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Vol. 25.—No. 15
Whole No. 1261.

Toronto, Wednesday, April 8th, 1896.

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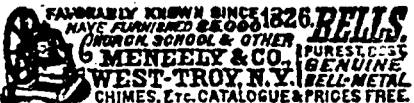
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One can test a cake's baking by drawing it to the edge of the oven and listening for the faint, sputtering sound which will continue until it is ready to take out. This is a better trial than the broom splinter thrust into the dough.

There is a false economy, which costs more than it returns, such as saving old medicine bottles, partially used prescriptions the tacks taken from the carpet, or working days to save or make that which can be bought for a few cents.

It is commonly supposed that whole-meal bread is more nutritious than white, but this is a mistake. As a matter of fact, white bread, providing it is pure, is the more nutritious of the two, for it contains the nitrogen in a form in which it can be more easily digested, though not in such large quantities as does the whole-meal bread.

Baked Rice.—Over a pint of boiled rice pour an equal quantity of very hot milk, and allow the mixture to cool. Then stir in half a tablespoonful of melted butter, three eggs well beaten separately, and a scant teaspoonful of salt. Beat intimately together, and then add gradually flour enough to slightly thicken—a gill will be about the proper amount. Bake in a hot oven for thirty minutes and serve while warm.

Rice Blancmange.—Put a cupful of rice into six cupfuls of cold water, and boil till a thick paste is formed, the rice being entirely dissolved. Then stir in a cupful of sugar the grated rind of a lemon, salt and cinnamon to taste. Beat half a cupful of cream and stir that in also, adding, as a coloring material, half a cupful of jelly or the juice of preserves. But in wet moles, and when stiff it is ready to serve with custard or cream dressing.

Virginia Rice Bread.—Over a pint of boiled rice, pour a quart of skimmed milk, beated almost to a boll. Set it aside to cool, then add two teaspoonfuls of salt, a tablespoonful of melted lard, two eggs beated separately, fine white cornmeal to make a medium firm batter, and two teaspoonfuls of baking powder. This will make two medium sized loaves, which should be baked forty minutes in a moderately hot oven. This is an old recipe, and with the batter made not quite as stiff may be employed equally well for muffins.

Oreamed Onions.—Peel one quart of medium-sized white onions, place them in a sautepan, cover with boiling water, add one teaspoonful of sugar, boil till nearly done; add one teaspoonful of salt, boil a few minutes longer, then drain them in a colander. In the meantime melt one ounce of butter, add one-half tablespoonful of flour, stir and cook two minutes; add one half pint of hot milk, cook two minutes; season with one quarter teaspoonful of white pepper and a sprinkle of salt, put the onions in a hot dish, and pour the sauce over it.

Raisin Sauce.—Put one cupful of raisins in a saucepan; cover with one-half cupful of water, one-half cupful of white wine, and boil twenty minutes. At the same time place a saucepan with one tablespoonful of butter over the fire; add one fine-cut onion, a little fine-cut ham and carrot, cook five minutes, then add one heaping tablespoonful of flour; stir for a few minutes; add one pint of boiling water, one tablespoonful of liquid beef extract, three cloves, one bay leaf, six crushed peppers, one blade of mace, one even teaspoonful of salt, one-quarter teaspoonful of pepper; cook ten minutes; then strain it into a clean saucepan; add the raisins, return the saucepan to the fire; add one tablespoonful of lemon juice and one tablespoonful of sugar; cook for a few minutes; then serve with boiled beef tongue or boiled ham.

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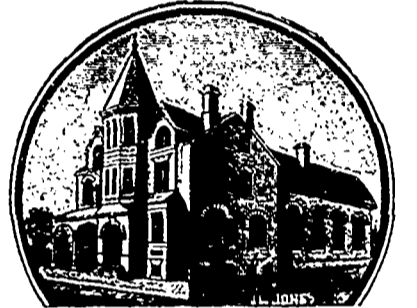


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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, APRIL 5th, 1896.

No. 15.

Notes of the Week.

It is well known that for some time private conferences have been going on between representatives of the three great Presbyterian bodies in Scotland. They have now been brought to a close, and it is understood that the printed account of the proceedings may be expected to be issued almost immediately. The conferences have resulted in ascertained agreements regarding the Reformation and Revolution statutes and the spiritual independence of the Church. The obstacle as to Disestablishment remains the great perplexity, but it is believed that some proposal has been made by the members of the conferences belonging to the Established Church in favor of federation of the three Presbyterian Churches with a view to union.

A Free Church Extension Scheme is now on foot in Glasgow, and at the last meeting of Presbytery Rev. Robert Howie submitted his report upon the progress made. Mr. Howie said it had been decided that the time had arrived when the new building society should be formally constituted. There were in the society 70 directors, 50 of whom had qualified in virtue of contributing £100 and upwards. As regarded the fund, so far as definite promises were concerned, and inclusive of the grant from the Bellahouston Trust, the amount was £22,400 from 181 subscribers. He took no notice of many indefinite promises. The report was considered as satisfactory as in the circumstances they could expect. They did not, however, mean to begin operations until they got the necessary £30,000.

Sir William Harcourt, addressing a large meeting, declared, amid great cheers, "We have not abandoned the cause of temperance. The bishops may be bowed out by the Prime Minister when they go to him with their Temperance Bill. They will retire gracefully when they are shown the door, so long as they are guaranteed in the Establishment, and the palace and the public-house will make merry together. Some people said, 'if they left the thing alone it would right itself; everybody was becoming sober by degrees.'" The other day he was looking at the returns of the Registrar-General, and he found that, comparing last quarter with twenty years ago, the number of deaths from chronic alcoholism was more than double. That did not look like progressive reform in the matter of temperance."

Within the past few years a great deal has been written and spoken upon the necessity of Bible study in the college curriculum. Men of prominence who are not Biblical specialists, as William Dean Howells and Chas. A. Dana, have publicly deplored the prevailing ignorance of the Bible among college men. Examinations held from time to time to discover the amount of knowledge possessed by college students and graduates, have revealed a lamentable amount of ignorance of the contents of the oldest and most wonderful book in the world. Even theological students have in many cases been found not to be so well versed in the knowledge of their Bible as they should be. Do not these indisputable facts furnish an argument for the regular reading at least of some portions of the scriptures

every day in our public schools, since facts clearly show that in a vast number of homes they are wholly neglected?

The comfort and health of the thousands of young ladies employed in stores and shops ought to be a matter of interest to all. Arrangements which could often easily be made without in any way impairing the efficiency of their service are often neglected simply for want of thought. Steps have been taken by means of an appeal, signed by the Duchess of Montrose and Lady Munro Ferguson, to bring the subject before the leading retail firms in Glasgow and Edinburgh. It deals with the long hours of standing behind the counter, and the physical strain thus entailed on women shop-assistants; and appeals to their employers to provide seats behind the counter, so as to enable the workers to take an occasional rest. It recommends spring and revolving seats, which have been invented for this purpose, and would obviate all difficulties arising from want of space. The ladies feel assured that if the leading firms adopt this plan their example will be widely followed.

The movements of Her Majesty are a matter of supreme moment to very many who busy themselves with that kind of news, but they are more or less of interest to most of her subjects. While on the Continent it was her intention to go to Coburg to be present at the marriage of her grand-daughter, and there to meet the Emperor and Empress of Germany and the Empress Frederick. The Queen, it is thought from the necessity at her advanced age of husbanding her strength, has given up going to Coburg. Accordingly the Kaiser and his wife go to visit the Queen. It will be, says a contemporary, "the first meeting of the Kaiser and his royal grandmother since the former's interference in the Transvaal trouble, which brought upon him the denunciation of all classes in England, but as the emperor has long since made his peace by letter and telegram, it is not thought that his hasty action will be adverted to except perhaps in a kind of parental chiding way."

An unusual suit, and one which will enlighten a gullible and voracious public as to how despatches are cooked for it in war time, in some instances at least, and how far they can be relied upon, has been brought by the London *Times* against the Central News Agency. The *Times* charges that the despatches regarding the Japanese war which were supplied by the Central News were in some cases entirely fabricated, and in other cases largely altered and expanded, and that by publishing them the *Times* suffered in reputation. It was shown by comparison with the original cable messages that to the *Times* and its other clients, including the news agency in the United States, more than 25,000 words of padding had been supplied and paid for by the *Times* at the rate of \$1.50 per line. By way of illustration and evidence it was shown that the following original cable despatch of two words, "Wei-Hai-Wei captured," was expanded at great length, and purported to give the most graphic details of the capture of that port by the Japanese. Other instances were given of similar work. Such, it was shown, was the way in which the columns of news were read at the time with such avidity were manufactured, "founded upon fact," as the novels say.

The Transvaal, the Boers and Matabeles are again attracting a large amount of the public attention in Britain, and an impression very generally prevails that the end is not yet. The *Literary Digest* referring to the subject says:—"Many English papers declare that this defeat has only retarded the annexation of the Transvaal for a while. The *Chronicle*, Newcastle, a paper circulating very widely among the British bourgeois all the world over, says: 'There is a prospect at no very distant day that the Transvaal will pass completely under the rule of what is now the paramount power, and when that takes place Dutchmen will require to suit themselves to the altered situation. The kind of government the Dutch delight in simply prolongs the reign of monopoly. It is, therefore, not astonishing that those who dislike monopoly have grown restive under Paul Kruger. In too many instances his firmness proves to be obstinacy.'

A very striking illustration of the difference in temperament, spirit and conduct of two peoples has lately been given in the way the British and Spaniards respectively have acted, under what must be regarded as the provoking action of the government of the United States. Of course allowance must be made for the difference of relation between these two peoples and those of the States, but yet it fails to account for the difference. When the President sent a provoking, not to say insulting message to Congress, proposing uncalled for and unnecessary interference in Britain's difference with Venezuela, it was received with pain and grief, but without noise or tumult. The same Government expresses sympathy with the Cuban insurgents and all classes in Spain are roused to hot words, and the masses to loud threats and deeds of violence against anything representing the United States among them, consulates, the flag, and Ambassadorial residences; and yet, had it come to blows, which may God forbid it ever should, it is well known how differently the quiet, cool people would acquit themselves from that of the noisy, blustering, loud but cheap threatening one.

The tide of excitement among our cousins across the line over their quadrennial presidential election, which, for the time, seriously interferes with every other concern, and has been slowly but steadily growing, is now rapidly rising. The political platforms to be built call for a good many planks, chief among them being the money plank, and both the honest, patriotic leaders, and the wire-pullers and demagogues, are taxing their brains and their ingenuity how to get the planks in so as to make the platform secure, and at the same time so attractive as to catch the greatest number of votes. As with ourselves also the forces of the two great parties, Democrat and Republican, are somewhat divided and the chances of battle made more uncertain by reason of other parties dividing their forces upon other than what are regarded as the main issues. The names so far most prominently mentioned are, for the Democratic nomination, Carlisle, Secretary of the Treasury; McKinley of McKinley Bill fame, and Speaker Reed, Republican; while in the Prohibition Party, it is said, there are ten party leaders who are possible Presidential candidates. All any wise man would as yet say is, "We shall see what we shall see."

PULPIT, PRESS AND PLATFORM.

The Occident: We have been confident that the Salvation Army could not continue in its present compact form much beyond the natural life of its founder; its despotic character is against it.

The Bible Reader: A hungry man will not pick his bread to pieces to analyze it, but there are some men who let their souls starve while they are leisurely engaged in analyzing the strong meat of the Word.

Golden Rule: Fret not thyself because of unjust critics, join not their ignoble ranks, correct their untrue statements, if necessary; but, above all, ever refute them by the noble actions of a noble life.

Westminster Teacher: God's way of answering our prayers is always the best way. Paul asked that his painful trouble might be taken away. But the answer was "No." It would have been an unkindness if the Lord had taken it away.

The Christian Index: God counts no one present in His house or at the throne of grace if the heart is absent, and no one absent there if the heart is present in love and longing. With Him, presence and absence are simply questions of the heart.

The Bible Reader: The Bible covers the whole range of Christian experience so completely that if we will read all parts of it we will have our attention called to every part of our life, so that in nothing can we unconsciously fall behind.

Oliver Wendell Holmes: "I find the great thing in this world is not so much where we stand, as in what direction we are moving; to reach the port of heaven we must sail sometimes with the wind and sometimes against it—but we must sail and not drift, nor lie at anchor."

Presbyterian Witness: We are fully alive to the importance of the Manitoba school question. Our own ground throughout has been non-intervention with Manitoba. We see no cause to change our ground. On the contrary there is much to confirm us in the conviction that we are right.

The Outlook: National honor is not a conventional or artificial thing. It is a fine sensitiveness which grows out of a noble thought of a nation about itself. It is not a blind, arrogant, unscrupulous forcing through of a policy which has once been inaugurated. It is not a stupid refusal to learn a lesson when the lesson has been taught.

Presbyterian Messenger: There are many different ways of estimating the prosperity of a church, but any true estimate must take into consideration the great purpose for which the Christian Church exists. Any institution is entitled to be regarded as prosperous just in the degree that it accomplishes the purpose for which it was brought into existence, and, in order to determine whether a church is really prosperous, we need to have a definite idea as to the purpose for which it was instituted.

Our Contributors.

HAVE WE TOO MANY THEOLOGICAL STUDENTS.

BY KNOXIAN

A few years ago this question would have seemed the very climax of absurdity. To some it may seem absurd now. All the same it will stand a little discussion.

There are in the Presbyterian Church in Canada about three hundred young men in training for the ministry. Owing to the peculiar way in which the college work of the Church is brought before the Assembly it is not easy to get the exact figures. One of the reports for last year does not give the number of students in attendance. Knox reports the number in the Preparatory Department in addition to the number in theology, but does not give the number in Toronto University known to be studying with a view to the ministry. Some day we may have a Standing Committee on Theological Education that will lay the facts and figures before the Church in a condensed form. That course is followed in regard to our mission and other work. Why it is not done in regard to our college work is one of those mysteries of Presbyterian conservatism that nobody can understand.

Taking the reports of the last Blue Book as a basis on which to work we may assume that we have three hundred young men in training for the ministry. Our own opinion is that the number is considerably over three hundred. Count the number in the Preparatory Department of Knox and the number taking an Arts course in the Universities with a view to the Presbyterian ministry and the total will certainly run a long way over three hundred. To be safe, however, let us say three hundred.

Three hundred students in a three years course of study means an addition of nearly one hundred to the regular ministerial staff. Does the Church need any such addition? Is there room, work and bread for any such increase?

We forgot to say in the right place that we are discussing this question on its human side exclusively. That the Holy Spirit will not put it into the heart of too many men to study for the ministry is a fact, the truth of which may be assumed. Still the question has a human side as all such questions have, and looking at the human side we think it may be assumed that our supply of ministers has quite caught up to the demand if it has not left the demand a little in the rear.

To the number of ministers we train must be added the number that the General Assembly will persist in receiving from other churches. Just why the Supreme Court should receive any ministers at the present time and put them in a position to jostle our own young men in the vacancies, is another of those mysteries that can be explained only on the theory that we Presbyterians have an invincible habit of doing "that which was done before."

The number of ministers who from any cause cease work each year and leave a vacancy is not large. Supposing we say it is fifty, and perhaps it is not half that number. There would still be an increase of fifty to the ministerial roll. Do we need that number? Yes, if the population of the country were increasing as it increased some years ago. And here is the nerve of the whole question. The number of students in training has increased steadily, if not by leaps and bounds, but the population of the newer parts of the Dominion has not increased rapidly, while in some of the older parts congregations have doubled up, and one minister is doing the work on which two were engaged a few years ago. A rapid increase of population in Manitoba and the North-West Territories would soon send the demand away ahead of the supply.

It is needless to say that the problem of supply and demand is not peculiar to the

ministry. The other professions have been training men in numbers out of proportion to the increase of the population. In fact, production in everything for some reason or another is getting ahead of consumption.

Several things seem evident. There is no further need of men from other churches and other countries, and if not entirely stopped, "short cuts" and "special cases" should be discouraged.

Natural qualities and aptitudes should be considered in early examinations as well as literary qualifications.

The wretched fallacy that a man must be a minister in order to serve the Lord well, should be driven out of the heads of a certain kind of young men. Many congregations could get a fairly good minister much more easily than a good session or a good Sabbath school superintendent.

It seems pious to wish for a great number of ministers. Glance over at the United States, see the large number of stranded clergymen who are forced to earn a living as book agents, "insurance men" and in other secular ways, and say if an over-stocked ministry is a good thing for the Church.

See the ignoble scramble for every vacancy there and in our own country, and say if it is not degrading to the ministry and to religion itself.

We imagine we hear some one say something about the large number of students in Scotland. That is an old story. Scotland sends her licentiates to all the colonies, and the colonies belt the globe.

Scotland has tutorships by the hundred for "sticket ministers." Canada has practically none. Scotland has assistant pastors. There are not a dozen congregations in our churches that could or would engage an assistant pastor. One of the very best things in the world for many of our young men would be employment as assistant pastors. But we cannot afford it.

There is enough in this contribution to furnish material for some thinking.

HOME MISSIONS.—D. G. McQUEEN'S ARTICLE.

BY REV. JAMES BUCHANAN.

As a fellow-laborer with D. G. McQueen in the Home work of the Church, I must express appreciation of his straightforward signed article in THE CANADA PRESBYTERIAN of Feb 12th, and my "disappointment" at the article "A Rejoinder" by "S." in the issue of March 4th.

Mr. McQueen's point was well put, and none of our young men can get over the fact that the salaries in the West are small, the work abundant, and the need great. "Information" can be given, and at two Assemblies Mr. McQueen told stories of Western work that went home to every listening and ready heart. But his letter was not intended to give "information." It was intended to point out duty; not the duty of "every minister who settles in an Eastern charge," but the duty of our young men to come West to spend "one, two or even three years" before settling in the East.

The difference between Home and Foreign work is just here. A man going to Foreign work is expected to make *that* his life work. A man coming to mission work in the West is not expected to stay longer than "one, two, or three years." The Home Mission Committee make their appointments for "two years." The Foreign Mission Committee sends men without naming a time at the expiry of which their appointment must be reconsidered. The truth is that no church of the Presbyterian order could send her men to do its Home mission work without limiting the time of service. A more undesirable position for a minister to be placed in it is hard to conceive than to be home missionary in our Western work. Some one asks why?

The policy of settlement has made great distances between homesteads and hamlets.

It has aggravated poverty and added expense to every settler. It has made selling and buying serious problems. The farmer can only sell to two or three buyers, and he must buy from only two or three storekeepers. When poverty pinches hard he has no alternative. He must trade where he runs an account.

It must also be remembered that Ontario or Old Country people, do not leave their old homes because of their overflowing exchequer. To found a new home costs more money than new settlers bring with them. It is all "outgo" for a long time, (from one to four years) before there is any "income." The "outgo" is always large for every condition—economic, political, commercial, social—is arranged to make it so. For the same reasons, the "increase" is always smaller than it should be, judged by cheap land, fertility of soil, fewer expenses. To these must be added difficulties attendant upon building up every new country. Frost is blamed for much loss and no doubt rightly so. Ignorance, it seems to me, of capabilities of the country is a far more potent cause of loss than frost or other climatic conditions. Knowledge comes by experience and experience costs a lot of money, hardship, heartburning; too often costs men their character and families their homes.

The missionary settles in a district where the wealth is not evident, but where the hardships are hydra-headed. Some of the people help him all they are able, some hinder as much. Most care no more about religion than do their cows. Interest in their salvation they evidence none. A church costs money, and that is a sufficient reason to have none of it. The liquor interest is everywhere, and has to be counted on. Let the minister oppose it, in a small district, he lessens his butter and bread. Often, too, four or five families of relatives settle near each other, and they run the Church. Offend one, and all turn on the minister, and he must leave. It matters much in a congregation of ten families that one is offended. Then there are the many petty jealousies arising through the site of a new school house, a new church, a new manse, whose daughter plays the organ or sings a solo; whose house the missionary frequents oftener than others, very often give rise to trouble; who are elected elders, or managers, or trustees;—in short, every missionary must count on all these and many more in making up his salary. Every petty quarrel costs the church money.

Another difficulty a missionary has to face is the ever recurring one of the mission returns. "Increase" must be the word in regard to money. The minister is a spiritual officer. If he fails in getting the people to give he is "a failure." Conditions are considered no doubt, but the one condition, success, has not been reached and the missionary has failed. No doubt some are really failures, and the people mark their appreciation by not giving. But my contention is, that in a new country, this test of success does not always hold good. Now, in Foreign work, or French work, money is not an essential to success. It plays no part in Church statistics. The salary comes from the committee at home. In Home work a grant comes from the committee, the rest of the salary from the people, most of whom in many instances are as really pagan as any Hindu or Hottentot, and in many cases also, just as poor as any Chinaman in his paddy fields.

It must be remembered that I am not writing of settled congregational work. I am writing of our mission work pure and simple, and I have no hesitation in saying that the minister who undertakes one of these purely mission fields should be treated exactly like the foreign missionary, and get his salary paid in full from the committee.

It may be objected that this is impossible. It is not impossible in Foreign work. To extend the Home Mission work retrenchment is ordered, but the retrenchment takes the form of reducing the salaries

or grants of the Home missionaries. Not so in the Foreign work. If there is no money the men are not sent.

Now as to the need. "To every creature" is our limit, less than this is disloyalty to our King. The Foreign Committee sends, not upon faith to every heathen nation, but upon well arranged and secured supplies, to special fields. The Home Committee sends a missionary to every district in the Dominion, and if supply is short, reduces the grant. This it seems to me, backs up Mr. McQueen's argument about the relative value of "North America," and the "East, or Islands of the sea." We, of the Canada Presbyterian Church, cannot preach to "every creature." We can to a few selected fields in foreign lands. To widen the horizon in foreign work, we must increase the number at home, who, with hearts filled with the gospel, yearn to bear their share in sending the good news to the "regions beyond." God has a plan upon which this work is to be done. It is our duty to find out what that plan is. Surely, it is not "great waste of men and money" to give the gospel to those of our own household, who, perishing for lack of the bread of life, have a special claim upon our regard, who are our own kith and kin, and whose salvation must always be our paramount duty. God's plan is to your brother first, not that you may neglect the "other sheep," but that you may save a soul to be a co-worker in bringing in the other sheep also.

"S." finds fault with Mr. McQueen because he compares Home and Foreign salaries. For my part I wish men like McKay of Formosa, Wilkie of Indore, and Morton of Trinidad were better paid. They deserve all material recompense the Church can give. But Mr. McQueen's comparison is between "comfortable maintenance" and "miserable support." The missionary at home is worthy of "comfortable maintenance." He gets miserable support, and so long as good men are found, who err more grievously than Mr. McQueen can be said to do, by talking about "waste of men and money in Home fields, where several denominations are trying to keep alive a struggling cause, where there is only room for one," so long will there be friction between the great departments of the Church's work. Can "S." point out one such mission field? I do not believe he can. This problem has not hitherto been solved, nor can it be so long as men cling to their faith, and believe that their Church is the best means to carry on the work of making men moral and bringing them to Christ. I am a Presbyterian, because my faith is scriptural, and to maintain my Church and spread it are to me the surest way to save the world. Others feel as I do, else why are we not united with other denominations?

In the present state of the Union question it is worse than idle to ask our people to unite with the Methodists, Episcopalians or Baptists. Besides, as we believe in our Church, and in the future of Canada, we do not propose to efface ourselves to save a few dollars. That was done in Ontario long ago with dire results. Presbyterian grace is a fine foundation for a new country. The people built upon it fall away less than do the people of other denominations. Presbyterian backbone makes men more straight and upright than any other kind of backbone. You are unable to twist and contort it. It stands firm always. On this account we mean to fight for Home missions in every part of the Dominion under the care of our beloved Zion. Look up the Blue Book, you will find many of our Home missions down for handsome sums for Foreign missions, and the amount sent to Dr. Cochran very small indeed. Dear brother "S." let us unite in making God's work one. In our Church it is two at present. While this remains don't be angry at a frontier man, who knows all the trials by experience, growling now and again. A growl regulates like a governor and the overstrung worker, works all the harder for letting off steam. We all say in private what McQueen has said in public, and we love the man for doing it.

Eburne, B.C.

MAY RULING ELDERS BE MODERATORS?—II.

BY REV. JOHN A. G. CALDER.

The subject now is narrowed down to this. Have we Scripture example for the practice of clerical elders presiding in church courts. It is of course a notorious fact that the Moderator of the district Presbytery in the Jewish Church was a priest, and that like the teaching elder he ruled not as a priest but as an elder, and was, in every act of government, associated with the elders of the people. Take such verses as, "Amariah the chief priest was over them in the Lord," and the chief priest commanded them, etc. From these words of Scripture we learn "by good and necessary consequence," first, that the Sanhedrim had a president; and second, that the president was a clerical elder. Again, it is a common place of history that in every Synagogue there were a bishop, presbyters and deacons. The bishop was called by the several names of bishop, pastor, presbyter and angel of the Synagogue. As he preached and presented the prayers of the congregation he was called the angel and messenger, and as he presided over both the Assembly and the Senate of elders he was called the president or chief ruler. This evidence furnished by history is practically confirmed by many incidental notices in the New Testament. Let two suffice. They are found in Luke xiii. 14 and Acts xviii. 8. These passages, read in the light that has been thrown on the Synagogue by Selden and others, plainly show two things; one, that every Synagogue had a president or chief ruler, and the other, that the chief ruler was the bishop or pastor of the Synagogue.

But the Synagogue was the model upon which the polity of the New Testament was founded. It received the marked commendation of Christ—Matt. xviii. 15-17—and the apostles were not unmindful of the advice of their Master. After Pentecost, they observed the model in ordaining officers, in forming Presbyteries in the several churches and in ruling and governing these Presbyteries. Indeed the elders of the Synagogue became in many cases the elders of the Christian Church, and the president of the Senate became the president of the Presbytery. So clear is this that candid men of all shades of opinion freely admit it. And yet the testimony of the early Church may briefly be cited. One of the apostolic fathers writes, "I exhort that you study to do all things in divine concord; your bishops presiding in the place of God, your elders in the place of the council of the apostles, and your deacons being entrusted with the ministry of Jesus Christ." Another Father, who lived shortly after the time of the apostles, tells us that "the synagogue and afterwards the Church had elders, without whose counsel nothing was done in the Church." The *Apostolic Constitution* names three classes of officers, teaching elders, bishops or pastors, ruling elders and deacons. The ruling elders it adds are the "Counsellors of the pastor and the Senate of the Church."

Let us take a step farther. It is equally safe to affirm that if the Synagogue was the model of the Church of the first century, the form and order of both, are the form and order of the Church founded and organized by the Scottish Reformers. The law, however, of the Sanhedrim and Synagogue in regard to the presiding officer was the law of the Primitive Churches and has for centuries been the law of all the Presbyterian churches in the world.

But what were the grounds on which the law rested? Were they local and temporary or were they common to all men and all times? In the Sanhedrim and Synagogue there was a division of labour, and a separation of office-bearers into classes. This principle, so necessary to the life and growth of the Jewish Church, carried with it the inevitable conclusion that the same principle would be

found in the Church of the New Testament. And so we are not surprised to find it fully endorsed by the apostles. They affirm again and again that gifts are various and duties diverse—Acts vi. 1-6; Rom. xii. 7-8; 1 Cor. xii. 28; Eph. iv. 11; 1 Thess. v. 12; 1 Tim. v. 17. They clearly set forth, moreover, that teaching elders, pastors or ministers are ordained to preach the gospel—2 Tim. iv. 2—to administer ordinances—1 Cor. x. 16—to ordain pastors—Acts xiii. 1-3—Acts xiii. 1-3—to administer rule—1 Tim. v. 17—and that "Governors," or "Elders," have as their proper and only function the exercise of government—1 Tim. v. 17. To cut the matter short, the administration of Church power in connection with doctrine, the sacraments and the ordination of ministers is always exhibited in Scripture as belonging to teaching elders alone. But of the ruling elders we are expressly told that their whole work is to "rule well." Their duties, therefore, are special; they are confined to one department of Church work and consequently they have no right to take part in the symbolic acts by which men are ordained to the higher and nobler work of the ministry. Like begets like is a law in the spiritual as truly as it is in the natural world. But if they cannot ordain pastors they cannot of course fill the Moderator's chair at the ordination and induction of pastors. It would indeed be a shocking inconsistency for an elder to take an ordinary man by the hand and say, "We give you the right hand of fellowship to take part of this ministry with us." Ruling elders have, in a word, no authority to perform some of the most important duties assigned the Moderator of Presbytery and Session. And common sense as well as Scripture teaches that it is highly improper and absurd to elect men to an office the duties of which they have no right to discharge.

But the Presbyterian Church has, according to the Presbyteries of Hamilton and Whitby, been wandering in the mist and fogs for centuries, and the mists and fogs, they say, must be chased away. These Presbyteries have, in a word, taken upon themselves to change an order of government that can be changed only by the Supreme Court; and by their irregular procedure they hope to dispel every cloud that obscures the moral vision of the Church and send the full tide of life through every channel of Church work. The motion is a good one. But a wise man tells us it is always dangerous to violate, on any pretence, the principles which the experience of ages has proved to be the safeguard of all that is most precious to a community. The members of the recalcitrant Presbyteries have solemnly engaged "to defend the government of the Church and to follow no divisive course from the present order established therein. The present order is that ministers only can be chosen Moderators of church courts. The present order has been the order in Presbyterian Churches for thirty-five centuries, and was sent down to Presbyteries in terms of the Barrier Act, "A N.T. Presbyterian" to the contrary notwithstanding. But the practice of centuries and the present order of the Church are tossed aside with as little ado as most men make when they cast away an old and useless garment. The procedure of these Presbyteries, therefore, is irregular. It is more; it is bad. It is the worst possible, and would have been the worst possible, if it had been established from time immemorial. Well, we have historical traditions and practices that are dear to the memories and hearts of our people; if they are without the authority or contrary to the rules of the Word of God change them, but change them in a constitutional way. The Church of Christ is older than the Church of Calvin and Knox, and the example of the Sanhedrim, the Synagogue and the Primitive Churches rises higher, perhaps, than the practice of the Presbyterian Church. But if their example differs from the order now in force, let the restless agitators of change take the laboring oar and by clear and satisfactory evidence point out wherein the difference lies.

HELPS TO NATURE STUDY.*

BY W. M. R.

Our Maker evidently meant us to have always within easy reach an inexhaustible supply of healthy recreation as a counteractive to the weariness of this work-a-day life of toil and worry into which we are so apt to settle down, and before we know to drift into dreary regions to discouragement and despair. To remedy this we need only lift the latch, and "becoming as little children," pass into God's great kindergarten, which some one has appropriately named "out of doors." We shall find it stored with an endless variety of object lessons of wondrous beauty and most marvellous ingenuity, suited to develop and discipline our mental powers, enlarge their ranges, stimulate our imagination, give pointers to our inventive faculties, minister aesthetic delight, and above all lift our thoughts from sordid grovelling to ennobling fellowship with our beneficent Father.

Each of these hints of blessing in the study of nature might furnish distinct themes for enlargement, did time and space permit, but let it suffice for the present to illustrate them all by introducing to our readers a helpful handbook on "The Natural History of Aquatic Insects" by Prof. J. C. Miall, which has just appeared. In it we find, not only much that is the result of original research, but valuable gleanings from older and foreign authors, not accessible to ordinary readers. These are given to us in clear and simple style, comparatively free from technical phraseology, and aided by many beautiful illustrations, they pour streams of light upon many mysterious problems of insect life, which must often have presented themselves to the observant and inquiring. We find ourselves exclaiming, how wonderful the works of our God! What stores of pleasure lie around us unexplored! For ages men have been puzzling over the best methods of life and travel on earth, water and air, while the great Creator had given us many a startling solution and suggestion, as to how these desiderata might be realized in the structure and transformations of insignificant insects. Even poetic genius finds inspiration in such fields. Witness Tennyson's graphic portraiture of an every day romance:—

To-day, I saw the dragon-fly
Come from the wells where he did lie.
An inner impulse rent the veil
Of his old husk; from head to tail
Came out clear plates of sapphire mail;
He dried his wings, like gauze they grew;
Thro' crofts and pastures wet with dew,
A living flash of light he flew.

Who that has watched the mazy gyration of the little water beetles on the surface of the summer pool has not desired to know more of their life history? Even around the career of our tiny tormentors, the mosquitos, we find a succession of wonderful revelations as we peruse these pages, and almost condone the annoyance they give us in view of the interest we find in the marvels of their structure and adventures, from the moment of embarkation in the egg-raft till their graduation and equipment in readiness for delicate surgical operations. Let the reader take the book with him in his first summer outing and he will find its added interest amply repay the cost and trouble involved in its study, when

"The insect youth are on the wing,
Eager to taste the honied spring,
And float amid the liquid noon:
Some lightly o'er the current stain,
Some show their gaily-gilded train,
Quick glancing in the sun."

Too much importance cannot be attached to the glass supplied to the windows of our churches. Stained glass should always be provided as it gives a solemnity to the inside and an attractiveness from the outside, and in these days when good cheap windows in this line can be obtained as well as good expensive ones, there is no excuse why all these sacred buildings should not have this glass in their windows. The Dominion Stained Glass Co., 94 Adelaide St., west, Toronto, make a specialty of all classes of this work, and are always pleased to give any information that the building committee or others may require in this line. Their prices and work will meet the circumstances of any kind, and both large and small orders will be turned out promptly and satisfactorily. An invitation is given by the firm to call and see their samples, or designs with estimates will be freely supplied on application.

* "The Natural History of Aquatic Insects" by Prof. J. C. Miall, F.R.S. Macmillan & Co., New York, \$1.75.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

April 19th, 1896. } **THE LOST FOUND.** { Luke xv. 11-24

GOLDEN TEXT.—Luke xv. 10.
MEMORY VERSES.—18-20.
CATECHISM—Q. 55.

HOME READINGS.—M. Isa. i. 10-31. 7^o
Jonah i. 1-16 W. Psalm. cviii. 10-32. 7^o
Prov. xiii. 1-25. F. Isa. lv. 1-13. S. Mat. xi. 20-30. Su. Luke xv. 11-24.

There is no more important subject treated of in the Word of God than that which deals with the sinner's restoration to God. Hence we should always strive to present such a view of this matter as will not mislead, but will deal with all the points involved.

If we were to confine our study to this parable for example, we would fall into the error, into which indeed many have fallen, that the atonement is not a necessary pre-requisite to man's restoration. Only when we read and study all three of the parables contained in this chapter are we in a position to grasp the whole truth concerning the matter of the sinner's return to God, as it is here illustrated by the Master. While keeping in view the whole truth taught let us consider our lesson under the headings *the wandering* and *the return*.

I. *The Wandering*—There can scarcely be any doubt that what Jesus had in mind was to make plain the fact that Gentiles as well as Jews are objects of God's favor and care as manifested in the redemption He has wrought, and thus to prepare the minds of the disciples to see when the time came that the outcoming of the Gentiles was a part of the original plan of Jesus. We must be careful to guard against the impression that all men are by birth members of God's family, and that it is only those who consciously rebel against God and wander away from Him, who are in need of Christ's atoning work. We are "conceived in sin and shapen in iniquity," and are "by nature the children of wrath." Let us keep before us clearly that Jesus is here illustrating truth concerning classes and not concerning individuals, though undoubtedly there are many points in which this parable can be made to illustrate most beautifully the *return* of the individual sinner to God. Turn to the first chapter of Romans, and read there God's inspired record concerning the Gentile wanderings. "Knowing God they glorified Him not as God," "they refused to have God in their knowledge," therefore "God gave them up unto a reprobate mind to do those things which are not fitting." Thus the Gentile world may well be compared to a son, who wearying of the restraints of home, and regardless of his father's claim upon him, and seeking to put all thoughts of his father out of his heart, wilfully turns his back upon home and goes out with his father's bounty to seek his own evil way. The Gentile world put God out of their thoughts and though surrounded with the father's bounty and beneficence, yet set its mind upon evil things and sought satisfaction in wrong. Hence the soul famine among them. Think of the destitution of all spiritual food there is in the heathen religions of to-day. All heathen are degraded to the very level of the beasts, and know not where to turn that the cravings and longings of their souls may be satisfied.

II. *The Return*.—The first thing leading to the prodigal's return was his "coming to himself," his recognition of the hopelessness and helplessness of his condition, and the apprehension of the fact that in his father's house there were better things even for the lowest servant. Perhaps the parallel in this last part of the parable with the experience of the individual soul in its return to Christ, is owing to the fact that the return of the Gentile world must be the return of individuals. Though we are told of the time when "nations shall be born in a day," yet nothing is more certain than that that birth must be due to the operation of the Divine Spirit upon the hearts of the individuals constituting those nations. Hence perhaps we will hardly be regarded as inconsistent if we deal with this last part as though it represented the return of the individual to God. First man must be convinced of the misery and guilt of his sin, he must be made to know of the provision which awaits him in the Father's home, and then, made willing, "he will arise and go to the Father." Then, what a surprise! He finds that the Father runs to meet him, and receives him, not to the menial place he feels is his due, but to all the privileges of sonship. His rags are taken away for ever and a beautiful robe put upon him (Christ's righteousness); a ring is put upon his hand (rank as God's son is bestowed upon him); shoes are put upon his feet (he is no longer a slave but a free man); the fatted-calf is killed, and a feast prepared (he is made welcome to all the stores of grace); and there is rejoicing over his return (the angels and holy ones rejoice over every penitent sinner more than over all the great events in this world's history). Let us then be up and doing, reaching out after the wandering ones, seeking to bring them to themselves that they may arise and come, and so find a father's love and an eternal reward.

Pastor and People.

Written for THE CANADA PRESBYTERIAN
HIDE THOU MY SOUL.

BY ANNE H. WOODRUFF.

Hide Thou my soul in Thy secret places,
Bitter the blast that drives me to Thy breast I
S, sheltered there, no scorn of cruel faces
My heart can pierce—so peaceful, safe, and blest.

Weary and weak, my trembling soul is sinking,
Fain would I lay my burden down and rest;
Take Thou my load, on Thee I cast it shrinking
Long by its weight of sin and woe oppressed.

Hide Thou my soul for Satan's darts are flying,
Hurled by the force of malice and of hate;
Tempted to doubt—my faith in Thee denying;
To Thee I fly, faint and disconsolate.

Hide Thou my soul I my Shield and my Defender
Under thy wings, I only am secure;
Ancient of Days I Thy promised aid, O render,
That to the end I faithful may endure.
St. David's, Ont.

Written for THE CANADA PRESBYTERIAN
LIGHT IN DARKNESS.

BY REV. JOSEPH HAMILTON.

We have all travelled by rail; and I think most of us have at some time been surprised at a certain effect as we dashed into some dark tunnel. We noticed then for the first time that the lamps overhead were alight. Out in the open country, with the daylight all about us, we did not need the lamps, and did not notice them. They were placed there, however, by those who knew that we should need them and prize them soon. So God's precious promises are set as lights to shine for us in our darkness. In the sunshine of our prosperity we did not notice them, perhaps, nor highly prize them. But the dark days come when we need them, and then we rejoice in their light. God, who knows the dark tunnels of sorrow through which we have to pass, has thought of and provided for our need. There are bright words of hope that shine like lamps in a dark tunnel, or like stars in a dark sky. "The Lord is my shepherd, I shall not want." "I am poor and needy, yet the Lord thinketh upon me." "Come unto me, and I will give you rest." "There shall be no more death, neither sorrow nor crying; neither shall there be any more pain." Such words of hope are God's own stars by which he would cheer our hearts and guide us home.

Toronto.

Written for THE CANADA PRESBYTERIAN
HONORED BY INVITATION.

BY C. H. WETHERILL.

It is a singular fact that the invitations which are extended to men by God are not considered by them as being a great honor conferred upon them. This is very different from the way in which men generally view invitations issued to them by human beings. Let there be announced the forthcoming of a wedding in some aristocratic circle. Do not those who are invited to it feel that they are highly honored. Most certainly, and especially so if the parties to be married be people of noble character. The invited ones feel so highly honored that they take no little pleasure in telling others of their good fortune and favor in being invited to such a notable wedding. But do we ever hear people say that they feel honored by the invitation which God issues to them to enter his kingdom and become the heirs of his grace and of the riches of his glory? Seldom, if ever, and yet is not such an invitation an honor of immensely higher character than that which pertains to any human event or any human source? Verily it is. Think of who it is that invites, and to what one is invited. It is the supreme God who invites, and he invites all men to an acceptance of Christ, "the son of his love," and with him a new life of the soul, a true hope of eternity and a home in a brilliant heaven, which

shall never pass away. What an honor! Do we, as Christians, appreciate the honor bestowed on us in God's invitation to such sinners as we were?

Written for THE CANADA PRESBYTERIAN.
SCRIPTURE TEXTS ILLUSTRATED

BY REV. J. A. M'KEEN, B.A.

"For the Son of Man is come to seek and to save that which was lost."—Luke xix. 10.

A sea captain one day told me how his ship had been cast away upon the coast of England. They were driven upon the rocks some distance from the shore. Their signals of distress did not escape the men of the life saving station, who quickly came to the rescue. A rocket was fired from the shore but fell clear of the ship; it was followed by another which went directly over the ship, trailing after it a little cord which fell athwart the vessel's bow. Said the captain, "We knew what that meant." They drew in the line and it soon brought them a heavier cord. They drew this in and it brought them a pulley and a little board upon which were directions printed in various languages, telling the shipwrecked men what to do. In obedience to the directions they made fast the pulley and then, throwing up both hands thus signalled "all fast." The life savers drew upon the pulley and by means of it carried a bawser to the ship. The sailors did their part and again signalled "all fast." The men on shore still drew upon the pulley and ran a life saving chair along the bawser to the ship's side. There was one woman, the captain's wife, on board. The rough-handed, true-hearted sailors lifted her first into the chair and saw her safely ashore. Then followed the others. Their ship was breaking up and the seas were going over her, but patiently, manfully, they waited their turn, the captain, according to the rule ever honored in heroic discipline, being the last man to leave the ship. We observe concerning this life saving apparatus that it all went together; there was unbroken connection between the rocket at one end of the line and the life saving chair at the other. A sinner anxious about his soul is sometimes confused and baffled by his efforts at experiencing the various stages through which he may think he should pass. It might simplify the matter to him if he could think of it as all going together, if light arises to him in his darkness and danger, if a rocket-like message comes telling of a loving seeking Saviour, let him lay hold of what is sent, and then he has laid hold of salvation, for he is in connection with the soul saving station. He may have that in his experience which corresponds to drawing in the line making it fast, reading the directions and committing himself to the life saving chair, but that upon which he has laid hold will not fail for it all goes together. The little line that made connection was one of the cords of Christ's love flung far out to sea, "for the Son of Man is come to seek and to save that which was lost."

Orono.

Written for THE CANADA PRESBYTERIAN.
CALVINISM MINUS CHRISTIANITY.

BY REV. W. G. JORDAN, B.A.

In the last new book on Thomas Carlyle, his system of thought is described as "Calvinism minus Christianity." This reminds one of Huxley's description of Comtism as "Catholicism minus Christianity," and of Mr. Mallock's definition of English and American "Positivism," as "Methodism minus Christianity." The intelligent reader knows that while he can admire these smart epigrammatic sentences, especially the original one, he must distrust them, and they can only be accepted as seizing one striking aspect of the truth. It is not proposed in these few lines to attempt a statement of what is to be understood by Calvinism, or

a careful estimate of Carlyle's teaching. The phrase standing at the head of this article may, however, serve as a profitable subject for a brief comment. We, of course, are not prepared to admit that there can be such a thing as "Calvinism minus Christianity," though certain elements in Calvin's theology may be retained by thinkers who have lost their hold of the great Christian revelation. The feature of Calvinism which is here referred to is its full and frank recognition of the sovereignty of God. I have talked with people, who know nothing of philosophy or theology, who were inclined to think that any belief in "election" must necessarily lead to fatalism. They could only imperfectly appreciate the rejoinder that the difficulty as to God's sovereignty and man's free will is inherent in the nature of things, and is not the special burden or privilege of any Church or sect; but it was possible to confront them with the fact that, choosing our illustrations from comparatively modern times—men like Calvin, Knox and Cromwell who believed most thoroughly that their times were in God's hands, and that they could not die until their work was done, were men of the strongest individuality and of the most untiring zeal. The well known story of David Hope told by Carlyle may give rise to differences of opinion: "David was putting on his spectacles when somebody rushed in. 'Such a raging wind risen will drive the stooks (shocks) into the sea if let alone.' 'Wind!' answered David—'Wind canna get ae straw that has been appointed mine. Sit down and let us worship God.'" Some may call that fatalism, or describe it by the milder term stoicism, but it may be a firm and fervent trust in God. In these days of feverish rush and restless complaining it might be well for some of us if we had a little more of that same steady power. "Election" may lead to a cold fatalism, but that is when it is held as a mere mechanical theology and separated from a warm living trust in Christ. In our statements of doctrine we are sometimes carried too far in our excessive desire for logical consistency. Dr. Oswald Dykes, who cannot be charged with recklessness, stated his deliberate conviction that those who framed the Westminster Confession took as the dominant thought that of "election," and being keen logicians they could not get into their system facts and truths which were gladly recognized in their preaching. As a student I remember the professor referring to a lady whose objection to Calvinism was that it was too perfect, its omniscience and finally staggered her faith. At the time I felt considerable sympathy with that criticism. Now, however, there is a tentativeness in much of the current theology and apologetics which shows that we are growing very modest, or that we have taken too well to heart the statement that "our little systems have their day; they have their day and cease to be." But if we are to live at all there must be clear thought and strong conviction somewhere. There may have been a mistake in thinking that this one word "election" contains the whole of revelation that it explains all the mysteries of life, and solves all the problems of thought. But is not the same mistake made now by many of those who profess to speak in the name of "science?" Their favorite word is "evolution." It is as vague as "election" to the popular mind, but at present it is well to the front, and is receiving much worship not only as being the embodiment of the "time spirit, but as the final word of everlasting truth. There is truth in it no doubt; how much, it is not for me to say. I would diffidently suggest that it can only present one side of the truth. Perhaps, if we could really understand both these words, "election" and "evolution," we might have an adequate, if not a final, philosophy of life.

When I want "Calvinism minus Christianity," if the phrase is allowable, I go, not to Carlyle, but to "scientists," who say that the animals are automata, and that man has no free will, and that therefore there is no responsibility in any true sense of the term. We are all creatures of "her-

edity" and "environment," and our freedom is a delusion and a snare. When this is presented to us as a revelation of science we reject it as furiously and contemptuously as Carlyle did when he called it "a gospel of dirt." Truths of evolution he also taught, and we also receive, but not that one-sided view of it, which makes life a lie and consciousness a curse. Oh! the irony of fate, that men should recoil from the severities of "Calvinism" and then come back to us with so-called scientific statements, which exclude Godhead and destroy manhood. "The Lord God omnipotent reigneth."

Our wills are ours, we know not how;
Our wills are ours to make them Thine
Strathroy, Ont.

BIBLE THOUGHTS ON ACCEPTABLE SERVICE.

"Serve the Lord with fear—stand in awe and sin not; after the sacrifices of righteousness and put your trust in the Lord—great fear is due unto the Lord in the assembly of the saints, and He is to be had in reverence of all that are about Him. Vow and pay unto the Lord your God, let all that be round about Him bring presents unto Him that ought to be feared. Honor the Lord with thy substance and with the first fruits of all thine increase. Them that honor Me I will honor, and they that despise Me shall be lightly esteemed. A son honoreth his father, and a servant his master; if thou be a Father where is mine honor, and if I be a Master where is My fear? saith the Lord of hosts unto you O priests that despise My name?" Then follows stern condemnation of the irreverent offerings common when the prophet wrote, "Ye offer polluted bread upon mine altar, and ye say, wherein have we polluted Thee? In that ye say, the table of the Lord is contemptible. And if ye offer the blind for sacrifice is it not evil? And if ye offer the lame and sick is it not evil? Offer it now unto thy governor, will he be pleased with Thee, or accept thy person saith the Lord of hosts. But cursed be the deceiver, who voweth and offereth unto the Lord a corrupt thing; for I am a great King saith the Lord of hosts, and My name is dreadful among the heathen.—except the Lord build the house they labor in vain that build it. For other foundation can no man lay than that is laid which is Jesus Christ, now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest for the day shall declare it because it shall be revealed by fire, and the fire shall try every man's work of what sort it is—and behold I come quickly and my reward is with me to give to every man according as his work shall be. Wherefore we labor that whether present or absent we may be accepted of Him. For we must all appear before the judgment seat of Christ that every one may receive the things done in his body according to that he hath done whether it be good or bad. Wherefore let us have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire. Now unto the King eternal, immortal, invisible, the only wise God be honor and glory for ever and ever amen."

Passages quoted, Psalms ii. 11, iv. 45; lxxxvii. 7, lxxvi. 11; Pro. iii. 9; 1 Sam. ii. 30; Mal. i. 6, viii. 14; Ps. cxxvi. 1; 1 Cor. iii. 11-13; Rev. xxii. 11; 2 Cor. v. 8-9; Heb. xii. 28 29; 1 Tim. i. 17.

Nothing need be feared that cannot be denied. Whatever is true is right. Only the truth is enfranchised. "Stand fast in the liberty wherewith Christ hath made us free." We should be as ready to abandon old error, as prompt to embrace new truth. God's soul-renewing truth may be read often between the lines, the original text interpreted by the Holy Ghost, the first being the letter, and the last the spirit.

God has not revealed his calendar to us. It is not for us to know the times and the seasons; but we may be sure of this: He remembers the poor and the suffering, and will avenge them. Judgment may seem to be delayed, but when it comes all will see its righteousness and terribleness.

Missionary World.

A FAITHFUL MISSIONARY.

Rev. William Anderson, the veteran missionary of Old Calabar, was born in Scotland in 1812, and he died in Calabar on the 28th of last December—83 years of age. Some years ago when on a visit to Scotland he said, "I have no desire to leave the soil of Calabar till the Resurrection morning." His wish was fulfilled. In Old Calabar when Mr. Anderson went there in 1849 it was the custom to offer human sacrifices when chiefs and kings died. In 1850 when two chiefs had died the old custom was being carried out. Mr. Anderson boldly and alone faced the king and the leading chiefs, protested against their cruelty and compelled them by the force of his character and moral authority to desist. He followed up this success by inducing the king and chiefs to pass a law that no one should be put to death except for crime. For forty years he was engaged in fighting the battle against ancient wrongs and evils. He triumphed grandly. The U. P. Missionary Record says:—"In one year they are gone from us—these three fathers of the Old Calabar Mission: Hope Waddell, aged 90; Hugh Goldie, aged 80; William Anderson, aged 84. And the jubilee of the mission must be celebrated around their fresh-made graves. What meaneth this? Is it not a reminder to the Church that after all, we have done nothing more in Old Calabar than lay the foundation of the church of the future. There is an immense work yet to be done, and we may not dishonor the founders of our mission, still less dishonor their Master, by slackening our efforts for the evangelization of the teeming millions of heathens, before whose gates we have planted the standard of the cross. There remaineth practically the whole land to be possessed. From the surviving missionaries in the field a cry has come for four ordained missionaries to be sent out at once."

THE OUTLOOK IN INDIA.

In spite of the many difficulties to be encountered in India and the lamentable lack of support on the part of the Christians at home, the outlook was never more bright than at present. The remarkable progress made during the past twenty years still continues. There is, first of all, a marked difference observable in the attitude of the people toward Christianity. Even the exponents of Hindu systems seek to make their beliefs appear as much like Christianity as possible without being Christian. Christian Hindus are also much more highly respected than formerly. Rev. J. E. Scott enumerates the following signs of promise for further advance:—

1. Caste is breaking down. It is seen in the way people eat and drink, dress and work; in the way they travel, in their schools, on their trains, steamships, and in their mills.
2. The poor are coming up. The coming man in India is the converted sweeper.
3. The people are broadening out. The National Congress, the Social Congress, the newspapers, the patronage of Western science, the study of law, medicine, and engineering, all indicate that.
4. Christ is honored more. Many among all classes now look upon Him with favor. Brahmos, Brahmins, and Mohammedans speak well of Him.
5. The Christian missions are succeeding. Never before in the history of India were they advancing so rapidly as now. "The workers were never so numerous; the schools never so spiritual; the methods never so good; the fraternity and unity never so strong; the converts never so numerous; the Church never so spiritual as now."
6. The native Church is taking hold. Often it is becoming self-supporting. The

people are appreciating their own pastors. Strong men are being raised up. 7. All feel it is worth the effort. Here are 282,000,000 people.—*Missionary Review of the World.*

The late T. W. Chambers tells of one of the Reformed Presbyterian churches in New York City which numbers about 300 communicants, "the most of whom are in very humble circumstances. A few families are well to do, but there are very few of the young people who do not have to earn their own living. A few weeks ago their offerings to Foreign Missions were received, and the amount was \$2,429. Besides this, one of the elders gives every year \$500 for mountain schools in Syria, and the women give an equal sum for the same purpose. Also, one young man, a bookkeeper, contributes, besides his regular offering, \$104 annually, or \$2 a week, for a particular form of missionary work, and has done so for the past five years. This is not all. Some years ago the young people agreed to support a missionary in Cyprus for a term of five years. To accomplish this they determined to lay aside a few cents a week (3, or 5, or 10, or 15, and so on) over and above what they gave regularly at other times, and raised in this way not less than \$5,300. But their liberality is not confined to the foreign field. Their gifts for all purposes save home expenses last year amounted to the extraordinary sum of \$10,000."

We had a very pleasant gathering, writes Mr. Wilkie from Indore, after Mr. and Mrs. Ledingham, Dr. Thompson, and Misses Chase and Ptolemy arrived here. It was got up entirely by the native Christians themselves, as they desired to welcome the new missionaries who were intended to labor at Indore. They said: "We have often welcomed missionaries before to Indore, but we were not allowed to enjoy their help for any long time. We were glad therefore to welcome those that have been specially appointed to labor in this very large and important centre." The address read expressed the heartfelt feelings of the people when they referred to the many interesting openings and to the impossibility of undertaking all with the present limited staff.

An increasing earnestness in listening to the message is reported from many of the stations of the China Inland Mission. The Chinese Christians have proved themselves most true to their Lord, some under circumstances of severe trial, and others under bitter persecution. In the far-off Provinces of Yun-nan and Kan-suh, which have been much prayed for, tokens of coming blessing have cheered the worker's hearts, and in Honan there have been larger additions to the church than in any past year, and greatly increased numbers of hearers.

It took three hundred years to transform old Rome so that Christianity became recognized as the nation's faith; and it may take a century to transform South America. The plans of the Church should include the time element in transforming opinions; and, while there is and should be preaching for immediate conversion, there must also be the application of such methods as will more and more prepare the way for the Gospel in the broader sense of national readiness to receive the truth.—*Dr. F. M. Allis.*

The Rev. Thomas Barclay, M.A., is able to speak hopefully of the future of Formosa. Already abundant evidence exists that a new era has dawned for that island, and missionary prospects are brighter than ever before. The Chinese and Japanese alike are sensible of the value of the mediatory services of the missionaries in the interests of peace and good will.—*Presbyterian Church of England.*

Young People's Societies.

CONDUCTED BY A MEMBER OF THE GENERAL ASSEMBLY'S COMMITTEE.

A GRAND SOCIETY.

The Y. P. S. C. E. of Cooke's Church, Toronto, is so large—373 active and 96 associate members—that it is practically impossible to call the roll. The following device has therefore been adopted:—"Every member of the society, whether active or associate, wears a pink badge, on which there is a number. In the vestibule there is a framework containing the numbers corresponding with those on the badges. Previous to each meeting the Lookout Committee puts the badges on their respective places on the frame, and, as the members come in, their badges are handed to them. After the meeting has begun, the secretary, by looking over this frame, can tell who are present and who are absent, and in this way keeps a record of the attendance. These badges also serve another purpose, as each badge has printed on it the name of the member who wears it, and in this way it assists the members in getting acquainted with one another. A small bow of white ribbon attached to the badges of the active members distinguishes them from the associate."

The pastor, Rev. William Patterson, gives most emphatic testimony in a recent *Knox College Monthly* as to the benefits reaped by the young people themselves and by the congregation from the Y. P. S. C. E. Five who were members of the Society are now Presbyterian ministers in Canada, and one a missionary in Africa. Twelve others are studying for the ministry, and seven have been elected to the eldership. The contributions in 1895 were \$329, of which \$100 went to missions and \$100 to the Church Building Fund.

THE VERY HEART OF THE CHURCH.

So Rev. Dr. Bruce, of St. David's Church, St. John, New Brunswick, says of his "Young People's Association": "The Society, which was organized in 1877, has grown stronger every year, and is now the very heart of the Church, with the growth of the future before it. Three of the trustees or managers were elected from their connection with it at the congregational meeting. The president, secretary, treasurer, and an active member."

The Association has a comprehensive constitution, its objects "in the order of relatively increasing value and importance," being thus stated:—(1) The development of social life and friendship among the young people of the congregation. (2) The intellectual, moral and spiritual improvement of the members. (3) The advancement of the Christian life and activity of the Church. (4) To afford the members a means of experience and training in Christian work.

Its membership embraces such as may join the Society directly, and members of the other societies in the Church which have affiliated with the association. The affiliated societies are eight in number, the Ladies' Association, the Young Ladies' Auxiliary, Young Men's Association, Sabbath School Association, Young Ladies' Mite Society, Willing Workers (Foreign Missions), several classes in the Sabbath School doing special work as classes, W. F. M. Society. The work of all these organizations is made the subject of discussion and report in the Young People's Association, "with very considerable reciprocal advantage to the societies and the association." The programme of fortnightly meetings from November to May covers a wide range, musical, literary, religious, etc. "Our aim has been to have a wide outlook, varied as human life is varied in its daily duty, and leading from every point to God and Christ." These fortnightly meetings form a social and working centre for the Society's operations. Dr. Bruce is to be congratulated on so vigorous and effective an organization.

WHAT WE SHOULD BE DOING TO SAVE THE LOST.

REV. W. S. M'AVISH, B.D., DENVER, ONTO.

April 10th.—Luke xv. 1-16.

A TEMPERANCE TOPIC

This is a most important topic for Endeavorers. Every member of our Society should strive to be a soul winner. We were reclaimed when we were heedlessly going astray, and now feelings of humanity, if nothing else, should prompt us to try to lead others from the paths of sin and folly into the way which conducts to God and glory. What then can we do?

We can go to the unsaved. They have wandered. As the good shepherd follows up the lost sheep—going wherever it has gone, through tans, over streams, across mountains and into valleys—so we must go to the abodes of the lost and erring. Jesus went among publicans and sinners of every class, and if we would follow his example we must not stand aloof from those who need our help and sympathy.

Having come into contact with them we must try to take a real, genuine and loving interest in them. Dr. Cuyler says that everybody loves to be noticed. Were we dealing with the unsaved, we must never manifest that pharisaic spirit which says: "Stand by thyself; come not near to me for I am holier than thou." Such a spirit rouses up resentment in the breast of even the poorest. Almost every one can be reached more readily through the affections than through the intellect:

"Touched by a loving heart, wakened by kindness. Chords which were broken will vibrate once more."

Shortly before his death, Robert Murray McCheyne, of Dundee, laid his hand upon the shoulder of a boy, and said to him: "Jimmy, I hope it is well with your soul. How is your sick sister? I am coming to see her again shortly." The kindness of McCheyne's tone and the gentleness of his manner were never forgotten by that boy. Dr. John Hall, in one of his lectures to the students of Yale College, told them that an Irish minister, Rev. William Johnston, was in the habit of rushing from house to house on Saturday night to speak a word to those who might be tempted to drink. Saturday night was then pay night, and this devoted minister knew what a temptation would come to the man who had his week's wages in his pocket; so he went from one house to another, hurriedly speaking a word of warning, counsel, or commendation as the case required. That might seem very prosaic work for some people, but this good man was amply repaid, for he saw that his labors produced the most salutary effect in his parish. Those whom he thus befriended honored and loved him, while their wives and children regarded him with highest admiration.

But when we go to the unsaved and show them that we take a real interest in them, we must be careful not to treat their sins as if it were only a trifling matter. Jesus never looked upon sin as a slight disorder. The scribes while they might treat the sinner more harshly, dealt with sin more lightly. What Christ impressed upon the minds of sinners was that if they would only humbly and earnestly look to God for mercy, they would find Him most ready and willing to forgive.

While we deal kindly and earnestly with the unsaved wherever we meet them, we should also invite them to the house of God, and if they come we should endeavor to make them welcome. How often we hear the complaint that respectable Church members do not welcome the poor into the Church! This ought not so to be.

Whatever we intend to do should be done promptly. A young man lay dying in his mother's house. The physician said: "Some one had better inform the young man of approaching death." When the mother heard this, she exclaimed: "My God! My boy die and not saved! O why did I not ask him to give his heart to Christ long ago? I have never said a word to him about his soul. I will go and tell him now." She started for his room, but before she reached his door she fell unconscious. When she regained consciousness, he was gone. When told that he was dead she cried: "Lost! lost! My boy is lost and his blood is upon me."

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TORONTO, WEDNESDAY, APRIL 8TH, 1896.

REMITTANCES to a considerable amount to the Armenian Relief Fund of THE CANADA PRESBYTERIAN will be given in next issue, meanwhile the need is pressing, and the calls for help very urgent.

WE regret to announce that the Rev. Dr. Gregg has just received by cable, notice of the death at Broughty Ferry, Scotland, of the late Rev. Robert Burns, D.D., formerly pastor of Fort Massey Church, Halifax, and well-known in every part of our Church.

AN account of the closing exercises of Montreal Presbyterian Theological College, which took place on the evening of April 1st, will appear next week, the report having reached us too late to be given at any length in this issue; and so also of the opening of the summer session at Winnipeg.

WE remind all congregations, Sabbath schools and Christian Endeavor Societies, that the financial year of the Church terminates this month. The books close promptly on Thursday, April 30th. It is hoped, however, that all money may be forwarded immediately, so as to enable all accounts to be paid before the end of the month.

THE breaking up of the congregation Talmage used to preach to in Brooklyn is a suggestive commentary on the work of men who can do nothing better than draw a crowd. It also shows how much reliance can be placed on people whose religion consists mainly in running after popular preachers. This congregation used to report three thousand members, but there was not strength enough in the three thousand to keep themselves in existence as a congregation. And yet there are people even in Canada who think that the only thing necessary in church work is to draw a crowd.

OUR good friend, the Halifax *Witness*, has this to say about Separate Schools:—

For the Government of Canada to establish Separate Schools anywhere we have regarded as a blunder and a crime. When away back some twenty years ago such a system was provided for the territories we did all we could to prevent the wrong. There was not then a voice in Ontario or Quebec raised to second our efforts. Happily a change has come over the organs of public opinion. The *Christian Guardian*, THE CANADA PRESBYTERIAN, and the *Montreal Witness* have now clearer convictions, and they manifest the courage of their convictions. This change was well worth waiting for. It is full of promise for the future of the Dominion.

We were not aware that the *Witness* had wrought any change in our views on the Separate School question, but let that pass. Would our friend now go to work on the Nova Scotia members and induce them not to vote in favor of fastening a Separate School system upon Manitoba by force.

A VERY interesting and most hopeful feature, which all who have occasion to read the minutes of Presbytery meetings cannot fail to note, is the practice, rapidly growing in the meetings of these courts, of spending some part of almost everyone in dealing with subjects of the utmost importance to the spiritual life of the members and of the church apart from the necessary routine business. The routine work is the Master's business and indispensable to the extension of His kingdom, but it will not be the less faithfully attended to by members of Presbytery at each meeting, coming into close and direct contact with Him by seasons of devotion and conference on the highest and most spiritual themes.

THE present session of the Point Aux Trembles Mission Schools has been one of great encouragement. The Ordinance of the Lord's Supper was administered there on Sabbath, the 29th March, when eleven of the pupils were publicly received into connection with the Church. In December last, nine others were admitted, making in all, twenty during the current session. The large attendance entails a very heavy expenditure in the maintenance of the Institution. The Fund is, at the present time, considerably behind, and it is earnestly hoped that all Sabbath schools supporting pupils, and the friends of the work generally, will forward contributions, without delay, to the Rev. Dr. Warden, Treasurer, so that the year may close at the end of this month free from debt.

THE General Assembly's Augmentation Committee, as we go to press, are in session in this city. From the Treasurer's statement the Fund is \$3,000 less than the amount required to pay the grants in full to the ministers of augmented charges. We are not aware, at the time of writing, what action may be taken, but the policy of the Committee, when the scheme was re-organized two years ago, was to expend simply the money the Church supplied, and end every year free from debt. Should this be carried out, it will mean a considerable reduction in the grants to ministers. It is earnestly hoped, however, that before the end of the month, every congregation throughout the Church will have contributed towards the Fund. If this is the case, the \$3000 yet required will doubtless be made good.

AN organization most vitally affecting the well-being of the whole country is that of the Ontario Lord's Day Alliance, formed one year ago. Its first annual meeting will be held on Friday evening of this week in the Y.W.C. Guild Hall, McGill Street, at 8 p.m. Rev. Principal Caven, Rev. Dr. Potts, N. W. Hoyles, Esq., Q.C., and representatives from Hamilton, London and Kingston, will deliver addresses. A business meeting of members of the Alliance, at which most important matters will be considered, will be held in the hall of the Confederation Life Building at 3 p.m. on Friday. The possible near approach of another contest in this city, over the running or not running of the street cars on Sunday, lends a special interest and importance to these meetings for which we bespeak a very large attendance.

KNOX COLLEGE has done a fair share of work in the way of furnishing the Church with professors. Professor Maclaren is a graduate of the institution in which he has labored so long with credit to himself and advantage to the Church. Professor Thomson, recently called to higher service, was a Knox man. Until recently the whole staff of the Presbyterian College, Montreal, were graduates of Knox and there was no better staff anywhere. Two of the Professors in Manitoba College are from Knox. Dr. Beattie, at present teaching in one of the Southern seminaries, is a Knox graduate. Dr. Munro Gibson, one of the most distinguished graduates, might have had a chair but he would not accept. The right reply to the question, Why does not Knox College turn out a few professors? is, She has turned out a considerable number of good ones. If at the present juncture the Board and a large number of Presbyteries thought it better to go outside the Church and nominate two men who are specialists in their departments, about the most one can fairly say is, It happened so. The next two—yes, the next half dozen—may be found within the Church. At all events we all hope so.

THE number of care worn clerical faces at the closing exercises in Knox College last week was altogether too large. In common with the rest of the community many ministers have been suffering from the prevailing business depression. The cold weather and la grippe did not help matters. Surely these dull times must be nearly gone. Depression soon causes depression in the Church. Men who are worried by want or care to the verge of insanity cannot take hold of Church work with any degree of courage.

A SUBJECT too large and too important to enter upon at present, is the failure of the Conference between the representatives of the Dominion and Manitoba Governments to arrive at any settlement of the School Question satisfactory to all parties concerned. This, while it will be sincerely regretted by all, is what we judge might also have been expected to be the result of the Conference. The parties from the first, as the Hon. Mr. Sifton's statement clearly shows, occupied positions too fundamentally distinct, and the objects sought were too widely divergent to allow of them finding a common ground of agreement.

IT is high time that the standard ticket farce were abolished so far as the opening and closing exercises at Knox College are concerned. You get a printed programme of the exercises and some obliging official asks you to be sure and purchase a standard ticket. You do so and sign a legal looking document at the railway office. You hand your document to Brother Burns and he worries around for a couple of days to get the necessary fifty but they are not there. You get your document back and worry the officials at the railway office in Toronto and sign another document. Then the ticket clerk tells you that there is no reduction and you pay the additional amount for which you could have got a return ticket at home in the regular way of business. And then people say the Church is under obligation to the railways! Let the farce stop.

OUR good friend the *Interior* is much exercised and very properly exercised over the conduct of the Assembly *Herald*, the official organ of the Presbyterian Church over there. The *Herald*, as everyone knows and regrets, was rabidly anti-British during the recent war scare. When the *Herald* was helping on the panic, its editor was, according to his own showing, making a good thing out of the fluctuations of the stock market. The editor denies that he wrote the tail-twisting articles, but, all the same, they appeared in the official journal of the Church. Now the *Interior* need not worry over the conduct of the official organ. A better course would be to get one of our Canadian ice rams from the Georgain Bay and run it into the vicinity of the *Herald* office. The moment the editor saw that "ice ram" bearing down upon him with the Union Jack flying from its funnel—has an "ice ram" a funnel?—he would surrender and allow no more tail twisting copy to appear in his columns. He might even stop dabbling in stocks.

WHEN Sir Charles Tupper re-entered parliamentary life a few weeks ago his friends hoped, and his opponents feared, there was a brilliant and influential future before him. If the prospects are not as bright now as at that time the veteran Nova Scotian may in part blame his habit of dealing too much in ancient history. Nothing was more natural than that he, coming back to the scene of his former struggles and triumphs, should recall the good old times when he was a powerful factor in the political life of this country. Shrewd as Sir Charles is, he did not fully realize that the great living public are not specially interested in the ancient history of a personal kind. The public may be thoughtless, even ungrateful, but men must be dealt with as we find them. Sir Charles, however, erred in good company. It seems utterly impossible for a man at seventy to avoid the ancient when he makes a speech. Even Sir John Macdonald, with all the marvellous freshness of his mind, could not always do it. Sir Oliver Mowat takes an occasional glimpse at the days of his boyhood, but exercises his usual prudence, and does not dwell too much on the past. The public will stand a little ancient history if it is well told, but the demand for that kind of oratory is neither active nor constant. Many an old minister of the gospel spoils otherwise capital speeches by dwelling too long and too minutely on the early history of some church or congregation.

DOUBTLESS one reason why so many students seek work in the mission field is because other ways of earning a little money are being closed against them. There was a time when teaching school was the "stepping stone" to the ministry as well as to the other professions. But the specialist stepped in and arranged matters so that the old stepping stone has practically ceased to exist. There are any number of schools, but for the most part they are taught by professional teachers. A stationary population and a constantly increasing number of educated young people, make positions in which a student can earn a little money hard to get. Tutorships, such as help many a student in Scotland, are practically unknown in Canada. What more natural than that a student who has no money, and cannot earn it in any other way, should be anxious to earn it in the mission field. Who can blame him? We would all do the same thing, perhaps, were we in his place. If the alternative is mission work or no college course the student is right in seeking the mission work. More's the pity when he cannot find it.

CONTRIBUTIONS TO CHURCH SCHEMES.

THE April number of the *Presbyterian Record* contains the largest number of acknowledgments that have ever appeared in any issue of that official magazine, there being devoted to these upwards of eight pages of small type, with four columns in each page. The contributions acknowledged by Dr. Warden alone number nearly three thousand, that is an average of about one hundred and twenty contributions received by him at the Church office every day of last month, his total receipts for the one month being upwards of \$50,000.

This means an enormous amount of work and of responsibility, but we presume that he and Dr. Morrison in Halifax will interpose no objection should the contributions greatly increase, both in number and in amount every day from now till the books close on the last of this month. It will add greatly to the pleasure of the members of Assembly to meet in Toronto two months hence, if the several committees are able to report "No deficit, but a balance on the right side."

THE SIN OF APATHY.

AN active official of the Ontario Lord's Day Alliance made the remark the other day, with reference to the aims of the Society, that what its friends had most to dread, was not so much or not only the open hostility of those who would secularize the Sabbath, but the apathy of those who were at heart and are really its friends. And we know that a gentleman whose name is most closely identified with efforts to advance legislation on the Lord's Day in the Dominion Parliament, has had good reason to complain of the same thing, apathy, indifference, and that in quarters where one would least expect to find it, among Christian people, and even among ministers of the Gospel who would be quick to resent such a charge. And yet it is made by men who have the best opportunity of knowing, and who are animated by no unkind or disrespectful feeling towards Christian ministers.

It is to be feared that there prevails, even among Christian people, a great lack of a due sense of personal, individual responsibility for the interest felt and the attitude assumed by them towards those causes or public undertakings which are most vital to the well-being of Society and the advancement of the Redeemer's Kingdom upon the earth. When failure, either partial or complete, ensues, the blame very often lies at the door of those who will readily admit that such and such a cause is very important, who will say, "O yes, the cause is good, we sympathize with you and wish you success," but whose interest is not sufficient to move them to make the least effort on its behalf. Lukewarm, neither cold nor hot, in the matter of personal salvation and Christian life, testimony and service is specially abhorrent to God, and it is equally fatal to the progress and triumph of everything worth striving for. It lies like a dead weight to be lifted, and to be overcome by those who are in real earnest. It is a discouragement which paralyzes and leads to abandonment of effort after success and

victory as hopeless, unless where there is the glow of a faith and enthusiasm which nothing can daunt or kill. Men who have this enthusiasm are called fanatic, and prejudice is raised against them by the apathetic and indifferent. This apathy raises a barrier in the way of every good movement and is responsible for its slow progress or temporary defeat. It is thus a grave sin, and involves very great responsibility. Let everyone beware of laying himself open to this charge of apathy, and those especially who ought to be leaders in every good work.

The cause of Sabbath Observance has been referred to as one that is suffering on account of the apathy of good men, who wish it well, but whose wishes never lead to active personal effort for its advancement, or to lend it the least pecuniary aid, a kind of aid very much needed and generally one of the best tests of real interest. And every good cause has felt and has always had to contend against the blighting influence of this indifference, more or less stolid and hard to move. Why does not the temperance cause, advancing with steady step though it is, carry all before it and sweep from the land one of the most gigantic evils that afflicts it? The apathy of thousands who believe in it, but not enough to make any effort on its behalf, even scarcely cast a vote for it. Why has the progress of the Gospel been so slow in the charge of those who have been commanded by Him whom they call Master and Lord to preach it to every creature? Because of the apathy of thousands of professing Christians who pray but little for it, or who pray enough, but although blessed with talents and means, will make no personal effort for it and still less any sacrifice. It is this which retards the progress of the Redeemer's Kingdom, and robs mankind of the chiefest blessings that God can bestow upon them, and so it is with many other movements which might easily be named, having for their object the good of mankind, but whose path is blocked, whose history is mainly one of failure, whose day of triumph, though coming, is yet far off, simply because of this sin, this deadly blight of apathy which has seized upon and covers with shame and reproach so many, who, but for it, might be covered with glory and honor.

HOME MISSION WORK.

ALTHOUGH we do not admire the somewhat characteristic sensationalism of the great Home Mission rally held in New York a month ago, in aid of the Home Mission Fund of the Presbyterian Church, in placing President Cleveland in the chair on that occasion, nor admiring either the character of the President himself, he yet said some very true and weighty things with regard to the condition of society in new States, especially on the frontier, the dangers arising to the country from it, and the great need of Christian teaching and work, which, as applying in whole or in part to ourselves, and being the views held by a man of affairs, who is also an able man, have a value of their own that entitle them to consideration. We accordingly quote them here and ask for them the earnest attention and thought of our readers, and particularly of our ministers, Kirk sessions, and all missionary organizations. He said:

"No one, charged with the duties and responsibilities which necessarily weigh upon your Chief Executive, can fail to appreciate the importance of religious teaching and Christian Endeavor in the newly settled portions of our vast domain. It is there where hot and stubborn warfare between the forces of good and evil is constantly invited. In these days the vanguard of occupation in a new settlement is never without its vicious and criminal element. Gambling-houses and dram-shops are frequently among the first establishments in a new community. It must also be confessed that removal from old homes and associations to a new and more primitive home has a tendency among honest and respectable settlers to smother scruples, and to breed toleration of evil and indifference to Christianizing and elevating agencies. These conditions if unchecked and uncorrected fix upon the new community, by their growth and expansion, a character and disposition which, while dangerous to peace and order in the early stages of settlement, develop into badly regulated municipalities, corrupt and unsafe territories and undesirable States. These are serious considerations in a country where the people, good or bad, are its rulers, because the conditions to which I have referred would certainly menace, within a circle constantly enlarging, the safety and welfare of the entire body politic, if we could not hope that churches and religious teaching would from the first be on the ground to oppose the evil influences that are apt to pervade the beginning of organized communities."

In view of these statements of President Cleveland, which all acquainted with the facts known to be true to the letter, the threatened abandon-

ment for want of support of the summer session in theology in Manitoba is ominous of evil results not to the progress of our Church only, but to the well-being of the country in every sense. Let anyone read the samples from Rev. Dr. Robertson's notebook given in the *March Record* and say if we do not need to put forth every effort for our country's sake, not to mention higher reasons, to extend and support our Home Mission work. This is where, in an earlier day in the history of our Church, partly for the want of men and means, and partly from the want of fully realizing the seriousness of the consequences, our Church failed to do her duty. When, at last awakened to it, she put forth strenuous efforts as far as possible to overtake it, it is notorious that our success was often small, because of having to withdraw from our mission fields during the whole winter all our men who occupied them in summer. The harvest on this account, as all know, was for the most part small and uncertain, and not seldom others reaped what we had sown.

Now the doing away with the summer session, threatens to place us again in the very position from which by means of it we have to some extent escaped. Surely the Church can never do this. The giving up of the summer session means the withdrawing of eighteen or twenty men every winter from fields and congregations now filled in Manitoba and the North-west by students, and the places which they have supplied being left with little or no supply for six or seventh months of the year. How can we expect our Home Mission work to prosper under such a state of things? And still more, how can we think of so many communities being deprived of all the salutary effects of the regular ministrations of the gospel for so long a time, without the utmost anxiety for all the baneful consequences which must be the result? We cannot go back to the old state of things. If, which we are most unwilling to think will be the case, the summer session must be abandoned, some means will surely be devised whereby the threatened evil will be averted. If in no other way, we venture to suggest that the time has now come when the General Assembly may, and ought, through its Home Mission Committee, to assert a claim to more service from our students in the Home Mission field than she is now getting, so as by all means, should it become necessary, the alternative may be avoided of stripping our mission fields of workers during all the winter months. When our students reflect that the Church provides and keeps up expensive buildings, libraries, teaching staffs and everything else necessary that they may receive an education to fit them for their work, and to live by their work, at a minimum cost, the best of them we are sure will see the reasonableness of the Church requiring of them more of their services in the mission field than she now gets, and will respond willingly to the call which the Church, and the great need of the country make upon them to fill the vacant places, and save their fellow-countrymen and the Dominion from the moral and spiritual dangers which are sure to follow upon the want of gospel ordinances, and which were so clearly pointed out by President Cleveland in the address from which we have quoted.

FOR FOREIGN MISSION FUNDS.

[We gladly publish the following note from Rev. R. P. Mackay, Foreign Mission Secretary, and commend to the thought and prompt action of the Church the appeal and suggestions it contains.—EDITOR.]

MR. EDITOR,—Will you allow me to draw attention to the following facts:

1. It is encouraging to be able to report that the state of the Foreign Mission Fund has improved during the last two weeks.
2. In order to close the year free of debt Dr. Warden estimates that \$6,000 must be received by the first of May.
3. Interest has been saved by the fact that congregations have sent in their contributions earlier than usual. From many of the remaining congregations, judging from their records in past years, not very much can be expected. Hence, if the needed \$6,000 are to be secured, congregations that have already contributed must make an extra effort. These special appeals are unfortunate, yet we have put our hand to the plough and cannot go back. If the effort is at all general the burden will not fall heavily upon any.
4. The late Robert Anderson, of Montreal, has left a legacy of \$25,000 for the Foreign mission work of our Church. But according to the terms of the Will that sum must be invested by us, the interest accruing to be applied to Foreign missions from year to year. Hence this legacy will bring no immediate relief—probably none for two years—and after that, only to the extent of the amount of interest received.

Nothing remains but another effort. Let each congregation do a little and it will both relieve the committee and gladden the hearts of our missionaries.

The Family Circle.

CONTENT IN EVERY STATE.

When I am sick and tired it is God's will :
Also God's will alone is sure and best :—
So in my weariness I find my rest,
And so in poverty I take my fill.
Therefore I see my good in midst of ill,
Therefore in loneliness I build my nest,
And through hot noon pant toward the shady
west,
And hope in sickening disappointment still.
So, when the times of restitution come,
The sweet times of refreshing come at last,
My God shall fill my longings to the brim :
Therefore I wait and look and long for Him :
Not wearied, though the work is wearisome,
Nor fainting, though the time be almost past.
—Christina Rossetti.

TO-MORROWS AND TO-MORROWS.

To-morrows and to-morrows stretch a grey
Unbroken line of shore ; but as the sea
Will fret and gnaw the land, and stealthily
Devour it grain by grain, so day by day
Time's restless waters lap the sands away,
Until the shrinking isle of life, where we
Had pitched our tent, wholly engulfed shall be
And swept far out into eternity.
Some morn, some noon, some night—we may not
say
Just how, or when, or where ! And then—What
then ?
O cry unanswered still by mortal ken !
This only may we know—how far and wide
That precious dust be carried by the tide.
No more is lost, but every grain of sand
Close gathered in our Father's loving hand,
And made to build again—somehow, somewhere—
Another Isle of Life, divinely fair !
—Stuart Sterne, in *Atlantic Monthly*.

ONLY ONE.

"I don't believe I'll go to prayer-meeting to-night."

Mr. Martin said it rather doggedly, as if expecting protest against his decision and fully prepared to meet it.

"Seems to me—I would if 'twas me," said Mrs. Martin, with a little hesitation. "So few go."

"That's just it. So few go that there's no life about the thing. Mr. Dent feels discouraged because it's so, and that makes him dull, I reckon. Everything is dull."

"It's a bad night," said Mrs. Martin.

"Dreadful. Nobody'll be there but those that feel as though they must be."

"Then all the more those ought to go that can," said Mrs. Martin, with a feeble little laugh. "I'd go if I could," she added, with a rueful glance at her sprained foot.

"Of course you would," he said peevishly. "I'll say that for 'em—women'll go when men won't. But that makes it all the duller. Nobody to keep things moving."

Mrs. Martin gave her chair a jerk which turned it so that she could get a view of the deepening shade outside.

"I sometimes wonder," she began, hesitatingly, "why Mr. Dent holds meetings at all such bad nights."

"So do I. He oughtn't to. Ought not to expect folks'll come out. Fact is, I wonder he doesn't give up having prayer-meetings at all."

"Oh John!" she said in a scandalized tone.

"I do," he answered, stoutly. "I don't see any good in such dead affairs, where folks have lost all their interest."

The subject dropped with the summons to tea. Mr. Martin was sober during the meal. His wife hoped it might be owing to the strivings of conscience against his forsaking his "assembling together." But this was not the case. He was really debating with himself the question whether or no to give up prayer meetings altogether.

After tea he settled himself to his newspaper. But he was restless, several

times going for a look out of the window. The February night was raw. A slight fall of snow over a coating of ice, brought by a sharp frost after rain, made the footing precarious.

"Wind's rising," he remarked, "Awful mean night to be out."

"Did you ever wonder, Maria," he resumed, on the occasion of his next journey to the window, "whether there'd ever be a prayer meeting held and nobody come to it—not a single soul?"

"Dear me—no, I never did," said Mrs. Martin, in a depressed tone. "Do you think such a thing ever happened? Wouldn't it be dreadful!"

"Dreadful for who?" said Mr. Martin, with a short laugh. "For the parson or the folks?"

"Well, for both, I guess. Dreadful for the minister, but worse—yes, a good deal worse for the folks who ought to have been there and weren't." Mr. Martin again took up his paper. At the quarter after seven his wife turned her head inquiringly toward him, but he was absorbed in attention to the telegraphic columns, holding his head stiffly in one position.

Half-past seven—five minutes later. The wind howled mournfully about the house.

"Wheat lower. Great storms on the coast. I should say," with a glance towards the window, "that if there's any common sense going to-night, there'll be no prayer meeting. Hear that wind? Who'd think of going out such a night? Well! Well!" half angrily, "it there isn't a light in the lecture-room!"

"I thought Mr. Dent wouldn't give up to it," ventured Mrs. Martin, meekly. "Some folks don't know when it's the proper time to give up."

Mr. Martin resumed his seat, and read aloud a long account of a burglary in the next town. Neither reader nor listener could have told a word of it after he had finished. Again he strolled to the window.

"Not a track on our side of the street. Slim meeting, I guess," spitefully. Then with a start and a total change of voice: "Maria—I say! That man's got a light in the window."

"What man?" she asked.

"What man!" irritably, "Why, what man should I mean but Parson Dent? Yes, he's set a light in the window."

"Meaning to let folks know he's there," said Mrs. Martin, cheerfully.

"Well, that's a little more'n I can stand."

It would have been difficult for Mr. Martin to tell, if asked, by whom he felt abused as he stalked across the room to a closet containing his overcoat and rubber shoes. But abused he did feel as he opened the door, letting in a blast of cutting wind, and stepped out on the sidewalk.

Through the yielding snow, over the icy foundation, he floundered, and stumbled. There was no trouble now in determining against whom he had a grievance. All three of them were in it—the minister who unreasonably insisted on holding a prayer-meeting on such a night; his wife, who, without really saying so, had conveyed so distinctly her opinion that he was under obligation to go to it; and himself weakly yielding to the combined pressure.

"I'm going to have it distinctly understood after this," he growled to himself, as his feet slipped to the left, giving him a bare chance of saving by a grasp on the

fence at his right, "that I am not one of the men who can be depended upon to be always at prayer meeting."

The outside door was slightly ajar, and being late he entered with noiseless footsteps. At first he heard no sound except the rush of the wind outside and the creaking of the shutters and rattle of the sashes always prevailing in the building during a storm. The silence was surprising, for according to Mr. Martin's calculation it must be near the time for the closing of the minister's usual prayer-meeting talk.

It was at length broked by the sound of a hymn—in the minister's voice. Mr. Dent did not usually "raise the tunes," the duty being taken by one or the other of the women. And as it went on Mr. Martin could hear no other voice.

"Blest be the tie that binds—"

Mr. Martin was spellbound by the peculiar condition of things. There was something weird in the union of the storm without and the stillness within broken only by the solitary voice. It was a quivering voice—for Mr. Dent was rather a weakly man as well as a discouraged one—and just now it seemed to bear a pathetic wail as it thinly rose and mingled with the voice of the wind.

The singing was short. With the words:

"We share each other's woes
Our mutual burdens bear—"

the tremulous voice died away.

A few moments of such intense silence that outside sounds appeared lost in it, and then the sound of prayer arose.

Mr. Martin ventured near the inner door and applied his eye to a crack in the thin panel.

It was as he had already guessed—the minister was alone.

Here was at length, a prayer-meeting to which no one else had come.

The impulse to go quietly in, alternating with reluctance to interrupt, held him a listener—rather an humble, shame-faced sharer in the petition.

He heard the full outpour of the pastor's heart. Heard while the servant of God, alone with his Maker, laid before Him his burdens and trials—his craving, yearning solicitude for the souls committed to his trust.

At first the weakness and the discouragement prevailed—the pain of lack of sympathy, the bitterness belonging with fear of unprofitable service. But across came a more triumphant strain—of unwavering, all-grasping faith in the King who has promised to honor the least of those who serve him with their hearts, a resting on the pledge that seed sown in tears shall not lack its time of fruition, though the fulfilment be long delayed.

"Lord, thou art the hearer of prayer, though it is of one alone." The voice sank lower. "I am only one, Lord, there are not even two to plead before thee—"

"Parson, parson, there are two."

The unguessed participant had opened the door and with swift footsteps was at the minister's side. With streaming eyes the men grasped each other's hands.

The prayer-meeting lasted for some time longer. And from that night dated a quiet but steady growth of interest in the church, based upon prayer-meetings with such improved attendance, through the persevering energy of Brother Martin, as would have awakened gladness and courage in the heart of any parson.—*The Presbyterian*.

WHAT IT MEANS TO RUN AN OCEAN GREYHOUND.

Just as the government of the city of New York is divided among the Mayor, Aldermen, and boards and commissioners of various departments, so the administration of a giant steamship is divided into specialties. The Mayor is the chief officer of the city. The Captain is the chief officer of the ship. He is more than that. From the time she leaves port until she enters port he is master of the life and liberty of every person aboard the ship, as well as of all the property in it. He is an autocrat. Of course he must administer his authority wisely. Unwise autocrats don't last long, whether afloat or ashore.

The head of each department is responsible for all that goes on in it. The first officer is at the head of the crew, or navigating department. The chief engineer directs everything connected with the engines. The chief steward has full control of all that has to do with the comfort of the passengers and crew. Each of these chiefs makes a written report at noon every day. Thus the Captain is kept informed of everything pertaining to the ship's welfare.

Every one of the senior officers of the ship is a duly qualified master, capable of taking her around the world if need be. The day is divided into "watches," or tours of duty, of four hours each. One junior officer is on the bridge with each senior officer on duty. The senior officer directs the ship's course. He never leaves the bridge while he is on watch. Should he do so he would be dismissed at once. There is no excuse possible. It would be just as if he had died suddenly. His friends would all feel sorry, but nothing could be done to help him. Two seamen are always on watch in the bow of the ship, and two more in the foretop. Twice as many are on the look-out in thick weather. Observations are taken every two hours. In the good old sailing-ship days the Captain was content to "take the sun" at noon every day. If the sky was cloudy for a day or two, it really didn't matter much, for he could jog along on dead reckoning. But on an ocean greyhound, rushing over the course between New York and Europe at the rate of more than twenty miles an hour, it is highly important that the ship's position be known all the time. Fog may come down at any moment, observations may not be obtainable for ten or twelve hours. The positions of more than one hundred stars are known. By observing any one of these the ship's whereabouts can be ascertained in a few minutes. Of course the "road" becomes more or less familiar to a man who crosses the ocean along the same route year after year. Yet this familiarity never breeds contempt or any carelessness. No man knows all the influences that affect the currents of the ocean. You may find the current in one place the same forty times in succession; on the forty-first trip it may be entirely changed. Sometimes a big storm that has ended four or five hours before the steamship passes a certain place may have given the surface current a strong set in one direction. There is no means of telling when these influences may have been at work save by taking the ship's position frequently.—*From Harper's Round Table*.

The Church Missionary Society will be 100 years old on April 12th, 1899.

THE DUCHESS OF FIFE.

In an article on the Duchess of Fife, which appeared in the *Woman at Home*, it is related that the Princess is an admirable buttermaker, having learned the art—for an art it is—in her mother's dairy, a quaint little cottage built of dark Norfolk stone, where the Princess and her daughters constantly take afternoon tea. There the three royal dairymaids spent many of their leisure hours when the hot summer weather made the great cool churnery a pleasant retreat; and when their labours were over they would join their mother in the tea-room, which will always remain one of the most characteristic apartments, bearing the stamp of the Princess of Wales's own delicate taste, for the chief decoration consists of a set of tiles contributed and painted by personal friends and relations, notably the Marchioness of Lorne, the Duchess of Cumberland, the Dowager Duchess of Manchester, and the first Duchess of Westminster. The Prince of Wales's contribution to his wife's dairy is characteristic both of his thoughtfulness and broad sense of humour, for it consists of a curious teapot, priceless in value, and unique in design, being simply a stout Mynbeer sitting astride a barrel, the old man's cap acting as a lid, while after the tea and boiling water have been put in a tiny gold spigget is turned by the hostess, who is thus saved all unnecessary labour. Till her marriage Princess Louise used to act as organist both at family prayers and occasionally in Sandringham Church, for she is an excellent accompanist, possessing the rare gift of self-effacement so lacking in many otherwise excellent musicians. The Princess of Wales was one of the first to set the fashion of simple and inexpensive morning and afternoon dresses. With regard to her daughters, simplicity was carried to its utmost limit. They never wore any jewellery or elaborate toilettes, and their every-day gowns of plain tweed, serge, and other light wool materials would probably have been scorned by many whose dress allowance was perhaps a hundredth part of that allotted to each young princess. The first ring ever worn by the Princess Louise of Wales was that placed on her finger by the Earl of Fife on the day when their engagement was formally notified to the world. It consisted of a plain circlet of diamonds and rubies. People who have only seen the Duchess of Fife sitting in her carriage, or moving about with the stately grace required for State ceremonies, can form no idea of how great a pleasure she takes in violent exercises and rapid motion. As a girl she was an excellent lawn tennis player and fearless rider, and when in the country she walks and rides for several hours each day. The Duchess also delights in gymnastics. She was taught fencing by Bertrand, who was fencing master of the late Prince Imperial, and he always speaks in the highest terms of her courage and skill. No record of the Duchess of Fife would be complete without an allusion to her two baby daughters, for they play a leading role in her life. The Princess may truly be said to have been a mother by instinct, and few Englishwomen ever gave more attention to their nursery than does the young Duchess of Fife.

Canning Street Presbyterian Church, Liverpool, is to celebrate its jubilee in May. Rev. Principal Rainy has promised to preach on the occasion.

Our Young Folks.

HOW TO BE GOOD.

Fair little maidens all in a row,
Learning the things that big folks know—
Learning to read and write and spell,
Finding out how to do all things well,
But learning most surely, as children should,
That first great lesson—how to be good.

Little boys standing up sturdy and straight,
Learning, like men, to be tall and great,
Learning hard lessons from day to day,
For work is pleasure as well as play,
But learn most surely, as all boys can,
The way of becoming a true, good man.

A fond teacher walking among them all,
Among the brave boys and the maidens small
Teaching the lessons the school books show—
The wonderful things that the wise men know,
But teaching more sweetly than I can tell,
That great, grave lesson—how to live well.

And this the sum of the day in school:
Little folks learning the golden rule,
Learning to live and learning to die,
Learning of earth and the beautiful sky,
And learning that if we will do our best;
We never need trouble—God guide the rest.
—Katie Moore

ARCHIE'S VACATION.

"Papa has come!" shouted Archie Conwood, as he rushed down-stairs two steps at a time, with his sisters Minnie and Katy following close behind, and mamma bringing up the rear. Papa had been to Cousin Faraton's to see if he could engage summer board for the family.

Cousin Faraton lived in a pleasant village about a hundred miles distant from the city in which Mr. and Mrs. Conwood were living. They had agreed that to board with him would insure a pleasant vacation for all.

Papa brought a good report. Everything had been favorably arranged.

"And what do you think?" he asked, in concluding his narrative. "Cousin Faraton has persuaded me to buy a bicycle for you, Archie. He thought it would be quite delightful for you and your Cousin Samuel to ride about on their fine roads together. So I stopped and ordered one on my way home."

"Oh, you dear, good papa!" exclaimed Archie, "do let me give you a hug."

"Are you sure it's healthful exercise?" asked Mrs. Conwood, rather timidly. After the way of mothers, she was anxious for the health of her son.

"Nothing could be better, if taken in moderation," Mr. Conwood positively replied, thus setting his wife's fears at rest.

The order for the bicycle was promptly filled, and Archie had some opportunity of using it before going to the country. When the day for leaving town arrived, he was naturally more interested in the safe carrying of what he called his "machine" than in anything else connected with the journey.

He succeeded in taking it to Cousin Faraton's uninjured, and was much pleased to find that it met with the entire approbation of Samuel, whose opinion, as he was two years older than himself, was considered most important.

The two boys immediately planned a short excursion for the following day, and obtained the consent of their parents.

Breakfast next morning was scarcely over when they made their start. The sunshine was bright, the sky was cloudless; they were well and strong. Everything promised the pleasantest sort of a day. Yet, alas! for all human hopes. Who can tell what sudden disappointment a moment may bring.

The cousins had just disappeared from view of the group assembled on the piazza to see them start, when Samuel came back in breathless haste, exclaiming:

"Archie has fallen, and I think he's hurt!"

The two fathers ran at full speed to the spot where Archie was, and found him pale and almost fainting by the roadside. They picked him up and carried him tenderly back to the house, while Samuel hurried off for the village doctor. Fortunately he found him in his carriage about setting forth on his morning round and quite ready to drive at a rapid rate to the scene of the accident.

The first thing to be done was to administer a restorative, for Archie had had a severe shock. The next thing was an examination, which resulted in the announcement of a broken leg.

Surely there was an end to all plans for a pleasant vacation.

The doctor might be kind, sympathetic and skillful, as indeed he was. The other children might unite in trying to entertain their injured play-fellow. They might bring him flowers without number, and relate to him their various adventures, and read him their most interesting story-books—all this they did. Mother might be tireless in her devotion, trying day and night to make him forget the pain—what mother would not have done all in her power?

Still there was no escape from the actual suffering, no relief from the long six week's imprisonment; while outside the birds were singing and the summer breezes were playing in over so many delightful places that might have been visited had it not been for that broken leg.

Archie tried to be brave and cheerful, and to conceal from everyone the tears which would sometimes force their way to his eyes.

He endeavored to interest himself in the amusements which were within his reach, and he succeeded admirably. Yet the fact remained that he was having a sadly tedious vacation.

The kind-hearted doctor often entertained him by telling of his experiences while surgeon in a hospital during the war,

"Do you know," he said one day in the midst of a story, "that the men who have been bravest on the field of battle were most patient in bearing suffering? They showed what we call fortitude, and bravery and fortitude go hand in hand."

This was an encouraging thought to Archie, for he resolved to show that he could endure suffering as well as any soldier. Another thing that helped him very much was the fact, of which his mother reminded him, that by trying to be patient he was doing what he could to please the Lord Jesus.

"It was He," she said, "who allowed this trial to come to you, because He saw that through it you might grow to be a better and a nobler boy. And you will be growing better every day by simply trying to be patient, as I see you do."

"I want to be, mamma," Archie answered, "and there's another thing about this broken leg: I think it will teach me to care more when other people are sick."

"No doubt it will, Archie, and if you learn to exercise patience and sympathy your vacation will not be lost, after all."—
The Christian Intelligencer.

SIGNAL LIGHTS

I once knew a sweet little girl called Mary. Her papa was the captain of a big ship, and sometimes she went with him to sea.

One day, on one of these trips, she sat on a coil of rope watching old Jim clean the signal lamps.

"What are you doing?" she asked.

"I am trimming the signal lamps," said old Jim.

"What are they for?" asked Mary.

"To keep other ships from running into us, Miss; if we do not hang out our lights we might get wrecked."

Mary watched him for some time, and then she ran away, and seemed to forget all about the signal lights; but she did not, as was afterward shown.

The next day she came to watch old Jim trim the lamps, and after he had seated her on a coil of rope he turned to do his work. Just then the wind carried away one of the cloths, and old Jim began to swear awfully. Mary slipped from her place, and ran into the cabin; but she came back shortly and put a folded paper into his hand. Old Jim opened it, and there, printed in large letters—for Mary was too young to write—were these words:

"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain."

"What is this, Miss Mary?"

"It is a signal light, please. I saw that a bad ship was running against you, because you did not have your signal light hung out, so I thought you had forgotten it," said Mary.

Old Jim bowed his head and wept like a child. At last he said:

"You're right, missy, I had forgotten it. My mother taught me that very commandment when I was no bigger than you; and for the future I will hang out my signal lights, for I might be quite wrecked by that that bad ship, as you call those oaths."

Old Jim has a large Bible now, which Mary gave him, and on the cover he has printed, "*Signal Lights for souls bound for Heaven.*"

THE JEWISH MAID.

A little Jewish girl in Russia learned large portions of the New Testament from a boy who had committed them to memory. One day upon the arrival of her father after an absence she ran to meet him, and said, "I do love Jesus; he loved little children." This angered the father and he forbade her to speak on the subject again. Soon the child was stricken with scarlet fever, and the medical attendant gave no hope of her recovery. A Gentile woman was called to nurse the child, as the Jews feared the fever. The woman quoted the verse of a hymn; and the father of little Deborah offered the death-bed prayer of the Jews. Then the child opened her eyes and repeated accurately the story of Jairus' daughter. When she finished her head fell back, and to all appearance she was gone. In an agony of mind the father fell down at the feet of Jesus and besought him saying: "O Jesus, thou who didst raise up the daughter of Jairus, raise up little Deborah, and I will believe in thee as Israel's Messiah!" That cry of agony was heard, and the child rose from her couch of death and the Jewish family was converted to Christianity.



Lost!

How many women do you know who are struggling along with burdens they were not meant to bear because their husbands have "lost their health?"

A man's health is an easy thing to lose. A little care and the right medicine make it easy to regain lost health. Neglected disease breeds death. Over work, exposure, wrong eating, wrong living generally may engender disease. Symptoms vary, but by far the majority of diseases are marked by a loss of vitality, a wasting of flesh. The lungs and the stomach suffer. Disease-germs enter the system through these two organs.

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Ministers and Churches.

A new Presbyterian Church, to cost \$5,000 is to be built at Westport.

The Rev. D. D. McLeod, of Barrie, intends visiting Scotland the coming summer.

The Rev. Dr. Macrae, of St. John, has been offered the Principalship of Morrin College, Quebec.

The congregation of Knox Church, Perth, has contributed \$104 to the relief of the sufferers in Armenia.

The sum of \$218 was collected in Knox Church, Ottawa (Rev. Mr. Ballantyne's), on Sunday last for the Armenians.

Mr. John Radford, of the graduating class of Knox College, has been appointed to Ashburn and Utica for one year as continuous supply.

Rev. E. A. McKenzie, of Chesley, is taking a post graduate course of study at Queen's University. He will write for the degree of B.D.

The Rev. S. Childerhose, B.A., of Eldorado—Presbytery of Kingston—has accepted the call from the congregation of Zion Church, Parry Sound.

The Presbytery of Hamilton meets for the induction of Rev. A. MacWilliams, B.A., in Wentworth Church, Hamilton, on the 16th inst., at 3 p.m. and 8 p.m.

The Rev. John Thomson, of Ayr, lectured on Ian McLaren in Knox Church, Woodstock, on a recent evening. The local papers speak of the lecture as being both elevating and interesting.

At a recent congregational meeting held in St. George, after a sermon by Rev. Dr. Cochrane, the Rev. D. Y. Ross, of Cannington, was unanimously called to the pastorate of the Presbyterian Church.

The congregation of Chalmers Church, Guelph, gave a free will offering on 29th March, in behalf of the Armenian Relief Fund. The offering amounted to the substantial sum of eighty-five dollars.

A deputation from the congregation of Knox Church, Woodstock, visited Paris a few days ago for the purpose of inspecting the new Presbyterian Church. The Paris Church is one of the handsomest in the country.

The collections taken up in the Wingham Presbyterian Church and Sabbath school on Sunday last, in aid of the suffering Armenians, amounted in all to \$47.83; of this amount the school contributed \$11.33.

The Rev. J. Becket, of Thamesville, recently gave a lecture at Turin in behalf of the Ladies' Aid, on "Characteristics of Presbyterianism." A hearty note of thanks was tendered the lecturer for his able and instructive address.

Rev. John H. McVicar, of Montreal, has accepted the call from Melville Church, Fergus. The induction services take place to-morrow, 9th April. The Rev. Principal McVicar, of Montreal, is expected to preach on the occasion.

A number of the members and adherents of the Bayfield road Presbyterian Church met at the home of their organist, Mrs. R. McIlveen, recently, and gave her a pleasant surprise by presenting her with a combination dinner and tea set, and a dozen tea knives.

All communications intended for the Presbytery of Glengarry should be addressed to the Rev. D. MacLaren, Alexandria, who has been appointed clerk *pro tem*, during the absence of the stated clerk in Scotland, where he expects to remain for about a year.

London Presbytery has elected as its representatives to the General Assembly the following:—Ministers, Rev. Dr. Proudfoot, W. Anderson, B.D., D. D. Dewar, B.D., A. Wilson, R. W. Ross, M.A., R. Stewart, M.A., M. P. Talling, B.A., J. Milloy and D. Kelso. Elders, Messrs. W. Anderson, W. Dickinson, R. Rathburn, J. Macdonald, W. Campbell and John Robb.

The manse at Bond Head was taken possession of lately by a surprise party numbering nearly one hundred, who came to show their esteem for Mr. and Mrs. Carswell and their family on the eve of their departure to their new sphere of labor at Burk's Falls. The address read and the speeches given on the occasion were of a very complimentary character and were accompanied by a well-filled purse as a tangible evidence of the regards of the community in which they have lived and labored for the past twelve and a half years.

A large attendance of members and adherents of the congregation of Napanee gave recently a cordial welcome to their pastor and his bride. The Sunday School room was tastefully decorated for the occasion. Rev. A. MacDonald, B.A., presided during the evening and in a felicitous speech opened the meeting. During an intermission cake and coffee were served, and everything passed off delightfully. Before closing with the national anthem, the pastor thanked all present on behalf of himself and Mrs. Peck for the delightful entertainment provided and the warm welcome they had been accorded. On Tuesday a few members of the congregation sent a handsome oak extension table and eight chairs to match, to the manse as a wedding present.

The usual Easter Communion was held in St. Andrew's Church, Toronto, on Sunday last, the first communion since the death of Rev. D. J. Macdonnell. An unusually large increase to the membership was made, 49 in all, 28 by profession of faith and 21 by certificate. There were between 400 and 500 communicants present. This evidence of prosperity is very gratifying in view of the loss of their pastor. The preparatory service on Friday was conducted by Rev. Mr. Knowles, of Stewarton, Ottawa, and the Sunday services by Rev. D. R. Drummond.

At a meeting of Kingston Presbytery on the 7th inst., Rev. D. M. Gordon, of Halifax, was unanimously nominated as Moderator of next Assembly. The following were appointed commissioners:—Revs. D. Wishart, Principal Grant, M. MacGillivray, H. Gracey, M. W. Maclean, Prof. McNaughton, D. Fleming, J. D. Boyd, D. G. McPhail and Jas. Binnie, ministers; and Messrs. Wm. McIntosh, Prof. Dyde, W. G. Maxwell, A. Urquhart, W. P. Hudson, Wm. Brownlee, Geo. Gillies, W. S. Bryce, R. G. Birrell and Chas. Hay, elders. An adjourned meeting of Presbytery was appointed to be held in St. Andrew's Church, Belleville, on Thursday, April 2nd, at 2 p.m., to consider a request for translation of Rev. S. Childerhose, called to Parry Sound in Presbytery of Barrie, and for other business.

On Sabbath, the 15th March, the 20th anniversary of the re-opening of First Presbyterian Church, Victoria, B.C., was observed. Rev. Dr. Campbell was assisted by the Rev. Dr. Reid, who preached earnest gospel sermons both morning and evening to large and appreciative audiences. Dr. Reid began the service by giving out the 100th Psalm, the Psalm with which he began the re-opening service 20 years ago. On Monday evening a social tea was given by the ladies when the large school room was taxed to accommodate the gathering. Mr. Alex. Wilson, who was one of the committee appointed in 1862 to secure a church site, was called to the chair, and with him on the platform sat the pastor, the Rev. Dr. Campbell, and Right Rev. Bishop Cridge, D.D., Rev. Dr. Wilson of the Reformed Episcopal Church, and Revs. S. Cleaver Betts and Hicks of the Methodist Church, and Revs. W. L. Clay and D. MacRae of the Presbyterian Church, and Rev. T. Bushell of the Congregational Church. Happy and appropriate addresses were made, and an excellent programme of singing under the management of Mr. J. G. Brown, choirmaster, was rendered. This Church is the first organization in connection with the Presbyterian Church on British Territory West of the Rockies, and is therefore the oldest congregation in British Columbia. The congregation is in an excellent state of efficiency in all its departments of Church work.

The congregation of the Church of the Redeemer, Deseronto, held its annual business meeting last month. There was a good attendance. The Rev. W. S. McTavish, B.D., the pastor, opened the proceedings with devotional exercises. The various reports were presented. These, notwithstanding that the pulpit was vacant for the greater part of the year, were of a very encouraging character. The Session report showed that during the year 21 members had been dismissed, chiefly by removal of families to other places; however 26 new members had been added to the roll, 13 by profession of faith and 13 by certificate, leaving a slight gain. The collection for the schemes of the General Assembly were slightly in advance of the preceding year. The envelope and plate collections were about the same as those of the preceding year, notwithstanding the vacancy. The Ladies' Missionary Society and Golden Rule Mission Band reported the most successful year in their history, the attendance and interest having both increased in a marked degree. The former society had contributed \$81.92 and the Mission Band \$141.56 to mission and other funds of the church. The Christian Endeavor Society's report was deeply interesting and encouraging; the financial receipts showing a slight increase. The Sunday School report was also very cheering. The West End Mission is in a prosperous condition. Its people, though poor, raised \$142.40, an amount most creditable to all concerned. The different reports all united in expressing gratitude to God for the success which had crowned the year and for the satisfactory settlement of Rev. W. S. McTavish as pastor of the congregation, and the assistance he had already given the different societies in their work. Before the close of the meeting Mr. McTavish thanked all for their kind references in this respect and for the encouragement he was receiving from all in his work.

PRESBYTERY MEETINGS.

REGINA: The regular meeting of this Presbytery was held in Moosomin on the 4th ult. A call from St. Paul's, Prince Albert, in favor of Archibald Lee, Kamloops, was laid on the table and sustained as a regular gospel call, and transmitted with accompanying documents to the Presbytery of Kamloops. The report of the convener of the H. M. Committee was received and adopted. The following motions were agreed to:—(1) The Presbytery asks the Synodical Committee to enter into correspondence with the Foreign Mission Committee, with the view of putting Shell River field under the pastoral care of Rev. W. S. Moore to secure the better working of the field, and save the missionary the long and expensive journey. (2) A deputation appointed to visit Ohlen field report that the Swedes are not in sympathy with the Presbyterian church, and, although in fairly good circumstances, have only contributed \$2 to the support of Mr. Hofstrand. It further reports that there are English

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speaking settlements in the vicinity of the field where two additional stations could be opened. The Lutherans also hold regular service in Ohlen field. In view of these facts, the Presbytery recommend the synodical committee to withdraw the grant from Ohlen as now constituted on the 30th Sept., 1896, and appoint a student Presbyterian missionary to Ohlen and adjoining stations with a grant of 5 dollars per Sabbath. (3) As Carnoustie can be conveniently worked with Dongola in the Minnedosa Presbytery, the Presbytery of Regina would respectfully ask the Synodical committee to connect it for the summer with Dongola field, and if this can be arranged, the Presbytery would re-arrange the remaining stations with Hillburn and Welwyn, thus saving the services of one missionary and doing the work with equal efficiency. (4) We recommend that Abernethy be separated from Fort Qu'Appelle field and joined with Kenlis and Rose Valley, so as to constitute one pastoral charge, to be put on the augmentation list; also that Indian Head, Sintaluta and Walkers form another pastoral charge, and that these changes take place on Oct. 1st. if there is no difficulty in the way. (5) Whereas all attempts to remove the Indians to the plain have been futile, the Presbytery of Regina recommend the Foreign Mission Committee to build churches on Piapot's and Muscowpetong's reserves in the valley near the encampments. Whereas there are many aged and infirm Indians near Round Lake mission. The Presbytery recommends that Mr. McKay's idea of building cottage hospitals for aged and infirm Indians be approved, and that the Foreign Mission Committee be asked to furnish him such aid as he may require for this purpose. (6) The Presbytery of Regina, at this its first meeting after its acceptance of the resignation of Rev. Mr. Rochester of the pastorate of Prince Albert, desires to place on record its sense of the important work done by him in that field and all the neighboring districts in the five years of his residence there. (7) That a Presbyterian library be started at a fee of \$2 for membership. Rev. D. M. Gordon was appointed Moderator of next General Assembly. The following were appointed Commissioners: Messrs. Campbell, Carmichael, Bryden, Reddon and Thompson, ministers, and Messrs. A. Martin, R. Martin, R. Crawford, W. Motherwell and T. Fotheringham, elders.—J. W. MUIRHEAD, Clerk.

LINDSAY: This Presbytery met at Uxbridge on the 18th ult. Rev. D. J. Rose, M.A., Moderator, presided. After due consideration, Dr. G. L. Robinson of Princeton, N.J., and Rev. J. McD. Duncan B.A., were nominated for appointment to the chairs of Old Testament Literature, etc., and Apologetics etc., respectively in Knox College. The Assembly's remittance decreased representation was disappointed.—P. A. McLEOD, Clerk.

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STRATFORD: This Presbytery met on the 10th ult.—Moderator, Mr. W. W. Crow. Mr. A. G. McLachlin was chosen Moderator for the current term and took the chair. The following were chosen as commissioners to the General Assembly: Messrs. Henderson, Hamilton (D.D.), McKibbin, Cooper and Leitch ministers; and Messrs. Struthers, Dowd, Gray, Broadley and the representative to be chosen by the Session of Granton and Lucan, elders. A resolution strongly denouncing the Armenian outrages expressing sympathy with the oppressed people and calling for armed intervention to suppress them was passed. The Presbytery of Bruce telegraphed to the Court the fact of a call being sanctioned from the congregation of St. Elgin to Mr. A. H. Drumm, and asked the usual procedure to be instituted, and to deal with the matter.—W. M. McKIBBIN, Clerk.

VICTORIA: This Presbytery held a special meeting in St. George's Church, Union Mines, on the 19th ult. for the induction of the Rev. J. A. Logan, late of Cooke's Church, Chilliwack, to the pastoral charge of that congregation. Mr. Alex. Tail, of Comox, presided, preached and addressed the minister and Mr. J. H. Rogers, of Wellington, the people. The ordinary March meeting of the Presbytery was held in the 1st Presbyterian Church, Victoria on the 3rd March. Mr. W. L. Clay, acting convener, presented reports on Home Mission and augmented charges. These were carefully considered and necessary recommendations to the Synod and General Assembly's Committee on these subjects were adopted. Rev. Alex. Young presented a full and very careful report on Church Life and Work, indicating gratifying progress during the past year. The Rev. Prof. D. M. Gordon, D.D., was nominated for Moderator of next General Assembly and Mr. Somerville, of Owen Sound, for Professor of Church history and apologetics in Knox College, Rev. Dr. Campbell, D. MacRae and A. B. Winchester and, in the event of inability to attend, J. A. Logan and Alex. Young, and Messrs. Thornton Fell, Victoria; Jas. Henderson, and John Winchester, Toronto; commissioners to next General Assembly. The remit on reduced representation to the General Assembly was approved.—D. MACRAE, Clerk.

SUPERIOR: This Presbytery met in Port Arthur on the 3rd ult., in St. Paul's Church. Rev. S. C. Murray was appointed Moderator for the ensuing six months. A letter from the convener of the Foreign Mission Committee was read, allocating the sum of \$150 to be raised by the Presbytery and urging to liberality for this scheme. An application to the Church and Manse Building Board from Slate River for a grant to aid in erecting a church at that place, was presented and read. After making full inquiry, it was agreed to recommend a grant of \$125. Mr. Omand stated that the total amount of money contributed by this Presbytery up to the present to Manitoba College was \$120, and that \$130 had been asked. Arrangements were made for collecting the balance. Mr. Murray submitted the Home Mission Report, dealing with the grant to the several mission fields, and the supply of the same. The report was received, considered seriatim and adopted. Rev. D. M. Gordon, D.D., was nominated as Moderator of the General Assembly to which Rev. R. Nairn and Mr. J. L. Meikle were appointed commissioners. A remit on representation to Assembly it was agreed that in the act constituting the General Assembly, Sec. 1, one-sixth be substituted for one-fourth. The reports on Finance and Statistics, Church Life and Work, Sabbath schools, and Young People's Societies were received and dealt with.—W. L. H. ROWAND, Clerk.

CLOSING OF KNOX COLLEGE.

Two meetings were held in connection with the closing exercises of this College on Thursday last; the first being held in the afternoon in the Convocation Hall of the College and the second in the evening in St. James Square Church (the Rev. Louis H. Jordan, B.D., pastor). On both occasions Rev. Principal Caven presided, and on the platform with him in the hall were, Rev. Drs. MacLaren, Gregg, Proudfoot, Parsons and Robertson, moderator of the General Assembly, and Rev. Messrs. Sutherland of Fingal, W. S. Wallace, B. D., Logie, B. D., and Mr. Mortimer Clark, Q.C., Chairman of the Board of Knox College. There was a good attendance.

After devotional exercises, Dr. Caven read the following closing address:—
"We desire first of all to thank God for all progress made in study during the session now closing. We thank Him also for the comfort which we have had in our work, and in the fellowship of college life. Nor should we forget that the general good health of the session is due to His favour.
"The work of the college in all departments has gone steadily forward. I desire publicly to acknowledge the obligation of the college to the brethren who have so efficiently conducted the classes in O. T. literature, apologetics, and Church history, Messrs. Ramsay and Duncan, and Dr. Somerville. I know that I speak truly when I say that the services of all these gentlemen have been highly appreciated in this place, and by undertaking, at personal inconvenience, work of so great importance they have laid the Church as well as the college under obligations to them. The able lectures of Dr. Wainfield were an interesting and valuable contribution to the work of the session. They had the true academic tone, and were models of clear, thorough, Scriptural discussion.

"Nor is it out of place that reference should be made to the special work arranged for by the Alumni Association in the end of January and beginning of February. Many fine papers were read on a variety of highly important questions by brethren who were not of the college staff, while the members of that body very gladly rendered what assistance they could. The students, it is believed, as well as earlier alumni, and others who attended, enjoyed this post-graduate work and profited by it.

"The hand of death touched our band during these months. One who was loved by us all ceased to be with us just as we began the second term. Mr. Semple, after a few hours' illness, entered, we doubt not, into the higher life. He was good, gentle, and kind. He was early called away from study, and all earthly labour; but the purpose to serve Christ was in his heart, and thus he met his Lord's approval, and is now with Him in Heavenly service.

"In the same month of January, the venerable secretary and treasurer of the college entered into rest. For more than forty years Dr. Reid served the college (as he served the Church) with ability, faithfulness, wisdom, zeal, and true affection. He was numbered with the founders of the college, and his hand was not withdrawn from its service until all earthly service was laid aside. As such men leave us we involuntarily exclaim: 'My Father, my Father! the chariots of Israel and the horsemen thereof.'

"The Rev. Mr. Macdonnell was not officially connected with this college, but his voice has been heard with pleasure and profit in our Saturday conference. He filled a large place in the Church life of the city, and his many admirable qualities were known to us all. To his energy and warm sympathy several of the schemes of our church, and notably its home mission, and augmentation scheme, were largely indebted. Thus, by removal of God's servants, in early life, in middle life, and in advanced years we are admonished to work while it is called to-day.

"Our Church will soon be called to exercise the important function of appointing permanent teachers in this college. The place of one whom we cease not to mourn, Prof. Thompson, is vacant; the place occupied by our venerable friend, Dr. Gregg (whom may God long spare to us), is vacant. The action which the church will be thus called to take is of exceeding importance, and may intimately affect the life of the college and the Church for many years to come. May He who knows what is best to be done so direct that a wise choice shall be made, and the college greatly strengthened by the accession of able and devoted teachers. 'For except the Lord build the house they labor in vain that build it.'

"And surely the Church will not long delay to improve the financial position of an institution that is called to do so much, and has been with inadequate resources doing so much to provide a ministry for the Presbyterian Church in Canada, and to supply missionaries for the heathen world."

This done the degree of D.D. was conferred. The Rev. Dr. Proudfoot presented for this honour the Rev. George Sutherland, of Fingal, in an address in which he referred to the connection of Mr. Sutherland to Knox College and to his long and varied services to the Church. The Rev. Carlo Albert Tronzo, of the Waldensian Church of Italy, was presented by Rev. Professor MacLaren, for the same degree, who, he said, was well entitled to it from his eminent character and services to that Church, and it was conferred accordingly *in absentia*. Mr. George Logie, B.D., tutor in the preparatory department of the college, presented for the degree of B.D. the Rev. John McNair, of Waterloo.

Rev. G. W. Wallace, B.D., read the list of those who had won scholarships and prizes which follows after which the members of the graduating class were presented and received their diplomas.

SCHOLARSHIPS IN THEOLOGY.

First year—1, Central Church, Hamilton, G. B. Wilson, M.A.; 2, Eastman, J. A. Moir, B.A.; 3, Bloor Street Church, Toronto, and, 4, Goldie, divided between A. H. Abbott, B.A.; and R. W. Dickie, B.A.; 5, Gillies (1), H. McCulloch, B.A.; 6, Gillies (2), S. H. Gray, B.A.; 7, Dunbar, J. Barber, B.A.; and D. B. Macdonald, B.A. Second year—1, Elizabeth Scott Scholarship, J. H. Brown, M.A., LL.B.; 2, J. A. Cameron, R. Martin; 3, Knox Church, Toronto (1), F. D. Roxburgh, B.A.; 4, Knox Church, Toronto (2), and 5, Logie, J. J. Patterson, B.A., and W. G. Richardson, B.A.; 6, Heron, E. B. Horne, M.A.; 7, Boyd, J. B. Torrance. Third year—1, Bonar-Buros, J. A. Dow, B.A.; 2, Fisher (1), A. Mul-

lin, B.A.; 3, Fisher (2), A. S. Ross, B.A.; 4, R. H. Thornton (memorial), T. A. Bell, B.A.; 5, Jane Mortimer, G. C. Little, B.A.; 6, Cheyne, H. Cowan, B.A., and G. R. Faskin, B.A.

SCHOLARSHIPS AND PRIZES.

Bayne Scholarship (proficiency in Hebrew), A. H. Abbott, B.A.; Prince of Wales Scholarship (essay on "The Reality of Messianic Prophecy"), J. Bailey, B.A.; Smith Scholarship (essay on "Testimony of Nature to the Love of God"), E. W. Mackay, B.A.; Brydon prize (exam on "Predestination"), Crawford Tate; Clark prize, No. 1 (New Testament Greek), J. H. Brown, M.A., LL.B.; Clark prize, No. 2 (Old Testament Hebrew), W. A. Campbell, B.A.; Winner of the Kenneth Senwick prize of \$12, J. A. Dow, B.A., for best essay on "Modern Civilization in Relation to Mission Work." Winner of the John Renwick prize, \$12, R. T. Cockburn, for the best essay on "The Literary Excellences of the Bible."

FIRST IN CLASS.

First year Theology—Exegetics, J. A. Moir, B.A.; Systematic Theology, J. A. Moir, B.A., and G. B. Wilson, M.A.; Church History, G. B. Wilson, M.A.; Biblical Criticism, A. H. Abbott, B.A., R. W. Dickie, B.A., P. F. Sinclair, B.A., and G. B. Wilson, M.A.; Apologetics, G. B. Wilson, M.A.; O. T. Literature, J. A. Clark; Elocution, H. McCulloch, B.A., and G. B. Wilson, M.A. Second year Theology—Exegetics, J. H. Brown, M.A., LL.B.; Systematic Theology, J. H. Brown, M.A., LL.B.; Church History, J. H. Brown, M.A., LL.B.; O. T. Literature, R. Martin; Homiletics, J. H. Brown, M.A., LL.B., and R. Martin; Elocution, J. H. Brown, M.A., LL.B. Third year Theology—Exegetics, J. A. Dow, B.A.; Systematic Theology, D. L. Campbell, B.A., J. A. Dow, B.A., G. R. Faskin, B.A., and A. Mullin, B.A.; Church History, A. Mullin, B.A., and A. S. Ross, B.A.; O. T. Literature, A. Mullin, B.A.; Homiletics, J. A. Dow, B.A., and A. Mullin, B.A.; Apologetics, J. A. Dow, B.A.; Elocution, W. M. McKay.

For degree of B.D.—1st. department, Rev. R. Haddow, B.A., took the full examination; J. H. Brown, M.A., LL.B., wrote on three subjects, and passed in all three; 2nd. department, Biblical option, Rev. John McNair, B.A., Waterloo.

THE GRADUATING CLASS

The following is a list of members of the graduating class who received diplomas:—J. A. Dow, B.A., W. C. Dods, E. W. Mackay, B.A., J. T. Hail, A. S. Ross, B.A., S. O. Nixon, W. A. Campbell, B.A., T. A. Bell, B.A., R. T. Cockburn, John Radford, W. M. McKay, J. D. Jeffrey, D. L. Campbell, B.A., R. F. Cameron, G. R. Faskin, B.A., W. M. Burton, B.A., C. Tate, A. Mullin, B.A., A. E. Duncan, M.A., P. W. Anderson (agrotai), G. C. Little, B.A., W. A. Maclean, Walter Moffat, H. Cowan, B.A., H. A. Macpherson.

PROFESSIONAL AND OTHER APPOINTMENTS.

The meeting of the College Board on this occasion has been looked forward with great interest, because of the nominations to be made by it of two names to the General Assembly for the professorships in two chairs in the college which have been for some time vacant. At the meeting of the Board held on Thursday the following Presbyteries were represented: Toronto, London, Paris, Saugeen, Huron, Hamilton, Whitty, Barrie when these nominations were made.—Rev. G. L. Robinson, Ph.D. (Princeton), to be professor of Old Testament Literature, and Rev. H. W. Hogg, M.A., B.D. (Edinburgh), to be professor of Apologetics and Church History. The appointments will be submitted to the Assembly in June. Principal Caven was appointed to represent Knox College at the 150th anniversary of the founding of Princeton College, New Jersey, on October 22nd next.

The moderator of the General Assembly, Rev. Dr. Robertson, being called upon by Dr. Caven, in a short and pithy speech paid a high tribute to the missionary spirit of the students of Knox College. In concluding his remarks, he made an urgent appeal to the alumni and the friends of the college to afford help in the way of placing Knox on a sound financial basis. As the most prominent college in the Dominion, it was worthy, he held, of help from all interested in the welfare of the Presbyterian Church. Dr. Caven in closing, referred to efforts about to be made by the graduating class to assist the finances of the college according to a plan which it is understood has been proposed and adopted by them.

THE EVENING MEETING.

At this meeting, Rev. Dr. Caven again presided. Beside him were Chancellors Burwash



Nervous Prostration

It is now a well established fact in medical science that nervousness is due to impure blood. Therefore the true way to cure nervousness is by purifying and enriching the blood. The great blood purifier is Hood's Sarsaparilla. Read this letter:

"For the last two years I have been a great sufferer with nervous prostration and palpitation of the heart. I was weak in my limbs and had smothered sensations. At last my physician advised me to try Hood's Sarsaparilla which I did, and I am happy to say that I am now strong and well. I am still using Hood's Sarsaparilla and would not be without it. I recommend it to all who are suffering with nervous prostration and palpitation of the heart." Mrs. DALTON, 66 Alice St., Toronto, Ontario. Get Hood's, because

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Hood's Pills act harmoniously with Hood's Sarsaparilla.

and Wallace of the Methodist and Baptist Colleges respectively, and also Rev. Drs. MacLaren and Robertson, Rev. Messrs R. D. Fraser, M.A., Bowmanville and W. A. J. Martin, pastor of St. Paul's Church in the city. Considering the thousands of Presbyterians in the city, the meeting was most discreditably small, the majority of the city ministers, however, and some from a distance, being present. After the opening services, Rev. Dr. MacLaren was called upon by the Rev. Principal to address the graduating class, which except that of last year is the largest which the college has sent out, numbering twenty-six. After referring to the pleasant relations which during their course had subsisted between professors and students, to the high character of the men going out and congratulating them upon the close of their preparatory course, extending over so many years, the speaker addressed them in a manner and language weighty and impressive upon "Some things most necessary to the maintenance of a high state of religious life, and to true, abiding success in the work of the ministry."

The Rev. R. D. Fraser, M.A., was the next speaker and in a frank and comprehensive address set forth what Presbyterianism represents before the world, under the heads of its history, creed, catholicity, polity, for individual freedom, and for a basis of union with other churches.

The last speaker was the Rev. W. A. J. Martin whose subject was: the Church's duty in the matter of providing the means of a thorough Theological education to its ministry. This, he contended, was the first duty of the Church to-day. The minister is to be a leader in the church and his great work is to edify it, to build it, and he ought to possess all the qualities and qualifications necessary for so great and important a work. In this connection Mr. Martin referred, as did several of the speakers during the day, to the necessity of providing larger means in order to enable Knox College to do the work which the Church has set it to do and which it expects of it.

Principal Caven, in a few well-chosen remarks, then brought the proceedings to a close, and, after the singing of the Doxology, Chancellor Wallace pronounced the benediction.

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Is Usually Caused by a Derangement of the Kidneys—South American Kidney Cure Will Positively Relieve it in Six Hours.

One may be deceived by the feeling of weight or dragging in the loins that causes unpleasantness and inconvenience to many men and women. Attributing the trouble to something else, they forget that this may be evidence of inflammatory affections of the kidneys, that eventually may develop into serious trouble. That very successful specific, South American Kidney Cure, gets at the root of kidney trouble, and will quickly remove the cause, and having done this, complete recovery is soon reached. It is worth repeating that South American Kidney Cure is a remedy for the perfect cure of this one trouble. It does not pretend to be a cure-all, but it is a cure certain in every case of kidney trouble. And it does it quickly.

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The REV. DR. COCHRANE writes - BRANTFORD, May 23rd, 1895.

Messrs. J. S. Hamilton & Co. GENTLEMEN.-The St. Augustine Wine used in my own church on sacramental occasions, as well as in many other churches, I have always heard spoken of in the highest terms and is admirably suited for the purpose. Its deservedly high reputation for purity can be relied upon. The unfermented grape juice also commends itself to those who prefer that the wine should not be fermented and should have a taste and increasing sale in our Presbyterian and other Churches.

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St. Augustine in cases, 1 dozen quarts, \$4.50. Unfermented Grape Juice, 1 doz. qts., \$9.50

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British and Foreign.

It is proposed to erect a new hospital for the burgh of Bo'ness.

A new church for Oban has been erected on the site of the old iron church which was wrecked by the storm of 22nd December, 1894.

The secretary of the First Church, Belfast, Mr. John Govan, has been presented with a gold watch and an illuminated address as a token of esteem.

The Auckland (New Zealand) Association has benefited very greatly from a mission held under its auspices by the Rev. C. H. Yatman, of New York.

The Rev. P. Hay Hunter, of St. Andrew's Parish, Edinburgh, has been appointed chaplain to the Lord High Commissioner at the ensuing General Assembly.

The memorial stone of the Bible Training Institute for Scotland, which is being erected in Bothwell Street, Glasgow, was laid on Saturday by Lord Overtoun.

The Newburgh Free Library, provided by the late Alexander Laing, LL.D., for his native town, was formally opened on Saturday by Sheriff Campbell Smith, Dundee.

On Sabbath, March 1st, the Rev. Peter Mearns occupied the pulpit of West United Presbyterian Church, Coldstream, and gave a review of his fifty years work as a minister of the Gospel.

The Foreign Missions of the Presbyterian Church of England have received a further sum of \$7,500, making altogether \$32,600 from the estate of the late Mr. George Sturge, a prominent member of the Society of Friends.

The managers of Free St. George's, Edinburgh, purposed presenting their pastor with his portrait in oil by Sir George Reid, but he suggested the founding of a scholarship for poor students with the money raised for this object.

At a meeting of Dundee Presbytery lately the question was considered as to the right of the Life and Work Committee to call away ministers for mission work without seeing that their duties were attended to by a licentiate of the church.

At a meeting of the Glasgow U. P. Presbytery Dr. Black drew attention to the sixth conference of the Pan-Presbyterian Council to be held in Glasgow, commencing on 17th June, and stated that between 300 and 400 delegates would attend the meetings.

Miss Euphemia Laing, who died at Portobello on the 4th ult., has left the residue of her estate, which amounts to £15,000, to the trustees of the Institution in Edinburgh for relief at their own homes of persons suffering from incurable diseases.

The foreign policy of the Government dealing with Armenia, Venezuela, and Siam, was the subject set down for discussion by the London (England) Presbyterian Literary Societies' Union at its four sectional meetings last month held at different centres in the metropolis.

Professor Henry Drummond is now staying at Tunbridge Wells in a very weak condition physically, and suffering also from extreme depression of spirits. Serious as the Professor's illness is, however, his friends are hopeful that his powerful physique will yet pull him through.

A correspondent of the Manchester Guardian says he is assured on good authority that the amalgamation of the Congregational Union of Scotland and the Evangelical Union will be consummated this year even though one or two of the churches stand aloof.

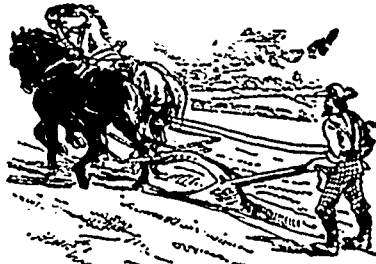
LIFE ON A FARM.

ONE OF HARDSHIP AND CONSTANT EXPOSURE.

Frequently the Most Rugged Constitutions are Broken Down—A Prominent Farmer Tells of the Wonderful Recuperative Powers of a Famous Medicine.

From the Assiniboian, Saltcoats, N.W.T.

Everybody around Yorkton knows Mr. Dan Garry, and what a pushing active business farmer he was until la grippe took hold of him, and when that enemy left him, how listless and unfitted for hard toil he became. For months he suffered from the baneful after effects of the trouble, and although he still endeavored to take his share of the farm work, he found that it was very trying; he had become greatly weakened, had lost both appetite and ambition, and was tired with the least exertion. He tried several remedies without deriving any benefit, and as one after the other had failed, he determined to give Dr. Williams' Pink Pills a trial. He felt so utterly worn out that several boxes of the pills were taken before he found any benefit, but with



the first signs of improvement he took fresh courage, and continued taking the pills for three months, by the end of which time he was again an active bustling man, feeling better than he had for years. Mr. Garry tells his own story in the following letter to the Assiniboian:—

"Dear Sir,—After a severe attack of la grippe I was unable to recover my former strength and activity. I had no ambition for either work or pleasure, and to use a popular phrase, 'did not care whether school kept or not.' I tried various medicines without deriving any benefit from them. With not much hope I decided to try Dr. Williams' Pink Pills, and was agreeably pleased to find, after a few boxes, a decided change for the better. My appetite, which had failed me, returned, and I began to look for my meals half an hour before time, and I was able to get around with my old time vim. I continued the use of the Pink Pills for three months, and find myself now better than ever. You may therefore depend upon it that from this out I will be found among the thousands of other enthusiastic admirers of Dr. Williams' wonderful health restoring medicine.

"Yours gratefully, "DAN GARRY."

Mr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to pale and sallow cheeks. Men broken down by overwork, worry or excesses, will find in Pink Pills a certain cure. Sold by all dealers or sent by mail, post paid, at 50c a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont. Beware of imitations and substitutes alleged to be "just as good."

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As Abraham Lincoln called them, do not care to argue about their ailments. What they want is a medicine that will cure them. The simple, honest statement, "I know that Hood's Sarsaparilla cured me," is the best argument in favor of this medicine, and this is what many thousands voluntarily say.

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The jubilee of the Theological Society of New College, Edinburgh, was celebrated recently. Principal Rainy presided, and the speakers included Rev. Dr. Whyte, Professors Dods, Flint, Orr, Davidson, and Smith; Revs. Dr. Stalker, D. M. Ross, Hugh Black, etc.

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 gives most gratifying results." It also improves the quality of the milk.

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MISCELLANEOUS.

Dr. Alexander M'Laren, of Manchester, will celebrate his ministerial jubilee in June.

The Rev. Mark Guy Pearse has left for his lecturing and preaching tour in South Africa.

The Synod of the Presbyterian Church of England meets in London on the last Monday of April.

Canon Gore, owing to an affection of the eyes, has been obliged to give up all work for some weeks.

Hood's Sarsaparilla, taken at this season, will make you feel strong and vigorous and keep you from sickness later on.

Rev. H. L. Mackenzie, who is on his way home from China, has been thirty-five years in the English Presbyterian Mission-field.

The Young People's Free Church Day in the Glasgow Free Presbytery, was held on March 29th, and the offering was given for the Sustentation Fund.

The call from Bromley to Rev. Dr. Moinet, of Kensington, was disposed of at the meeting of the London Presbytery North recently. Dr. Moinet declined the call.

We are glad to learn that, after the serious illness of Rev. Joseph Cook, which gave great anxiety to his friends, his mental activity is improving, and he is rapidly regaining strength.

The appointment of men of liberal tendencies in Biblical exegesis to chairs of evangelical theology at the University of Bonn has given much offence to the old orthodox parties in the Church.

The congregation of Glasgow Cathedral have appointed a committee of nineteen with the view of electing a minister to the vacant charge. Dr. Marshall Lang is interim Moderator of the session.

Dr. Paton, Princeton, in view of the celebration of the 150th anniversary of the college in the autumn, is seeking to secure additional endowment with the view of converting the college into a university.

Intelligence has been received of the death of Mr. Alexander Macdonald, a deacon in Wimbledon Church, and one of the proprietors of *The Presbyterian*. Mr. Macdonald was visiting South Africa for his health.

The income of the Wesleyan Foreign Missionary Society for the year from the home districts is fully up to expectations. The executive are not without hope that the £50,000 wanted for the special fund will be raised.

Steps are being taken to celebrate the jubilee of the English Presbyterian China Mission, which falls next year. It has occurred to some friends of the foreign mission that the formation of a fund, say of £10,000, for aged and disabled missionaries would be a suitable object to put before the Church in connection with the jubilee commemoration.

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Synod of Hamilton and London.

The Synod of Hamilton and London will meet in St. Andrew's Church, Chatham on Monday, 20th April, at 7.30 p.m. The Business Committee will meet same day at 4 p.m.

Rolls of Presbyteries, and all papers to be brought before the Synod should be sent to the Clerk at least one week before that date.

Standard certificates enabling members to return at the reduced fare, can be procured from the Ticket Agents at all stations. It is necessary that every member attending Synod should use these certificates, as otherwise if the number warranted comes short, the Synod must pay full fare for every member.

WM. COCHRANE,
 Synod Clerk.
 Brantford, March 16th, 1896.

AUGMENTATION.

The General Assembly's Committee on Augmentation of Stipends will meet in the Board Room of the Presbyterian Office, Toronto, on Tuesday, 7th April.

at 9.30 a.m. prior to which date all Presbytery reports and other documents for the Committee should be sent to the Rev. Dr. Warden, Toronto.

The meeting has been called at a later date than usual, in the hope that sufficient funds would be forthcoming to justify the Committee in paying in full the grants for the past six months. We learn that at this date some \$6,000 are still required to meet in full the expenditure for the year, if the grants are to be paid without reduction. It is earnestly hoped that Treasurers of congregations will immediately forward what ever money they have on hand for Augmentation to Rev. Dr. Warden, and that all the congregations that have not already done so, will make a special collection on behalf of this Fund, to be forwarded prior to the 15th of April.

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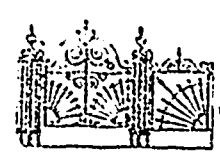
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HAYTER REED,
 Deputy Superintendent-General of Indian Affairs.
 Department of Indian Affairs,
 Ottawa, March, 1896.

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Synod of Montreal and Ottawa.

The Synod of Montreal and Ottawa will meet (11.V.) in Erskine Church, Montreal, on the second Tuesday of May next, at eight o'clock in the evening.

The Business Committee will meet the same day, at 4 p.m.

All papers intended for the Synod should be in the clerks hands at least ten days before that date.

The usual privileges for travel will be given by the leading railway companies, and careful attention to the conditions imposed at the commencement of the journey, is particularly noted.

K. MACLENNAN,

Levis, March 30th, 1896.

Synod Clerk.

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Miscellaneous.

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MEETINGS OF PRESBYTERY.

- ALGOMA.—At Gore Bay in September. BRANDON.—At Brandon on July 14th, at 10 a.m. BROCKVILLE.—At Lyn, on July 14th, at 3 p.m. BRANTFORD.—Regular meetings in March, first Tuesday; second Tuesday of July and September of each year. Meets next in Brandon. CALGARY.—At Pincher Creek, Alberta, on September 2nd, at 8 p.m. CHATHAM.—At Chatham, in First Church, on July 14th, at 10 a.m. GLENHARR.—At Alexandria on July 14th, at 11 a.m. GUELPH.—At Guelph, in Knox Church, on May 10th, at 10.30 p.m.; adjourned meeting at Fergus, in Melville Church, on April 9th, at 2.30 p.m. HURON.—At Brucefield, on May 12th, at 10.30 a.m. KANLOOPS.—At Enderby, on Sept. 1st, at 10 a.m. LINDSAY.—At Beaverton, on April 21st, at 11.30 a.m. LONDON.—At St. Thomas, in Knox Church, on May 11th, at 2 p.m. for conference; and for business on the 12th, at 9 a.m. MAITLAND.—At Wingham, on May 19th, at 11.30 a.m. MONTREAL.—At Montreal, in Knox Church, on June 30th, at 10 a.m. ORANGEVILLE.—At Orangeville, on May 5th, at 10.30 a.m. PORTAGE LA PRAIRIE.—At Portage La Prairie May 4, at 7.30 p.m. PARIS.—At Ingersoll, in St. Paul's Church, on July 7th, at 11 a.m. PETERBOROUGH.—At Peterborough, in St. Andrew's Church, on July 7th, at 9 a.m. REGINA.—At Qu'Appelle on July 8th. SARNIA.—At Sarnia on July 14th, at 7 p.m. SAUGREN.—At Harriston on July 14th, at 10 a.m. SUPERIOR.—At Rat Portage on September 9th, at 2 p.m. STRATFORD.—At Stratford, in Knox Church, on Monday, May 11th, at 7.30 p.m. First Sederunt Conference on Church Life and Work. WHITBY.—At Oshawa, on April 21st, at 10 a.m. WESTMINSTER.—At New Westminster, on June 2nd, at 2 p.m.

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