colors or patterns required by prevailing fashions or produced by the most artistic makers.

*Third*—That all the Dress Goods so collected should be offered for sale at the least possible prices.

Have we all the sorts of Dress Goods that exist? No. But all the best are here.

Have we every shade in every kind that you can ask for? No. But we have every color in every sort that the reason and skill of experience teaches us we should have.

The open secret of this Dress Goods success lies in the fact that the head of the stock lives in the retail business. All the talk at the counters he knows, and he learns to understand the delicacy of taste and the precise knowledge of goods that so mark and distinguish the Toronto public.

Absorbing all these ideas he goes between the seasons to London and Paris and Berlin collecting from each centre and many smaller points the best things for this market. Many a woman in the chat of a small transaction has dropped words of wisdom that have inspired the buyer beyond the sea. Our European organization never buys Dress Goods without the presence of the head of the stock, but it does carefully examine and inspect before shipment. Thus we show only perfect goods and cure dissatisfaction in advance.

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