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The Work of the Rev. B. Fay Mills in Montreal.

FOR THE PRESBYTERIAN REVIEW :

IT will, I am sure, be a matter of true joy to God's people in the West, to know that we have had a special season of blessing recently in the Metropolitan City of the East. If there has not been as copious a rain as we desired, there have, nevertheless, been "showers of blessing," which have gladdened many hearts, and, in many cases, caused "the desert to rejoice and blossom as the rose." It is true that all the Protestant Churches did not formally join in the movement; and some ministers did not sympathize with Mr. Mills' methods of work: Yet it is safe to say that there are few churches, if any, some of whose members did not receive an impulse in their spiritual life.

To begin with, it may be observed, that early last summer members of the Protestant Ministerial Association felt the need of special evangelistic services, to aid them in meeting, and, if possible, in turning back the tide of worldliness that was sweeping over our city. There was much prayer for the spirit of grace and truth and for "times of refreshing from the presence of the Lord." At the time of the Christian Endeavor Convention in July, a conference was had with Mr. Mills, who engaged to consider favorably their request, that he should come and conduct a series of evangelistic services in the city. Some twenty-five churches or so agreed to co-operate in the work, each becoming responsible for a proportion of the expenses necessary, and undertaking to render such service as would be required of them. For some time before his arrival, prayer was offered up daily for a blessing to attend his labors. And such prayer was heard and answered. It is not, therefore, to be wondered at, that blessed results flowed from the services. We shall briefly mention a few of them.

1. Ministers were themselves quickened. It was most comforting and inspiring to hear the old gospel preached by one, whose labors had been owned of God so greatly in other places. It was refreshing to hear another voice preaching the truth and pressing it home with new illustrations. Then it was almost heavenly for brethren of various denominations to sit side by side on the same platform, to dwell together in the unity of the Spirit for a brief hour or so, day by day. We all forgot our differences, for the moment, as we "sat at Jesus feet and heard His Word."

2. Believers were quickened in large numbers. Hundreds of believing women assembled daily, an hour before the afternoon meeting, to pray especially for a blessing upon the services which were to follow. These were attended by thousands daily, largely of the church-going classes. They drank in eagerly the waters of life, being moved by the new voice, and the telling illustrations, by which the truth was pressed home to their hearts. Many begin to feel anxious for their friends, and pray for them, and bring them to the services.

3. The young disciples of our homes and Sabbath Schools were impressed, and yielded to the appeals made by preacher and teacher to confess Christ without delay. Notably on one Sabbath, in many schools, the ordinary lessons were laid aside, and the teachers dealt with each member of their classes personally. Many teachers felt a new sense of spiritual power and responsibility, and were greatly blessed and encouraged.

4. The pastors of the French Protestant churches in the city and many of their people, received much spiritual blessing, in their attendance upon the evangelistic

services, which resulted in many being added to their membership. Moreover in two, at least, of our French Presbyterian churches, the young people have formed themselves into Christian Endeavor Societies, one of them numbering fifty persons.

6. It is encouraging also to know that numbers of Roman Catholics came to hear the evangelist, and not a few expressed themselves as deeply impressed by what they saw and heard. Lastly, it is cause for gratitude and joy, that many indifferent and unbelieving souls were aroused to a sense of their peril, and led to seek forgiveness of sin through Jesus Christ, the only Saviour. One or two incidents will suffice.

The first is that of a sceptic, who being struck by some thought expressed by Mr. Mills, reported by the papers, thought he would go and hear him. He went, and came away disappointed. He went again, and was impressed, and finally signed a card, to the end that he desired "to henceforth lead a Christian life." He affixed his name, but to the question "what minister or Church he preferred," he knew not what to say. He had met but one minister, and had only met him but once, in the way of business. He, however, put down the minister's name, who received the card in due course and went and called upon the man. He was quite cordial, and excused himself for taking the liberty of referring to him, adding, "I do not need you now. It is all settled. I have found Christ to be my Saviour, and have peace in Him. I do not see everything clearly yet, in regard to miracles, but I doubt not I will soon be able to accept them." He now worships God in the sanctuary.

A second was that of a drunkard. This man had a wife, and an adopted child. His home was miserably unhappy, because of his drinking and his idleness. Finally, he left the city, and nothing was heard of him for sixteen months, when he returned home, to find his wife seriously ill, and her pastor supplying her with food and fuel in her need. He looked wretched enough. His wife said to him: "There is no place for you here; you have made my life miserable for fifteen years, and you have neglected me entirely for more than a year." He promised to reform. He went to his pastor and signed the pledge. Just then Mr. Mills arrived. This man went to the services, was changed into a new man, "clothed and in his right mind." The other day he went to his pastor, stated that he had two good offers of work, and was advised to accept the better of the two. Already his wages have been raised, and his employer says he is just the man he wanted.

It is needless to say more. A work that produces such results is the work of God. Many of us did not agree altogether with Mr. Mills' methods and ministry. But in view of the good accomplished, we need not emphasize this, but give glory to God that he has been anew impressing upon the weak in faith, that the gospel is "the power of God unto salvation, to every one that believeth. It is true, no doubt, that many signed cards who were already Christians, but they did so, for the most part, because they were touched by the Spirit of God, and desired to live a more holy life. Moreover, these cards revealed to pastors who among their people were anxious about their spiritual condition, and enabled them to come face to face with them, and deal with them with a view to help them nearer Christ. It is our earnest hope that the "fruit may remain," and that the good work may go on, and that the Lord, as in early days, may "add to the Church daily such as shall be saved!"

MONTREAL, March 24th, 1894.

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The Presbyterian Review.

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None others than unobjectionable advertisements taken.

Toronto, April, 5, 1894.

How the Funds Stand.

REV. P. M. Morrison, agent for the schemes of the
Church, (Eastern section), has sent the following
statement to the *Presbyterian Witness* for publication.
The figures well deserve careful perusal:—

STATEMENT OF THE FUNDS, MARCH 28TH, 1894.

FOREIGN MISSIONS.		
Received for debt.....	\$ 7,108 67 }	\$25,860 59
" " Ordinary.....	18,756 72 }	
Present debt.....		8,715 94
Needed before May 1st.....		8,715 94
HOME MISSIONS.		
Received for East.....	\$ 7,527 64 }	\$9,407 51
" " N. W.....	1,879 87 }	
Present debt.....		4,289 60
Needed before May 1st.....		4,289 60
AUGMENTATION FUND.		
Received.....		\$4,842 66
Needed before May 1st.....		4,157 34
COLLEGE FUND.		
Received.....		\$8,988 78
Debt.....		1,053 36
Needed before May 1st.....		1,053 36
BURSARY FUND.		
Received.....		\$784 73
Debt.....		320 00
Needed before May 1st.....		320 00
AGED MINISTERS' FUND.		
Received.....		\$2,064 36
Debt.....		175 00
Needed before May 1st.....		175 00

From the above figures it appears that \$18,711.33
ought to come to the treasury before May 1st. There
is one month, and one only to gather all this money.
There must be general and generous liberality, on the
part of all our people, if it is to be gathered. Let no
pains be spared to accomplish all that can be done and
if so, the result we feel sure will be gratifying.

COMPARATIVE STATEMENT OF RECEIPTS FOR SCHEMES.

April 1st, 1893.	
Foreign Missions.....	\$20,397 91
Home Missions (including \$1636.80 for N. W.).....	8,497 88
Augmentation Fund.....	4,944 07
College Fund (including \$5200 for debt).....	13,032 69
Bursary Fund.....	720 69
Aged Ministers' Fund.....	3,303 82
	<hr/>
	\$51,806 26
April 1st, 1894.	
Foreign Missions (including \$7103.87 for debt.....)	\$25,860 59
Home Missions (including \$1879.87 for N. W.).....	9,407 51
Augmentation Fund.....	4,842 66
College Fund.....	8,988 78
Bursary Fund.....	784 33
Aged Ministers' Fund.....	2,064 39
	<hr/>
	\$52,848 76

On the whole these figures show a gain of one
thousand dollars during the present year but in view of
the special effort to remove the Foreign Mission Debt
that gain ought to be fully seven thousand. It would

appear that the contribution to Foreign Mission Debt
has in many instances resulted in a proportionate decrease
in the contribution to the current expenditure on Foreign
Missions. It is to be hoped that this will be remedied
ere the year is up and that the ordinary work will not
be neglected on account of the struggle to wipe out the
old debt. This time is very brief but much can yet be
done by determined effort.

A Forward Movement.

Two or three times in the course of the winter our
news columns have contained brief notices of the work
on behalf of Canadian Home Missions which the Rev.
Chas. W. Gordon has been doing on the other side of
the Atlantic. Mr. Gordon after a period of service at
Banff in the Rocky Mountains went to Scotland to spend
some months in study and intellectual refreshment.
According as he had opportunity he spoke a word for
the work in which he had been engaged and which lay
near to his heart. When the Jubilee Assembly of the
Free Church came, now nearly a year ago, his soul was
fired as he thought of the power for help there lay in
such a Church if interested in the evangelization of the
Sons of Scotland who are making their homes in Western
Canada. He wrote home for advice and help: he laid
his plans carefully and labored indefatigably to carry
them out, and the result is that our Church is richer by
\$8,000 this year for the carrying on of its Home Mission
work, and that most of the pledges which make up this
splendid total are to be repeated for three or five years.
The method which Mr. Gordon has followed has been to
get congregations, or missionary associations, or indi-
viduals, to pledge themselves for the payment of £50
yearly towards the support of some missionary whose
name will be given to them and from whom accounts of
his work will go regularly to let the donors know what
is being accomplished by their assistance. The three
Presbyterian churches in Scotland responded liberally,
as has been indicated above, and Mr. Gordon has been
spending the month of March in Ireland, where undoubt-
edly the Church which in early days sent men like the
Revs. Thos. McPherson and Thos. Lowery to help us,
and which in later years has contributed freely to our
Home Mission work, will not be found lacking.

The Canadian Church owes a debt of gratitude to
Mr. Gordon for efforts which have occupied his time
unremittingly since last autumn, and which he has given
entirely without salary. Indeed, perhaps it is this very
unselfishness—common enough among Home Mission-
aries in the field which has helped to commend his
message. May it prove to us in Canada how great an
interest in our distinctive work the Home Churches are
ready to take when the case is presented by one of the
Home Missionaries themselves, and may the interest of
our trans-atlantic friends stir up in us a greater enthu-
siasm for our own work—a work which we are in
danger of belittling because it is our own, and because
the traditions of the world's Presbyterianism record no
opportunity of the same kind as ours. Let us up, and
possess our land for Christ!

No More War!

The most cheering, perhaps, of all the reports which
have reached our ears of late are those which tell us of
the probable disarmament of Europe. We are assured

that correspondence is going on between the different Governments, with a view to decreasing their armies. This we take as a hopeful sign of the growing influence of the gospel of peace—another stage in the fulfilment of *Isaiah's glowing prophecy*, when "they shall beat their swords into plowshares, and their spears into pruning-hooks: when nation shall not lift up sword against nation, neither shall they learn war anymore." The example of Great Britain, and the United States of America, settling grave international differences by arbitration, has been an object lesson to the nations, which is at last beginning to tell. The old inglorious motto—*Might is Right*—is now to be reversed, and *righteousness bear rule*. This is another sign of the widening empires of the Prince of Peace, who yet "shall have dominion from sea to sea, and from the river unto the ends of the earth."

Sabbath Desecration.

We regret to observe that a second Sunday newspaper has made its appearance in Montreal. It was sad enough to know that one newspaper could be successfully launched in any Canadian city. But here are two in our city, both in English. It is gratifying, however, to be assured that none of the dailies in that city have shown any desire to publish an edition on Sunday, as is done in many American cities. It is to be hoped that both of these ventures will fail. They are not wanted. They are in the interests of neither morals nor religion. They are a sign of moral and spiritual declension not of progress. We earnestly hope that the good Christian people of Montreal will withhold their patronage from the papers, for the sake of God, of themselves and of their families.

Death of a Brilliant Scholar.

"Professor Robertson Smith" is dead. Scarcely more than these few words are to be found in the cable-gram, yet what associations do they not call up. Professor Robertson Smith has passed away in the full prime of life so far as years and work go, yet he lived to write his name indelibly on the marble of Scottish Church History. A son of a Free Church manse one member of a family every member of which was distinguished for gifts of mind, he was reared in an atmosphere of learning. He may be said to have lisped in Hebrew. It has been stated that at the age of six he could read the Bible in the original tongue. His career as a student was most successful. Aberdeen was his Alma Mater, and that mother of distinguished sons could point to none more brilliant and to few more renowned. He became a professor in the Free Church College of Aberdeen and while hold that office his writings attracted attention for their advanced tendency and they ultimately furnished the material for one of the bitterest controversies that divided the Church. A majority of his brethren sympathized with his views on the Pentateuch and other Old Testament writings, but it was found expedient that he should be relieved of his chair, and it was so. He then went to Cambridge, oriental languages and latterly the librarianship occupy his attention there. The Free Church would have settled the differences of opinion without having recourse to the extreme step of dismissal. So much for the change of opinion and to attribute observable on every hand.

What All Can Do. Words of cheer are words of help. Words of gloom are words of harm. There is a bright side and a dark side to every phase of life, and to every hour of time. If we speak of the bright side, we bring the brightness into prominence; if we speak of the dark side we deepen its shadows. It is in our power to help or to hinder by a word any and every person whom we are with. If we see a look of health or of hope in the face of an acquaintance whom we casually meet, and we tell him so, he goes on his way with new life in his veins. If we see a look of failing strength and of heaviness of heart in one to whom we speak, and we emphasize the fact that he looks poorly, we give him a push downward as our contribution to the forces which affect his course. A look or a word can help or harm our fellows. It is for us to give cheer or gloom as we pass on our way in life; and we are responsible for the results of our influence accordingly.—*Ex.*

Sound Advice: Says an Exchange: "These words **Take it.** from the *Central Christian Advocate* should be read by all, here merely substituting Presbyterian for 'Methodist': Put the church paper at the head of your periodical list. It is surely unwise to cut off that paper and leave the family little chance to get in touch with the great enterprises and movements of the church to which they belong. How can they be intelligent church members under such circumstances? It is especially important that they should be informed about their own work. It marches in the van. It does not belong to the reserve corps. It is on the line of battle where that line has been pushed farthest toward the enemy. Its movements must be prompt and steady. Its companies must move together. If it were a body of skirmishers, there might be room for much independent action on the part of each soldier. But this is the van of the army itself, and its success depends upon its unity of action. Each soldier must know something of what his fellows are doing. You must keep posted if you would be a good Methodist in these days." To all of which we unreservedly subscribe.

Rev. Dr. Middle- Our readers will be pleased to know **miss.** that Rev. Dr. Middlemiss has arranged to sail from Liverpool by the *Etruria* on the 14th inst., and that he hopes to reach Guelph by the end of this month. The rev. doctor has been in Scotland for about one year, having gone as a deputy to the Free Church Jubilee celebration. On account of indisposition he remained in Scotland until now, when, on account of the general improvement in his health he has turned his face home wards. After a short stay in Guelph he will settle down in beautiful Elora, where for nearly forty years he was the honored pastor of a loving congregation.

A Test of Faith. Not when things look bright, but when all is gone except God and self, is the time to endure and be brave, and to evidence true manhood. Never to give up, but ever to keep up and to keep at it, is the duty and the test of heroism in times that are hard and in hours that are dark. When the battle is before and behind, when the enemy outnumbers us overwhelmingly, when his stronghold stands impregnable across our path, when defeat or death seems our only choice, then let us, in God's strength, rise to the issue as it is, and let our inspiring call ring out in the gloom of night, for God's sake, for our fellows' sake, and for our own sake.

The Pulpit.

No. 37.

The Problem of the Unemployed—in Our Churches.

By Rev. F. E. Clark, D.D.,

Founder Christian Endeavor Society.

The problem of the unemployed is engaging the attention of the industrial world everywhere. In Australia, a country which has so much in common with these United States of America in which we live, I found that the problem of the unemployed was a most serious and acute one. Owing to the financial distress which for some time had prevailed men were out of work and were parading the streets in organized companies asking for work or asking for bread.

England and France, Germany and Russia, and all the other continental nations have had to cope with this problem of the unemployed. Even in Canada, which God has so bountifully blessed, this problem is not an unknown one, though perhaps as little is known of it here as in any land beneath the sun. But the problem of the unemployed is not confined to the industrial world. It is found in all our churches, and is the chronic problem which attends every great religious enterprise. It is easy enough for a certain gifted few to find employment in religious work. The over-loaded pastor is asked to take new burdens, the deacons and elders, and stewards and Sunday school superintendents are loaded down oftentimes almost to the point of exhaustion.

The problem is not to find work for those already over-worked men, but for the rank and file, the average men and women, the young men and women, the inconspicuous, the bashful, the shrinking, the

To solve this problem the Endeavor Society has set itself resolutely to work, and in ten thousand churches all over the world I believe it has practically for a multitude of young people solved this problem of ever increasing seriousness.

The prayer-meeting pledge applies to every one. In the weekly prayer service every one however young or bashful, or inexperienced, has some part to take.

At the consecration meeting the name of every active member is called and his individual responsibility is thrust upon him. He is for a moment at least taken out of the ranks of the unemployed and given something to do. "For Christ and the Church." The idea of the committee work is the very same, to provide some suitable and appropriate employment for every member. In the ideal society some place to work will be found for every member.

These things I believe are established in the Christian Endeavor movement. These are the first principles on which it rests. The battle for the Endeavor Society has waged around the pledge. It has been laughed at and sneered at, laid one side and ignored, but generally in the end it has been accepted heartily and enthusiastically. So it is with the consecration meeting and the different forms of committee work. All these things we will hold to no less tenaciously than of old.

These are the very foundation on which the movement rests. These matters are established if any thing can be established. Yet while we hold as tenaciously as ever to these established principles it is not time for us to go on to other things and to use the strength and love and inspiration which have come from these fundamental ideas in a wider service for church and country and Christ. Let us extend our work and bring in our unemployed resources. The problem of the unemployed assumes new phases which we cannot ignore.

There are employed powers of good citizenship which we should use for the Master's sake. If the hosts of Christian Endeavorers in all America, 1,900,000 strong, should resolve that they would never cast their vote or use their influence in any way for the election of a bad man or for the promotion of a bad political measure our halls of legislature would very soon be wonderfully purified. I am not advocating a new political party or the massing of all Christian Endeavorers in any one political party that now exists, but I am advocating that upon which we can all agree, the support of good men and good measures and eternal opposition to bad men and bad measures in our own party and in every other.

The creation of a mighty public sentiment among the growing hosts of young people is possible, a sentiment which is absolutely irresistible, which will make bad men tremble and good men honored and the saints and angels above rejoice.

After the wonderful convention in New York City of 1892 the secular papers all over the country contained in their editorial columns the sentiment that a new moral force was rising up within the land, that the young people were becoming awakened to their moral and religious and political duties as never before, that this sentiment must be reckoned with in the future by all political parties, that bad men could not be elected in the future days when these young people came into power, and that iniquitous legislation would be defeated and would defeat the party that proposed it as surely as it was attempted. Let us make this prophecy a reality for the glad days that are to come.

Then there are unemployed powers of beneficence which have never been used as they might for the advancement of the Master's kingdom. We have been content to play with the subject of missions. We have given pennies when we should have given dimes, and dimes when we should have given dollars. A new and blessed era of wider beneficence is being ushered in. It is no longer respectable for a rich man to die and leave millions of dollars to his own immediate family without remembering the general public good. One of these days it will not be respectable for a poor man to live and not do some good with the income that is intrusted to him according to his means.

We have talked about two cents a week for missions. By some blessed process of evolution this sum will be increased one of those days to \$2 a week for some of us and \$200 a week for others of us.

I have been doing a little sum in mental arithmetic lately. Among our 1,900,000 members there are at least 300,000 income earners. The average income of these Christian Endeavorers is not less than \$500 a year. That means that these Christian young people are earning at the very least the enormous sum of \$150,000,000, every twelve months. One tenth of this sum would mean \$15,000,000 for missions, far more than is given by all the living men and women of the United States of America and Canada to-day for these purposes. Oh, when will we call into use these unemployed forces which are lying idle in our pocket books and send them about doing good like Cromwell's silver saints, whom he coined into money and sent about their business.

Once more there are unemployed forces of fellowship for us to use. We have not begun to exhaust the patrimony which our Father in Heaven has given us in this respect. What a blessed thing it is that here we can meet in our blessed interdenominational brotherhood and make one fact more prominent than any other, that fact that we are all Christians. We are Methodists and

Baptists, Presbyterians and Congregationalists, Lutherans and Quakers and Disciples of Christ, but here we have come together on a broad platform of common service.

We cannot all agree in our creed. We cannot agree in our church polity or form of government, but we can agree in Christian Endeavor. This is more than a mere conglomeration of young people's societies. It is a union of societies of Christian Endeavor, which is a vastly different thing.

Whatever denominational name we may be known by Christian Endeavor—Christian Service—is the common denominator. This is a union and a fellowship which the world has not known before.

It is a very striking thing that of all countries I have visited, Turkey, under the reactionary rule of the timid tyrant who reigns at Constantinople, is the only land where Christian Endeavor is not allowed to exist by governmental edict and the reason is that the Sultan is afraid of our fellowship, of our united work, of our combination together in Christ's service.

What the Sultan does not want, Christians do want. Thank God that this fellowship is growing wider with every rising sun. Society has been adopted and endorsed by no less than eleven evangelical denominations in America, and by many others in Australia and England, while there is the United

Society for China, another for Japan, and the work is being pushed in India, Madagascar and all the world around. Since the first day of last July we have added 4,000 societies and 200,000 members to our ranks. For this growing fellowship let us thank God that the problem of these unemployed fellowships of the past is being solved.

But our work will not be done until every Church of our Lord Jesus Christ is included in this fellowship and in this vital union of Christian Endeavor we all advance together against the united ranks of the common enemy of all righteousness. Who will forbid the banners that the young people of all evangelical denominations should not be united together? Who will weaken or strive to rend our fellowship in two? Who will take the responsibility of keeping a single company of young people out of this glorious fellowship that desires to unite in it?

At the great international convention in Cleveland next July, which promises to exceed all its great predecessors, one hundred "diplomas" will be given.

A huge roll of honor will also be prepared on which will be inscribed the name of every society that gives \$10 or more through its own denominational board for home or foreign missions during the coming year. I hope that every society in this province will have its name inscribed on this roll of honor. These diplomas and banners will be nothing in themselves, but simply expressions of the earnest work and purpose of Christian Endeavor hosts to solve the problem of the unemployed, to bring into use our powers of Good Citizenship, of practical beneficence, of enlarged fellowship, which are all inspired by and rooted into the spiritual purpose of the society, for which the Pledge and the Consecration Meeting and the Lookout Committee have ever stood. May God grant that a glorious year of work may attend the efforts of every society, and that every member may contribute his quota of effort to the practical solution of the problem of the unemployed forces of Christ's Church.



REV. F. E. CLARK, D.D.

CONCERNING THE HYMNAL.

To the remarks of some brethren on the foregoing theme it is somewhat difficult to reply in fitting terms.

J. S. writes, on the whole, like a man who appreciates the situation; and the hymns he proposes as additions to our store are, in the present writer's opinion, well worth considering. Some of his strictures it would be easy indeed to turn into ridicule. But his aim is so manifestly worthy that they may be let pass.

Mr. MacAlpine begins by assuring his brethren that he stands firmly by the inspiration of the psalms. Really the present writer never doubted his dear brother's orthodoxy in that regard, and devoutly trusts that no one else was calling it in question. There is a French proverb to the effect that "who excuses accuses himself," which, D.M.R. feels quite sure cannot possibly apply to Mr. MacA. But since the Hymnal Committee received no directions from the General Assembly to discuss either the general question of Inspiration or its particular bearing upon the views of Mr. MacA., D. M. R. fails to see the relevancy of Mr. MacA's. paper in that respect, upon the subject of hymns. As to his shrieks of holy horror at the daring of the proposal to include the psalms customarily sung as part of the collection, why did not Mr. MacA. terrify the world at an earlier date therewith; seeing that, already, in the Childrens' Hymnal, the crime had to a small extent been perpetrated, and the Committee encouraged by immunity from evil consequences resulting therefrom, merely desired to vouchsafe, especially to the children, a larger portion of the "forbidden fruit" "forbidden," that is to say, if Mr. MacA's. views carry the day? Then, no one proposed for a moment to interfere between Mr. MacA. and what he or some other of your correspondents, elegantly terms "The Cursing Psalms." If he and his people have a taste for that sort of thing, they can indulge their appetite *ad libitum*, every Sabbath, and at all other times, as they feel disposed.

Far be it from the Hymnal Committee to interfere with the partaking of such "strong meat" either on the part of Mr. MacA. or of Mr. Fenwick.

Mr. D. D. Macleod brings matters to a climax. His sermons are, apparently, so transcendental, that from our whole collection of 362 pieces, he found it "a most wearisome, disappointing duty to select suitable hymns." "A worse one than our own," "one so utterly unsuited as ours is," "an inferior book," he has not met with. And yet "The Public Schools of Toronto proposed its adoption!"

Be it only said that if our Hymnal does not contain material suitable to be sung in connection with Mr. D. D. Macleod's discourses, no other standard Presbyterian Hymnal could possibly answer his purpose.

Comparing contents: Of the 362 contained in ours, 270 are to be found in "Church Praise," the excellent manual of the English Presbyterian Church; 228 occupy a place in "The Scottish Psalter," adopted by the Free Church of Scotland; A somewhat larger proportion may be found in the Hymnal of the Established Kirk of Scotland, and a very considerable number in that of the United Presbyterian. The tunes, also, correspond or rather are identical, in the majority of instances, as was to be expected, seeing that Dr. Hopkins was entrusted with the harmonizing of the melodies adopted alike in Church Praise, and the Scottish Hymnal, and the Canadian. In the face of these facts, where is the sense of the outcry vented by Rev. D. D. Macleod? It may be added that what Mr. Macleod elegantly terms "the remarkable collection of religious poetry sent down to Presbyteries," consists, mainly, of selections found in the above mentioned manuals, tending therefore, in other words, to bring ours into closer accord with those which command acceptance on the other side of the Atlantic. And the persons chiefly responsible for the adoption of the hymns in use elsewhere, Drs. Bruce and McMillen, e.g., of the Free Kirk of Scotland, and Drs. Dykes, Edmond, Gibson, and the late lamented Dr. Fraser of the English Presbyterian, are men whose

names would, in most circles, be accepted as guarantees for the good taste and discernment exercised in their selection; men, too, as profoundly acquainted with the genius of Presbyterianism as perhaps even Rev. D. D. Macleod.

Is it quite impossible for brethren to deal with a great and important issue in a temper and with an evidence of consideration more in accord with its dignity? Is it not worth while trying to make our Manual of Hymns suitable to the extent of our united ability, to the service of our Lord, and to do so in a befitting temper? D. M. R.

P.S.—Both Mr. Fenwick and Mr. Macleod insinuate a tendency on the part of the Committee to follow the lead of Episcopalians. As to the delicacy of indulging in this line of inuendo against brother ministers, it would be, perhaps, useless to protest. Men who can pen such things can hardly be expected to imagine that they are thereby inflicting pain, and guilty of injustice.

It seems to the writer, however, that the reputation of such men as Dr. Gregg and Dr. Laing cannot be greatly injured in this respect, whether by the stabs under the fifth rib of Mr. Fenwick, or the bludgeon or broad-sword welts of the doughty champion of inspiration, to-wit, Mr. MacAlpine, if, indeed, in this case, the words may not be applicable, "methinks he doth protest too much."

D. M. R.

Christian Endeavor.

PRAYER MEETING TEMPERANCE TOPIC.—April 15. "Self-Control and How to Gain It," Col. iii. 1-17. It is easy to misunderstand the meaning of words, and this word self-control as applied to the Christian may very easily be misunderstand. If you think that self-control means self-controlled by self, you are making a serious stake, and yet it is only too apparent that many Christians apply the word in that way. Self when controlled by self always brings disaster upon Christian life and progress, in fact it ultimately becomes only self-controlled for self, and the power, peace, and joy of a christian are lost just in proportion as he seeks to hold the reins of his own will and passions. Three prominent thoughts in our topic passage teach the way in which true self-control may be gained, that is, self-controlled by the indwelling of God's Holy Spirit. Briefly these are, Looking Above (vs. 1-4.) Putting Off, (vs. 5-9.) Putting On, (vs. 10-17.) Reference Passages:—Looking above, Titus ii. 11-15. Heb. xi. 24-26; xii. 1-4; Jas. i. 17; 1. Pet. i. 13-16; 1. Jno. v. 4-5. Putting off, Rom, vi. 12-13; 1. Cor. vi. 12; ix. 24-27; 1. Pet. ii. 11; 1. Jno. ii. 15-17. Putting On, Gal. ii. 20; v. 16, 22-25. 2. Pet. i. 5-8; 1. Jno. v. 18-21. Jude, 20. 21-24.

BRIEFLY PUT:—An uncontrolled spirit is like a city in ruins, Prov. xxv. 28. But, to control one's spirit is better than the conquest of cities, Prov. xvi. 32. The true secret of self-control is being a captive of Christ, 1. Cor. x. 5.

Dr. E. F. Clark in Toronto.

The following are a few thoughts gathered from Dr. Clark's eloquent address at the Endeavour mass meeting held to welcome him to the city. He referred to the increasing piety that the young people of this generation are showing, and the fact that older people now more generally believed that children and young people could take their stand under the blood-stained banner of the cross, and follow faithfully in the steps of their Lord and Master. He held up the Rev. Dr. Kellog, late of Toronto, now a missionary in India, as a type of a true devoted, whole-hearted christian, and said, "We cannot all go to India to proclaim the Gospel, but let us in whatever station of life God has placed us be faithful to Him, and do our best to win the world for Christ by commencing in our own home, and then extending our efforts to our church and country." He said that the C.E. movement rested on five foundation stones. I. The idea of obligation. II. The idea of consecration. III. The idea of service. IV. The idea of loyalty, and V. The idea of fellowship. He closed by urging Endeavorers, while being faithful to their own churches, not to let denominational differences prevent united effort to win the world for Christ. G. Lewis.

For the Sabbath School.

International S. S. Lesson.

LESSON III.—APRIL 15.—GEN. XXXVII., 23-39

GOLDEN TEXT.—Ye thought evil unto me, but God meant it unto good—Gen. 55: 20.

SCENE I. THE BROTHERS.—Far from home at Dothan. "The two wells." "It is the very richest of pasture grounds," says Canon Tristram. "It was a very orchard of lemons, oranges and pomegranates not many years since," says the Abbe Vigouroux. Here the sons of Jacob are pasturing their sheep, an occupation which gave them abundant time for gloomy meditation and for conversation. They doubtless brooded over their relations to Joseph, cherished revenge, and excited and encouraged one another in their enmity. In this hot-house atmosphere bad passions matured swiftly and ripened into a readiness for criminal deeds.

SCENE II.—JOSEPH IN THE WAY OF DUTY.—Vs. 12-17. Between Hebron and Dothan. The brothers may have taken their flocks to Shechem, fifty miles from home, not only because their father owned pasture there (33. 19), and had dug a great well, but perhaps to be away from the conscientious eyes of their younger brother for this very reason, and because Jacob may have had some anxiety about his sons in this place from which he had removed on account of their crime there and the dangers it brought upon him, he sent Joseph to learn of their welfare. He could trust him, and that his brothers would dare or wish to injure him, could not have entered his mind. "Joseph's mission to this remote and dangerous country is a proof, at the same time, that Jacob did not treat him with too much indulgence, and that he did not keep him home from any feelings of tenderness. Joseph's willing obedience, too, and his going alone, an inexperienced youth, upon such a dangerous journey, are a proof that he was accustomed to obey cheerfully,—a habit not acquired in an effeminate bringing up."—Lions, bears, panthers, and wolves were common in Palestine in those days.

SCENE III. THE BROTHERS PLOTTING REVENGE. Vs. 18-24, 29, 30. Dothan. When his brothers saw him coming in the distance, their envious feelings rose up against him, and they proposed to one another to kill him, and throw his remains into some pit, and report to their father that some wild beast had killed him; but Reuben thought it better that his blood should not be upon their hands, and proposed, therefore, that they should throw him into some pit from which he could not escape, and leave him there to die of starvation. To this they all agreed, not knowing that Reuben's real design was to find some way to restore him safe to his father. His real sorrow at finding his brother gone shows that he was sincere in his plan (vs. 29, 30). Reuben's action has been interpreted in different ways. Thus,

F. W. Robertson say. "His conduct in this instance was just in accordance with his character, which seems to have been remarkable for a certain softness. He did not dare to shed his brother's blood, neither did he dare manfully to save him. He was not cruel, simply because he was guilty of a different class of sin."

On the other hand, Reuben had been brought up under the Machiavellian policy of gaining by his wits what he could not gain by force. He had neither the strong will nor the force of character which could dominate his fierce and lawless brothers. It was too late for him to begin now on that plan. He saw that for him, the only chance of saving Joseph was by outwitting his brothers. It is also highly in Reuben's favor that he did this knowing that he, as the firstborn, had most reason to be jealous of Joseph.

They stripped Joseph of his coat. What was Joseph's reason for wearing this dress on such an errand? It was his usual dress. It would protect him in some measure and ensure him good treatment. They took it off to show to his father.

They cast him into a pit, one of the many reservoirs excavated out of the solid rock or built of stones and plastered, for the purpose of holding rain water. There are thousands of such cisterns in Upper Galilee. The pit was empty. Joseph was safe from drowning; but his brothers left him without coat, or food, or drink, to die of hunger, thirst, or exposure. It was a horrible fate.

PRACTICAL SUGGESTIONS.—Study the causes, and the occasions of sin. The real cause was selfishness, the rich soil in which all bad passions flourish.

The crime that resulted from envy brought with it a long train of sorrows to many persons. The brothers did not escape from the consequence of their sin, though God over-ruled it for good.

God brought good out of this evil; but it was evil in itself, and would have brought forth only evil, had not God interfered.

Jacob deceived his father, and now his children deceive him. "Curses, like chickens, always come home to roost."

Thoughts For Prayer Meeting.

THE SUNWARD SIDE OF HABIT.—REV. XXII, V. 11.

Think of the laws controlling habit. There are many of the laws, but I think a philosophical friend of mine has admirably reduced them all to two main laws:

(a) "Habit diminishes feeling, and increases activity"—e. g., the empire of a musician over an instrument. At first all sorts of feelings against—dislike of practice, inability to deftly use the fingers, etc.; and also only slow and labored activity both of mind and body. But when the empire has been established, all these hindering feelings have been overcome, and activity has become so easy as to become almost spontaneous.

(b) "Habit tends to become permanent and to exclude the formation of other habits." Certainly the simple statement of this law makes it evident.

See, then, what a boon it is if a man get this force of habit working in him and for him, on the side of righteousness and nobleness! E.g.:

(a) Habit of pure thinking and feeling. (b) Habit of prayer. (c) Habit of Bible-reading. (d) Habit of church going. (e) Habit of a scrupulous integrity. (f) Habit of steadily seeking to please and test things by the Lord Christ. (g) Habit of testimony for Jesus.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

ADOPTED BY THE SABBATH-SCHOOL COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA

1894		SECOND QUARTER.			1894		
1894.	BIBLE LESSON	PROVE THAT	COMMIT TO MEMORY				
			PROOF	GOLDEN TEXT.	CATECHISM		
Apr. 1	Jacob's Prevailing Prayer	Gen. 32: 9-12 24-30	Barnes' prayer prevails with God...	Isa. 5: 16	Gen. 32: 26	Question.	
" 8	Discord in Jacob's Family	Gen. 37: 1-11	Brotherly love is a good thing.....	Pa. 2: 3: 1	Gen. 45: 24	95	
" 15	Joseph Sold into Egypt	Gen. 37: 23-36	Children's sins bring sorrow to parents	a Sam. 10: 33	Gen. 50: 20	96	
" 22	Joseph Ruler in Egypt	Gen. 41: 33-48	Trials are the path to honor.....	Rev. 3: 21	1 Sam. 2: 30	97	
" 29	Joseph Forgiving his Brethren	Gen. 45: 1-15	We should return good for evil. [ed.]	Matt. 5: 44	Luke 17: 2	98, 99	
May 6	Joseph's Last Days	Gen. 50: 14-26	The memory of the righteous cherishes	Pa. 112: 6	Prov. 4: 18	100	
" 13	Israel in Egypt	Ex. 1: 1-14	The cruel are punished with cruelty..	Pa. 119: 4	Pa. 124: 8	101	
" 20	The Childhood of Moses	Ex. 2: 1-10	God's people are protected.....	Pa. 91: 7	Pa. 91: 15	102	
" 27	Moses sent as a Deliverer	Ex. 3: 10-20	Christ is our deliverer.....	Acts 3: 22	Isa. 45: 10	104	
June 3	The Passover Instituted	Ex. 12: 1-14	Heaven is opened by Christ's blood	Heb. 9: 12	1 Cor. 5: 7	105	
" 10	Passage of the Red Sea	Ex. 14: 19-29	God's presence means Deliverance...	Isa. 43: 2	Heb. 11: 29	106	
" 17	The Woe of the Drunkard	Prov. 23: 29-35	God provides the best refreshment...	Isa. 25: 6	Prov. 25: 31	107	
" 24	REVIEW		God works for our salvation.....	Phil. 2: 13	Deut. 32: 9	REVIEW	

Church News.

In Canada.

THE ladies of Fergus will raise an organ fund.

REV. JAS. CORMACK, B.A., has returned home to Maxville.

THE church at Bluevale has undergone substantial repairs.

THE new church at Stouffville will be lighted with electricity.

REV. DR. STRACHAN celebrated his 18th anniversary in Rockwood on Easter Sunday.

A SILVER collection in aid of the S. S. library was the object of a concert given by the S. S. children of St. Croix, N.S.

THE ladies aid at Brantford had an enjoyable parlour social the other day at the residence of Mr. David Brown.

THE young ladies' sewing circle at Hants, N. S., added \$30 to their funds by a well-carried out concert given recently.

REV. G. BALLANTYNE was inducted to the pastorate of Molesworth congregation, Presbytery of Maitland, on Tuesday last.

THE report of the social and entertainment given by the Ladies' Aid Society, Lindsay, bears testimony to its unqualified success.

THE Synod of British Columbia will meet in Knox church, Calgary, on the first Wednesday in May, at ten o'clock in the forenoon.

REV. J. M. DOUGLAS, of Moosomin, has been chosen by the Patrons of Industry of Eastern Assiniboia as their candidate for the next Dominion election.

"THE Characteristics of the Scotchman" was the theme of Rev. A. Grant's address at the social given by the Young People's Society of Knox Church, St. Mary's.

A VERY successful parlour social was held recently by the Streetsville W.F.M.S. at the residence of Mr. J. G. Beaty. Nearly \$10 were added to the treasury.

THE annual meeting of the Western Ontario Bible Society was held last week in the First church, London, Ont. The speakers bore high testimony to the good work accomplished.

THE choir of St. Andrew's church, Guelph, visited Rockwood on Monday of last week and gave a sacred concert. Prof. Fenwick acted as leader and Rev. D. Strachan as chairman.

REV. L. PERRIN, on leaving Pickering for Georgetown, was given an affecting good-bye. A farewell address was read on behalf of the congregation, and handsome gifts presented to Mr. and Mrs. Perrin.

A MEETING of representatives from the churches of Waterford, Bookton and Windham was held recently, with a view to the union of the three fields under the pastorate of Rev. R. W. Leitch. Rev. Dr. McFullen, Woodstock, and Rev. M. McGregor, Tilsonburg, were present as a committee of Presbytery. A good audience assembled same evening, in the church at Windham, to listen to a lecture by Rev. Dr. McFullen, of Woodstock, on "Variations of Scepticism." In a very clear and logical way he dealt with the subject under the heads of atheism, pantheism, materialism and evolution. The criticisms upon these systems of thought were at once fair and convincing. Rev. R. W. Leitch occupied the chair.

The annual Good Friday Sabbath school entertainment in connection with the First church, Park avenue, London, Ont., was held last week, and like its predecessors, was a very pleasant and largely attended affair. Tea was served to the children in the lecture room, and then an adjournment was made to the church, where the parents and friends had assembled. Dr. Hodges was chairman and the programme he introduced was as follows:—Organ solo, Mr. W. O. Barron, recitation, C. Reach, dialogue, "Choosing," eight girls; kindergarten exercise, by the infant class; recitation, Sim Fax; Easter hymn, pastor's choir; recitation, Nellie McGarvey; dialogue, "Morning, Noon and Night," by several girls; recitation, Mabel Harkness; solo, Miss Lilywhite;

recitation, Sim Fax; reading, Rev. W. J. Clarke. The second part of the programme consisted of a musical service, "The King Immortal," under the direction of Mr. Barron, Misses Beling and Lilywhite taking the solo parts.

THE death of Rev. George Blair, M.A., at Prescott, has called forth much profound sorrow and sympathy. The congregation, the teachers of the high and public schools manifested their grief by special services and addresses. The deceased rev. gentleman held a high place in the esteem of his brethren in the Church, and his death at a ripe old age has been the occasion of bringing up many reminiscent and fragrant memories.

It has been arranged that the evening service in Knox church, Toronto, will assume the form of a large class for consecutive Bible study. Last Sabbath evening was the first occasion on which the new departure was made. The attendance of the large and interested audience amply justified the change. Rev. Dr. Parsons will expound the book of I. Samuel, treating it topically.

SAYS THE Victoria, B.C., Times:—The pulpit of St. Andrew's church is being occupied by the Rev. R. D. Fraser, M.A., of Bowmanville, Ont. Mr. Fraser is a son of the late Ven. Dr. Wm. Fraser, who was one of the pioneer Presbyterian ministers of Ontario, and was one of the few who celebrated his jubilee, and was minister of only one charge, Bond Head, from the beginning to the end of his ministry. He was also joint clerk of the General Assembly from 1866 up to the time of his death, upwards of a year ago. Mr. Fraser has had a successful ministerial experience of about twenty years in Toronto and Bowmanville.

THE concert in Chalmers' lecture room, Kingston, was a most enjoyable affair. The hall was crowded and the audience thoroughly enjoyed the programme presented by the young people. The programme was as follows: Instrumental solo, Miss J. Ross; speech, Master J. Hardy; song, Miss B. McMahon; speech, Miss J. Dickson; pantomime, 6 little grandmas; musical quartette, Messrs. Routley, Porteous, Tyner and Clark; topay-turvey concert; song, Miss Knight; duode drill; duet, Misses Sutherland and Moore; Peak sisters, Misses Morae, C. Fenwick, Hardy, Fenwick, Horn, Dunbar and Dickson; flag drill; Tennyson's vision of fair women.

THE ladies of the Penetanguishene Presbyterian congregation held a very pleasant "At Home" in the basement of the church on the 22nd ult. On account of the stormy weather the attendance was small, but those who were privileged to be present had a most enjoyable time. The pastor, Rev. Mr. Johnston, presided in his usual happy manner. The programme consisted of readings, recitations and singing, and all who took part acquitted themselves most creditably. Just before refreshments were served, the Rev. Mr. James, of Midland, who was moderator of session during their vacancy and who always took a deep interest in the congregation, was presented with an address accompanied by a purse of money. Mr. James was taken completely by surprise, but replied in a short, neat and appropriate speech, wishing the congregation and its young pastor every success.

THE annual sale under the auspices of the Ladies' Aid Society of Cooke's church, Kingston, was a decided success. The young women in charge of the several tables of fancy articles and candies were kept busy waiting on their many patrons, who bought freely. The sale closed at about six o'clock, when a supper was served. At eight o'clock a concert was given, the hall being filled. Rev. S. Houston occupied the chair, and presented the following programme: Chorus, May Day, choir; recitation (encored), Mr. Gordon; club-swinging, Morgan brothers; instrumental selection (encored), Messrs. A. McMahon and Cook; recitation (encored), Mr. W. Yule; tennis drill, 12 ladies and gentlemen. Part II.—Chorus, ladies of the choir; recitation, Mr. Gordon; piano duet, Misses E. Claxton and N. Chapman; solo (encored), Mr. W. J. Francis; violin duet, Master A. and Miss L. Newman; recitation,

Mr. W. Yule; lance drill, 12 young women. Great credit is due the Ladies' Aid for the interest shown in the work and for the able way in which the programme was carried out.

Presbytery of Ottawa.

THE Presbytery of Ottawa met on the 13th of March in St. Andrew's church to consider the French work within the bounds. In the absence of the moderator Mr. Williams took the chair. The Rev. David Findlay, B.A., of Manotick, was appointed moderator for the next six months. Dr. Wardrop and Dr. Sutherland, of Pittsburg, being in the house, were invited to correspond. The committee's appointed to visit the various French stations reported. One field had not been visited owing to the state of the roads. But from all the others reports were received, and these on the whole were encouraging. The state of the French Evangelization Fund having rendered it necessary to make a reduction of the salaries of the missionaries, these reductions were now considered and some amendments suggested, as in several cases the Presbytery considered these too great. They suggested also the employment of two students instead of one this summer to assist Mr. Vornier. One on the north and one on the south of the Ottawa. The various grants for the French schools were also agreed on and forwarded to the Board for approval. It having come to the knowledge of the Presbytery that there were stations where no collection was taken on the Lord's Day at the services the Presbytery resolved to instruct all their missionaries to see that a collection was made at all diots of worship on the Lord's Day. A notice was read by the clerk from the Presbytery of Picton that it was their purpose to apply to the General Assembly for leave to receive as a minister of this Church the Rev. Willard P. Anderson, formerly a minister of the Baptist Church. Also from the Presbytery of London, to receive the Rev. Robert Aylward of the Congregational Union of Ontario and Quebec. The report on the state of religion was submitted by the convener, Mr. Findlay, and the following recommendations adopted.

1. That this Presbytery is of opinion that if the early closing of business places, which now so largely obtains in the cities, could be extended to the towns and villages, it would have a wholesome effect on family and Church life by giving greater opportunity for family worship and prayer meeting attendance in these districts, and would recommend that ministers and people labour to further these objects.
2. That the vows of church membership are of such a sacred character as to make it imperative upon all our professing Christian people to give up some of the time now spent in social amusements and to direct the time thus gained into active work for Christ in conjunction with their pastor. This Presbytery believes that in this way such persons will obtain greater personal satisfaction and happiness, and will thus materially increase the spiritual life of the homes and deepen and quicken the spiritual life of the community.
3. That this Presbytery hold a conference on the subject of the state of religion within its bounds at some suitable time during the year.
4. That this Presbytery ask Dr. Reid to forward the circulars containing the questions on the state of religion next year to the clerk of Presbytery and not to the individual ministers within our bounds. Mr. Ora Bennett submitted the report on Sabbath Schools. His work was thoroughly done, and he received the thanks of the Presbytery for his diligence. The recommendations were: 1. That columns 15, 21, 26, 27, 28, and 29 be omitted. 2. That this Presbytery show greater interest in the scheme of the higher religious instruction. 3. That the students in our mission fields be urged to establish Sabbath schools in each preaching station and to use their influence to have these maintained during the whole year. The Presbytery met again on March the 21st in St. Andrew's church. Mr. Doudiet was called on to preside, as the moderator was not able to be present. Dr. Armstrong submitted the report of the Home Mission Committee. It was agreed to secure the services of an ordained missionary for Decret for next winter, who should labour in the shanties as well as

in the field proper, as those shanties rendered this a most important field in that season of the year. Various fields applied for certain students to be appointed to them, and it was agreed to secure those if possible. The amount due for the past half year for the mission fields was \$952.00, and the amount for the augmented congregations was \$842.50. The grants estimated for the ensuing year for the mission field and augmented congregations were also submitted and passed. Power was given to the Moderator of Hintonburg to moderate in a call when requested to do so. Dr. Moore was also empowered to congregate the station at Billingsbridge, and a student is to be appointed over that field for the summer months. Mr. Gamble reported that the French Board had accepted the Presbytery's suggestions as to the reductions of the salaries of the French missionaries in our bounds, and had also appointed Mr. Bearchamp to labour in Rockland and the south of the Ottawa, and Mr. Savignac to Montebello and the district north of the Ottawa, as assistants to Mr. Verrier, whose field comprises the whole of that district. Dr. Moore reported for the committee appointed to draft a letter of condolence to be sent to Lord and Lady Aberdeen on account of the death of Her Ladyship's father. He submitted the following draft:

• TO THEIR EXCELLENCIES, LORD AND LADY ABERDEEN:

"May it please your Excellencies,—We, the Presbytery of Ottawa, having heard of the death of Lord Tweedmouth, a nobleman distinguished alike by his sterling piety and his labours for the public welfare, beg leave to convey to your Excellencies, and especially to Her Excellency, the Countess of Aberdeen, an expression of our sympathy in the bereavement which, in the wise and holy providence of God, you are called to suffer, and we pray God, from whom doth come every good and perfect gift, to support and comfort you in this and in all the trials and sorrows of life by the plentiful ministrations of His divine consolations, so that, being made perfect through suffering, you may worthily endure as becometh children of God, in hope of the blessed inheritance of the saints in light."

It was agreed to adopt this report and to send a copy of the letter, signed by the moderator and the clerk, to Lord and Lady Aberdeen. Dr. Armstrong moved, and it was unanimously agreed, to nominate Dr. Mackay, of Formosa, for the Moderatorship of the General Assembly. It was also agreed to nominate Mr. Fleck, of Montreal, to the Moderatorship of the Synod.—JAS. H. BEATT, Clerk.

Presbytery of Barrie.

The Presbytery of Barrie met at Barrie on Tuesday, 20th March, Mr. Findlay, Moderator. There was a large attendance of members. The Rev. Mr. Reunic, of the Algoma Presbytery, was invited to sit with the court. The resignation of the Rev. A. McDonald, of Nottawasaga, left over from last meeting, was taken up. Deputations from the congregation were heard. They expressed unwillingness to part with their pastor. Mr. McDonald desired the resignation to take effect, which was agreed to. The Presbytery appointed Dr. McCrae to declare the pulpit vacant on first Sabbath of April, and to be moderator of session during the vacancy. A large amount of Home Mission was dealt with. Reports were received from the missionaries of their winter services, from members of the court who had been appointed to visit augmented congregations, and some of the mission stations. The convener of the Home Mission Committee was instructed to forward to the Assembly's committee, schedules of claims for the last half year, and of grants to be asked for the following twelve months, also names of missionaries to be employed. A committee consisting of Dr. McCrae, Messrs. Leishman and Burnett, and Mr. A. Nicol, elder, was appointed to visit the congregations of West Nottawasaga to enquire what re-arrangement of these congregations may be practicable and what services will be required. The following were appointed by the court and balloted as commissioners to the General Assembly: Messrs. McLeod, Mo-

Connell, Cochran, Henry, J. McD. Duncan, D. L. McCrae, Leishman, ministers, G. Grant, M.A., J. G. Hood, J. A. Mather, R. J. Fraser, A. McDermaid, W. Black and C. Catcher, elders. The congregation of Aliandale, an off shoot of the Barrie congregation, established as a mission station about three years ago, intimated the desire to become a pastoral charge and placed on the list of augmented congregations with supplement of \$100, which was agreed to. The growth of the congregation has been satisfactory. Representatives of the congregations of Stayner and Sunnidale appeared and requested that they receive the services of a student for six months, as their condition does not warrant the hope of their being able to call a minister for settlement for a time. The request was granted. The Presbytery adopted a motion to thank Captain Denton and Captain March, both of Huntsville, for their kindness in giving free passage to our missionaries while travelling on their steamers to and from their fields of labour. It was resolved that ministers and missionaries in Muskoka and Parry Sound inquire and report in October as to the number of camps in their neighbourhood and the number of men to be employed during winter. It was resolved to re-open a station at Phelpston, inasmuch as services have lately been held there with encouraging results. Mr. Findlay gave in report of supervision for the past six months and also of his canvass to form a church and manse building fund. He reported that upwards of \$700 has been received, and proposed that the money collected be divided between this Presbytery and that of Algoma. This was agreed to, and Sundridge was voted to receive loan of \$100 in aid of the manse building fund there. Mr. Leishman was appointed moderator of session of Stayner and Sunnidale. Mr. M. Turnbull made application to receive the benefits of the Aged and Infirm Ministers' Fund, and the clerk was instructed to forward it to the Assembly's committee. The conveners of the committees on temperance, Sabbath schools and Sabbath observance were instructed to send their reports to the Synod's committee. Mr. James, of Midland, received leave of absence for four months in order to visit Great Britain during the coming summer.—ROBT. MOODIZ, Clerk.

Presbytery of Maitland.

This Presbytery met at Wingham 20th March. Rev. D. Miller, Moderator. The petition from Huron congregation to dispose of their manse and globe property was granted, the proceeds of sale to be lodged in a chartered bank subject to the order of Presbytery at its next regular meeting. A call from Molesworth congregation to Rev. G. Ballantyne was sustained, and was accepted by him. It was agreed to hold an adjourned meeting at Molesworth, on Tuesday, April 3rd at 11 a. m., for the induction of Mr. Ballantyne and any other competent business. The Moderator to preside, Mr. Perrie to preach, Mr. Davidson to address the ministers, and Mr. McKee to address the congregation. Mr. Davidson tendered his resignation of the pastorate of Wroxeter congregation. It was agreed to cite the congregation to appear for their interests at the Presbytery meeting at Molesworth, Mr. Malcolm was appointed to cite the congregation. Applications for grants from the Augmentation Fund in behalf of Pine River, Dunganog and Port Albert and Belgrave were made. The following were appointed commissioners to the General Assembly: Rev. F. A. McLennan, D. Perrie, R. S. G. Anderson, Rose, Ross, and the following charges are entitled to send elders: Walton, Langside, Knox church, Ripley, Knox church, Brussels, Molesworth. The matter of rearrangement of field is referred to the Synod for advice. A petition from the congregation of Teeswater for permission to mortgage their manse property to the extent of \$300, the money to be applied to pay off the debt on the manse, was granted. The Presbytery agreed to make application to the Synod for leave to take Mr. E. A. McKenzie, B.A., student of Montreal college (Presbyterian) on trial for license. A circular from the Presbytery of Picton was read intimating their intention to apply to the General Assembly for leave to receive as a minister of

this Church, Rev. William P. Anderson formerly a minister of the Baptist Church, also from the Presbytery of London to ask leave of the General Assembly to receive as a minister of this Church Rev. Robert Aylward, B.A., a member in good and regular standing of the Congregational Union of Ontario and Quebec. Mr. Isaac McDonald was appointed to supply Huron congregation for three months further in accordance with request from congregation. The clerk intimated that Rev. Isaac McDonald, B.D., had presented a certificate to the Presbytery of Brandon transferring him to the care of this Presbytery. Rev. Mr. Anderson and Mr. Robert Harrison, were appointed members of Synod's Committee on bills and overtures. Mr. Murray read an overture regarding supply of vacancies to the General Assembly. The Presbytery agreed to transmit the overture in Mr. Murray's name. At the evening adjournment (Mr. Murray, Moderator *pro tem*.) there was a large congregation present. The reports on Sabbath observance and Sabbath schools were read and adopted. Mr. Anderson read the Presbyterian Woman's Foreign Mission Society's annual report in behalf of Mrs. McNabb, Presbyterial secretary. Excellent missionary addresses were delivered by Rev. Mr. Perrie, of Wingham, and Rev. R. P. McKay, Foreign Mission Secretary, Toronto. The following motion was unanimously carried: moved by Mr. Perrie, seconded by Rev. R. P. McKay. "That the Presbytery having read this most excellent report of the Woman's Foreign Mission Society expresses its great satisfaction at the good progress that has been made during the year, and would also record its high appreciation of the untiring efforts of the society to awaken a greater interest in the work of missions within the Presbytery. The Presbytery adjourned to meet at Molesworth, Tuesday, April 3rd, at 11 a. m. The next regular meeting will be held at Wingham on the third Tuesday in May.—JOHN McNABB, Clerk.

Presbytery of Kamloops.

This Presbytery met at Kamloops March 14th. A very full attendance of members. Mr. Murray reported on a visit to Kamloops congregation in re Augmentation. His report was received and its recommendation that application be made for a grant of \$250 for next year was adopted. Mr. Wright presented sheet of returns on statistics and finance, which was approved. The report from Presbytery's Home Mission Committee was presented by Mr. Langill, convener. After a careful consideration a number of claims and applications were approved. It was agreed to separate Golden from Donald and unite with Field. Mr. Ross was authorized to form session at Donald. He was also appointed interim moderator of Revelstoke session. Messrs. A. Leo, B. A., and George Murray, M.A., were appointed commissioners to the next General Assembly, and Rev. J. Robertson, D.D., was nominated for Moderator. Report on Sabbath Schools was presented by Mr. Leo; that on temperance by Mr. Wright. These reports were discussed at conference in the evening. The Sabbath school report showed that good work had been done and substantial progress made during the past year. Its recommendations were: 1. That each Sabbath school be asked to contribute, to the schemes of the Church. 2. That class registers approved by General Assembly be used. 3. That the use of the Shorter Catechism be strongly urged. The Temperance report showed that although no part of the Assembly's plan of work had been adopted, faithful work had been done by pulpit, Sabbath schools, public schools, etc., with very good results. Returns had been received from five sessions and these reported in all thirty-four places in which liquor is sold by license or one to about every 100 of the population. Two sessions favour the immediate enactment of Prohibition, the others substantially agree. The following sentences from the report of one fairly expresses the opinion of them all:—"We think that education and persuasion must be employed first and last and all the time—without these simple legislation will fail. While we would hail with delight the total destruction of the drink traffic, we claim

that there is a great work to do before such a measure can be carried out. We would prefer the continuance of the license system, with strict enforcement of the law and infliction of penalties upon transgression, than the promulgation of a law of prohibition which did not actually prohibit. We prefer dealing with an evil which we can see and reach with moral suasion, and if necessary with the strong arguments of the law, than an evil which might exist and develop and destroy the honesty of the individual of the community in secret. Let the whole Church take a definite stand, speak out plainly and strongly and be faultlessly consistent in all her enactments and practice, and thus we feel sure more will be done and done thoroughly than by the adoption of the strongest measure that ever came before Parliament. Our Assembly has again and again passed and published strong words against drink, the drink traffic and drinking, and yet, so far as we know, it is an open question whether manufacturers, sellers and users of intoxicating liquors may not be received as communicants and continue in the possession and enjoyment of all the rights and privileges of the Church. Now, it seems to us that our Church must either tone down her utterances or level up her practice." The report concludes: "We humbly think that our Church should take some further action upon the temperance question ere she can with consistency urge the civil powers to pass an act of prohibition. If the drink traffic is the evil which our Assembly has so often and so strongly declared that it is, then it is in order that a church act of prohibition should be passed and enforced." It was agreed to receive and approve the report, and adopt its proposal that the suggestion be made to the Assembly's Committee on Temperance that there should be sent down to sessions next year some such question as "What is your opinion upon making total abstinence and entire separation from the drink traffic a condition of membership in our Church?" Next meeting to be held in St. Andrew's church, Enderby, on the second Tuesday of September.

Presbytery of Saugeen.

This Presbytery met in Palmerston on March 13th. Mr. Ramsay was appointed Moderator for the next six months. Mr. Cameron gave in the report on temperance, which was received and adopted. The Presbytery expressed its gratification at the marked progress of the temperance movement in this Province since the last meeting of the court, at the magnificent result of the plebiscite vote, at the pledge of the Government of the Province to pass a prohibitory liquor law, and would urge upon all members and adherents of the Church to render every help possible to the Government in carrying into effect this important measure to which it has pledged itself. The Presbytery requested Mr. Edmiston to take the oversight of Drayton and Cotswold, and with the assistance of a student, to work them in connection with his own congregations. The Presbytery agreed to ask leave of the next General Assembly to receive as a minister of the Church, Rev. R. C. H. Sinclair, a minister of the Presbyterian Church, United States. On the remits the Presbytery agreed—I. That Synods be empowered to receive all complaints and appeals not involving polity and doctrine. II.—(1) That the entire Psalter be embodied in the Book of Praise. (2) That the paraphrases be kept as at present. (3) That some of the hymns now used be omitted and others be added. (4) That the children's hymnal be omitted. (5) That while the Presbytery adopt the foregoing recommendations, yet in view of a proposal of representatives of the Church of Scotland, the Free and the U.P. Churches of Scotland, the Presbyterian Church in England, and the Presbyterian Church in Australia, to secure a common Hymnal, the Presbytery delay to make any change until the united effort of the above churches is put forth to procure a common hymnal for the churches in the British Empire, holding the Presbyterian system of doctrine and government, and that the General Assembly give

power to our Hymnal Committee to employ all legitimate means to carry into effect the plan proposed. III. That the remit on representation of mission stations in Church courts be approved. IV. The Presbytery having considered the report of the Assembly's Committee on the relation of the colleges to the Church, and that portion of the report of the Trustees of Queen's University which bears on the relations of the theological faculty of Queen's College to the Church, agrees that: (1) That inasmuch as it is desirable that all the colleges should as far as possible sustain the same relation to the Church; therefore, appointments to theological chairs should be made in a uniform manner. (2) Inasmuch as it is desirable at once to use the intimate acquaintance of college boards with the requirements of Presbyterianism, and to give the Church the most direct supervision and control over the colleges, therefore college boards should make the first nomination of Professors, and should, at least three months before the meeting of Assembly submit their nominations to the judgment of Presbyteries, which may, if they see fit, make other nominations, while appointment should be left to the Assembly, which shall, if it disapproves of the nomination or nominations made, adopt such a method of making the appointments as it may deem suitable. Dr. McKay, of Formosa, was nominated as Moderator of next General Assembly. The following are the commissioners to the next General Assembly: Messrs. Stewart, Janson, Ramsay and McKellar, ministers, and Messrs. J. B. Robinson, Sam Nay, Thomas Thomson and L. W. Johnston (of Fredrickton), elders. Mr. Stewart gave in the Sabbath School report, with the following recommendations, which were received and adopted: (1) That a collection for missions be taken up on the first Sabbath of every month. (2) That the column headed Higher Religious Instruction be dropped from our future reports. Mr. Morrison made application for leave to retire from the active duties of the ministry. Mr. Jansen asked and obtained leave of absence for three months. Mr. McVicar was appointed moderator of session in his absence. Mr. McKellar was granted leave to supply Cedarville and Esplin with a student for the next six months. Mr. Gallagher requested that he be not reappointed to his present field. It was agreed to get a student for the field for the summer. Twenty-four honour certificates were granted for repeating Shorter Catechism, viz.: from Amos congregation, Mary Helen McKenzie; from Mount Forest, Frank Cameron; from Woodland, Mary Flora McPhee; from McIntosh, Maggie Wilson, Mary Edith Johnson, Arabella Johnson, Bella Inglis, John Inglis, Janet Inglis, Mary Rebecca Teskey, Elsie Francis Teskey, Martha Jane Haskins, Sarah E. Johnson; from Clifford, Helen Robinson Anderson, Annie Fraser, Maud Hillhouse, J. M. Young, Janet McCullough, Matilda Taylor, Samuel V. Milligan, W. D. Dewar, W. C. Ross, John B. Young, and W. Young. The Presbytery meets in Knox church, Harrison, on 10th of July next at 10 a.m.—S. Young, Clerk.

Presbytery of Westminster.

The Presbytery of Westminster met on March 6th. There was a large attendance of ministers and elders. Mr. Alex. Dunn, Wharlock, was proposed for Moderator but declined, and Mr. J. G. Logan was appointed. A remit from the Presbytery of Kamloops on temperance was referred to the temperance committee. Mr. E. D. McLaren presented the Home Mission report. Mr. J. G. Logan read the report on Sabbath schools, and the following recommendations were agreed to: 1. That Sabbath schools be enjoined to use the class registers recommended by the General Assembly. 2. That as far as possible teachers' class meeting be organized in connection with our Sabbath schools. 3. That the special attention of our young people be drawn to the benefits to be derived from the Higher Religious Instruction Scheme. 4. That, where practicable, congregations be visited by deputations of Presbytery in the

interest of our S.S. The reports on Sabbath observance, state of religion, systematic benevolence, temperance, foreign missions, and church property were presented by their respective conveners and unanimously adopted. Dr. Robertson was nominated as Moderator of the General Assembly. A. Dunn and T. Scouler were appointed commissioners, and Judge Stevens, St. Stephens, N. B.; D. Blackwood, Halifax; F. G. McClary, Richmond, B. C.; and Hon. David Lund, Charlottetown, P. E. I., elders. It was agreed to meet in Chilliwack on the first Tuesday in June, at 7 p.m.—Geo. R. MAXWELL, Clerk.

Presbytery of Owen Sound.

This Presbytery met in Division street hall, March 20th, and was constituted by the Moderator. The first hour was spent in devotional exercises. Mr. McAlpine gave in his resignation of Chatsworth. Presbytery agreed to hold a presbyterial visitation of Chatsworth congregation April 17th, at 2 p.m.; Mr. McLaren to preside. Parties were heard from Markdale, Berkeley, Holland Centre and Williamsford regarding a re-arrangement of the district with the view of giving more permanent supply and saving the funds of the Church. Presbytery favoured the union of Markdale and Berkeley, joining Williamsford to Latona and Holland Centre to Chatsworth, provided it can be done. Messrs. Somerville, McNabb, Acheson, Telford and Sutherland were appointed to take charge of the matter and to bring in a plan for consolidating the work of the Presbytery, with the view of strengthening congregations and saving the mission funds. The following commissioners to Assembly were appointed: Messrs. McLaren, McAlpine, Somerville, Fraser and McNabb, ministers; Judge Crosser, Jas. Cribbie, J. McArthur, Judge Gardiner and Mr. Murray, elders. It was agreed that \$175 be raised to pay travelling expenses. After hearing the report of the committee of enquiry into the causes of Mr. Jameson's resignation and parties from the congregations of Hopworth and Cruikshank, he was unanimously recommended to withdraw the resignation which he did. It was agreed to make application for \$250 for Knox, Sydenham, \$50 for Euphrasia, etc., and for \$200 for Hopworth, etc., from the Augmentation Fund. Also to ask from the Home Mission Fund \$6 per week for Lion's Head, \$2 in summer and \$3 in winter for Indian Peninsula, Johnston \$3, Crawford and Markdale \$4 each, Berkeley \$3 for winter. Messrs. Hamilton and McNabb were appointed to arrange the programme for the next conference. It was agreed to recommend to Assembly that mission fields organized with a session have the right to send a representative elder to Presbytery. The report on the state of religion was sent back to the committee to obtain fuller returns and report at adjourned meeting. The Sabbath school report was adopted with its recommendation, and the convener instructed to forward it to the convener of the Synod's committee. Mr. Smith, of Keady, presented his protest and appeal to the Synod against Presbytery's action in inducting Mr. Hamilton into the pastoral charge of Keady. The Presbytery agreed to forward it, and appointed Dr. Fraser, Mr. McAlpine and Mr. Somerville to answer and report at adjourned meeting. The Rev. D. J. Macdonnell was nominated Moderator of the General Assembly, Dr. Fraser and Mr. W. P. Telford appointed on the Synod's committee on business, and Rev. J. A. McLaren on the Assembly's committee. It was agreed to defer consideration of the report on session record of Knox church, Owen Sound, till the next regular meeting. Messrs. Fraser, Hamilton and Davidson were appointed a committee to consider whether the division of the district into parishes is possible. It was agreed to ask Dr. McKay to visit the Presbytery. The clerk and Mr. McNabb were appointed to arrange for his visit. Presbytery adjourned to meet in Chatsworth, April 17, at 10.30 a.m., and to hold the presbyterial visitation at 2 p.m. and the meeting closed with the benediction: J. SCUMER VILLE, Clerk.

Presbytery of Chatham.

THIS Presbytery met in First Church, Chatham, on Tuesday, 13th March. Rev. R. J. Hunter, B.A. was elected Moderator for six months. Mr. Beckett was given further time to organize Bent Path Missions. A committee was appointed to enquire into all the facts concerning arrears due Mr. Gilchrist from Antler's Mission in Rock Lake Presbytery, and at a later stage brought in a deliverance to the effect that the mission appeared to be unaware of having promised that portion of the salary of the missionary which was promised on its behalf, and hence the arrears, and further suggested to the Assembly's Home Mission Committee that the law of the Church which provides for the guarantee of salary by the field through the Presbytery before an appointment is made, be enforced. The deliverance became the unanimous finding of the court. The session records of various charges were examined by committees and ordered to be attested. It was agreed to ask grants for mission stations as follows: for Colchester, \$3 per Sabbath; for Buxton, \$1 per Sabbath for the past six months, and \$2 per Sabbath for the ensuing six months, for Kent Bridge, etc., \$3 per Sabbath, and for Bent Path, \$3 per Sabbath. Duart was reported to be now self-sustaining. Leamington was given the status of a vacant charge, and the convener of the Presbytery's Home Mission Committee was instructed to ask a grant of \$200 per annum from the Augmentation Fund for it. Price, etc., was reduced to a mission station. Mr. Morrison resigned his charge of Cavan church and North Dawn. It was ordered that the resignation lie on the table, and that the congregation be cited to appear for its interests at an adjourned meeting to be held in First Church, Chatham, on the 27th inst. The committee appointed at last meeting to bring in a report on the proposed changes in the Book of Praise reported, and it became the finding of Presbytery that the whole psalter be retained unaltered, that the paraphrases also be retained without change, except that they be named and numbered as hymns. Objection is made to the omission of some of the hymns proposed to be left out of the new book. Suggestion is made that some not named among those to be left out be omitted, and objection is made to some of the new hymns proposed. The annual report of the Presbyterial branch of the W.F.M.S. was read, and, on motion received, and the thanks of the Presbytery given to the society for its aid. Auditors of the treasurer's books were appointed. Messrs. McLaren and Wilson were appointed members of the Synod's committee on bills and overtures. Messrs. Beckett, Croll, Jamieson, Hunter and Larkin, ministers, and Messrs. Corbet, McLean, Stone, Law and Bartlet, elders, were appointed commissioners to General Assembly. Agreeable to the recommendation of the committee appointed to consider it, Presbytery is in favour of the enlargement of Synodical powers. It was agreed to hold one session of Presbytery each year for conference. The various reports of the standing committees were called for and dealt with. It was agreed that the next regular meeting of Presbytery should be held in St. Andrew's Church, Chatham, on Tuesday, 10th July, at 10 a.m. — W. M. FLEMING, Clerk.

Induction of Rev. Mr. Jordan.

THE Presbytery of Toronto met on Tuesday, the 27th inst., in St. James' square church, Toronto, for the purpose of inducting the Rev. Louis H. Jordan, B.D., to the pastoral charge of St. James' square congregation, and also to receive reports from those appointed to visit and receive congregations in the Presbytery. These reports were all presented with one exception. All ask for a continuation of the same grant for 1894 as that received for 1893, with the exception of Port Credit which asks for \$75 only, as against \$100 last year. The following took part in the induction services: the Moderator, Rev. D. B. Macdonald, of Scarboro, presided; Rev. James McCaul, of the Church of the Covenant, conducted public service and preached from the text John iv.: 23, 24, "But the hour cometh and now is,"

etc. After briefly narrating the steps taken to fill the vacancy the Moderator called the pastor-elect forward, and put to him the prescribed questions, and then after prayer solemnly inducted him into the pastoral charge of the St. James' square congregation. The Rev. Principal Cavan then delivered a solemn and most impressive charge to the newly inducted pastor, and the Rev. H. M. Parsons, D.D., addressed the congregation, appealing to them to hold up their pastor's hands in prayer, that he might be to them such a pastor as had been sketched in the charge delivered to him. After being welcomed by the large congregation present, Mr. Jordan met again with the Presbytery and his name was added to the roll. — R. C. TIBB, Clerk.

Presbytery of Lanark and Renfrew

A *pro re nata* meeting of the Presbytery of Lanark and Renfrew was held in Perth and within the lecture room of Knox church, on Monday afternoon of last week. The object of the meeting was to deal with a call to one of the Presbytery. Said call, with a guarantee of stipend of \$300, was presented by the clerk from the congregation of Oro, etc., in the Presbytery of Barrie, to the Rev. N. Campbell, of Oliver's Ferry. The Rev. A. H. Scott was asked to represent the Barrie Presbytery in the matter, and presented certain facts and figures. A strong deputation from Emsley and Oliver's Ferry appeared in the interests of the session and congregation belonging to Mr. Campbell's present charge. Mr. Campbell, when called upon, spoke as did his people present, of the good work done during the eight years of the pastorate. He expressed himself as in the line of duty when he yielded to the solicitation from the missionary Presbytery of Barrie. The desire to accept the call having been plainly made, on motion of Rev. Mr. Crombie and Mr. Dodds, arrangements were made for the dissolution of the pastoral tie in Emsley next month. Mr. Campbell will remain with the people for three Sabbaths longer. Rev. Mr. Currie was appointed moderator of the session during the time from 22nd of April, when the pulpit will be declared vacant and the time when Mr. Campbell's successor will begin work. There being no other matter to be attended to, Rev. Mr. McIlraith, who occupied the chair, formally adjourned the Presbytery.

Mission Field.

Meeting of Executive of Foreign Mission Committee.

At a meeting of council held in Mhow, a building committee was appointed for the whole field. They are determined to reduce the cost of building to the lowest possible point consistent with the interests of the cause. As the work extends, new buildings are necessary, and yet the need for more labourers is so great that they grudge any expenditures that reduce their chances of getting more men.

Mr. Russell's sickness was largely due to the location of his bungalow, and it was the only one he could rent. The difficulty of renting has increased, owing to an increase in the number of troops in the city, and the officers always get the first chance. Mr. Russell ought to have a new bungalow.

The work amongst the Mangs at Indoro still goes on; they need very much to have their college hall completed.

The work in Formosa progresses favourably. Mr. and Mrs. Gauld are very happy in the work, and Mr. Gauld cannot express too strongly his admiration for some of the native preachers, especially A. Hoa. The work amongst the Chinese in British Columbia is extending. The churches are taking a hold of the work, at New Westminster, Vancouver, Nelson, Union Mines, Wellington and Nanaimo. In Victoria for some time, Mr. Winchester and Mr. Colman conducted Sabbath services in the Chinese theatre in the heart of Chinatown, and had very large audiences. They are not able, however, to

get an audience of any considerable size in their own hall, because it is outside of Chinatown. They need a new building there very badly.

Mr. Swartout is at work at Alberni, and has both hands full learning an unwritten language, dispensing medicines, following wandering tribes, looking after schools, etc. Mr. Swartout has already proved himself to be possessed of more than ordinary energy, and he will need it all. Miss Johnston and Miss Mimes held the fort splendidly over since Mr. McDonald retired. We are glad for their sakes that Mr. Swartout has arrived.

Letters from Honan are all hopeful, at different points there are new enquirers, and as always, they who are turning their faces towards the light have to endure persecution. The only thing that disheartens is the malaria — the natives themselves are a prey to it, even more frequently than the missionaries. Mr. MacLennan arrived at Singhai on the 12th of February, and will probably have joined the missionaries by this time. How gladly we welcome a new comer! It is likely after all that Mrs. Goforth will come home next summer. She is very unwilling to leave the work, and determined not to come, but then the doctors all say that her child Paul's life depends on it, so she will probably come. The work is so great and the labourers so few that they do not like to come away — even home.

A gentleman at Thodford, who recently died, left a legacy of \$200 for Dr. G. L. McKay. It was distinctly stated by the executors that it was not for the mission, but for himself, absolutely at his own control. Dr. McKay, however, wrote asking them to send the money to Dr. Reid for the Foreign Mission funds.

The funds so far are coming in very slowly, more slowly for Foreign Missions than for any of the other funds. Congregations in many cases are doing nothing for Foreign Missions — depending entirely on the W.F.M.S., and yet the W.F.M.S. are but a very small fraction of the membership of the church, all the rest are satisfied to do nothing.

The money raised by the W.F.M.S. is all applied to work amongst women and children. Do the men not need the Gospel too? What is to become of the churches and schools and evangelistic work? And what will the Lord say who provided the remedy, if we turn our gifts into home channels where Bibles are plentiful and neglect the millions who have no Bible and never heard of Christ? Surely an awakening is needed.

A very earnest appeal to all the churches to make a special effort during the last years of this century has been issued by a conference of committees recently held in New York. The executive ordered 1,000 copies for distribution. It is just about the length that will make it a suitable sermon, and it is hoped will be read in every pulpit in the land. — R. P. MacKAY.

Home Missions.

THE regular half yearly meeting of the Presbyterian Home Mission Committee opened on Tuesday, last week, in the lecture room of New St. Andrew's church at 9 a.m. Rev. Dr. W. Cochrane, of Bradford, acted as convener, and Rev. Dr. R. H. Warden as clerk. Dr. Cochrane, in touching terms, referred to the severe domestic bereavement so recently sustained by Rev. D. J. Macdonnell, in the loss of his wife, alluding to the deceased lady's deep interest in the mission work of the Church. At his suggestion, a committee composed of Dr. Laing and Rev. Messrs. E. D. McLearn and Somerville, drew up a resolution of condolence which was unanimously passed.

Rev. Dr. Cochrane stated to the committee that the condition of the Home Mission and Augmentation Funds was such that, unless there were very large contributions made in the next few days, there would be a considerable deficit in both, which would leave the missionaries short of their full amounts.

The committee then fell to work upon the apportionments of aid to the work and passed the following grants for mission work

and augmented congregations for the half year ending March 31, 1894:

Presbyteries.	Home Missions.	Augm't'd Congro'na.
Quebec.....	\$ 935 83	\$1,008 90
Montreal.....	896 00	1,075 00
Glengarry.....	45 00	425 00
Ottawa.....	1,005 00	587 50
Lanark & Renfrow..	832 00	317 50
Brockville.....	129 00	351 00
Kingston.....	1,031 00	625 00
Peterboro.....	230 00	510 00
Lindsay.....	300 00	61 54
Toronto.....	130 00	1,120 00
* Orangeville.....	.....	395 50
Barrie.....	1,080 25	672 77
Owen Sound.....	557 00	250 00
Saugeen.....	65 00	100 00
* Guelph.....	.....	87 50
Algoma.....	2,159 65	300 00
Hamilton.....	156 00	491 00
Paris.....	75 00	200 00
London.....	52 00	708 00
Chatham.....	208 00	250 00
Sarnia.....	137 00	340 00
* Huron.....	.....	407 33
* Maitland.....	.....	225 00
Bruce.....	52 00	125 00
Winnipeg.....	1,608 00	479 00
Rock Lake.....	1,187 50	325 00
Brandon.....	779 00	477 00
Minnedosa.....	1,828 00	425 00
Regina.....	3,032 00	425 00
Calgary.....	2,511 90	175 00
xx Kamloops.....	.....	150 00
Westminster.....	1,355 00	100 00
Victoria.....	775 00	.....

* No mission stations.

xx Mission claims not forwarded.

In all some \$21,000 was granted for mission work and \$12,000 for Augmentation purposes. Several claims from Presbyteries have not yet been forwarded the committee, and there are other special payments which will considerably increase the total amounts due for the past year's work. An estimate based upon the sums received by the Treasurer up to date shows that in order to enable the committee to meet all its liabilities, and close the year free from debt, \$9,000 will yet be required for home missions and \$7,000 for augmentation. The committee sat all day until 10 p.m., when it adjourned.

The Home Mission Committee resumed business on Wednesday morning in St. Andrew's church lecture room, Rev. Dr. Cochran, the convener, in the chair. A large amount of time was taken up in discussing matters connected with the rearrangement of certain congregations in the Presbyteries of Huron and Maitland. The Executive, at its meeting last October, declined making certain grants, in the hope that these Presbyteries could rearrange certain fields lying contiguous to both Presbyteries and thus save the funds of the committee. The Presbytery of Huron reported to this meeting that, in their opinion, no change could be made, and that a minister having been recently settled in one of their congregations, they asked the committee to pay the claims for the past half year and continue them for the next. After hearing Mr. Martin, for the Presbytery of Huron, and Mr. Murray, for the Presbytery of Maitland, and prolonged discussion, the action of the Executive last October was unanimously approved.

Thereafter, the following resolutions were adopted, "That this committee record its great disappointment that the fields in question in the Presbyteries of Huron and Maitland were not rearranged when a favourable opportunity offered itself, thus saving a large amount of the Church funds; that such a rearrangement of fields should yet be effected, and, with this end in view, a deputation from the committee be appointed to visit the Presbyteries and such of the congregations as may be found expedient, to report to the committee in June next; that meantime no grants be made for the ensuing year to Leoburn, Bayfield Road and Bethany, Dugannon and Port Albert, but that the claims for the past half year be paid." The committee appointed were Dr. Laing, Messrs. Cockburn, Ratcliffe and Penman. In accordance with this resolution the sum of \$407.33

was voted for the augmented congregations in the Huron Presbytery for the last year.

The convener reported that since last meeting he had received £100 stg. from the United Presbyterian Church in Scotland, and £150 stg. from the Presbyterian Church in Ireland in aid of the Northwest missions.

It was agreed that the payment of augmented claims for the last six months be delayed till the end of April, in the hope that there may then be sufficient funds to pay in full; otherwise they will be reduced in the same proportion as last year. The claims for missions for the last six months, it is hoped, will be paid forthwith.

An amount was voted for exploration and supplying Gospel ordinances among certain colonies of Danes, Swedes and Scandinavians in the Regina Presbytery. The committee has already missions among the Germans, Icelanders, Hungarians, Norwegians, Crofters, and also the Mormon settlement in the Northwest.

Dr. Reid addressed the committee in regard to the state of the funds at the present date, and the number of congregations that had as yet sent no contributions to either the Home Mission or Augmentation Funds. He also referred to the large amount for interest on borrowed money spent in carrying on the work of the committee, which might be greatly lessened if congregations sent in their contributions at an earlier date.

The convener reported that the Rev. C. W. Gordon, formerly of Banff, N.W.T., who had been spending some time in Britain and on the continent, had been asked during the past winter to visit the Colonial Committees of the various churches and other courts, as well as congregations in the interest of Home Missions. A pamphlet had been prepared under the heading of the "Forward Movement" in Home Missions in Canada, containing full particulars of our work in the Northwest and British Columbia, and widely circulated among the various Presbyterian denominations in Scotland and Ireland. The result so far as reported in a recent letter received from Mr. Gordon, was that some 30 congregations had promised grants in aid of Northwest work, to the amount of £50 each, for a period of from three to five years. The students' societies also of the Free Church and U.P. Churches are taking up the matter in a practical manner, both as regards assistance with men and money.

The committee approved of the conduct of the convener and those whom he had consulted in Mr. Gordon's appointment, and expressed its gratification at what had been accomplished. A more complete statement of his mission to the British churches will be presented to the General Assembly in June. The following resolutions were also adopted:—"That the thanks of the Home Mission Committee are due, and are hereby tendered, to Mr. David Arnot, Mr. D. R. Drummond and Rev. C. W. Gordon, for the great service rendered by them in presenting the claims of the Canadian Northwest, Manitoba and British Columbia to the students of the U.P. Hall, Edinburgh, as a mission field, and for their success in securing the adoption of the Canadian Northwest as the mission which these students are to advocate in Scotland, and aid by their contributions during the year 1894. It is also hereby agreed to record satisfaction with the action of the students of the U.P. Hall, Edinburgh, in adopting the Canadian Northwest, Manitoba and British Columbia as the mission to which they are to extend their aid in 1894-95."

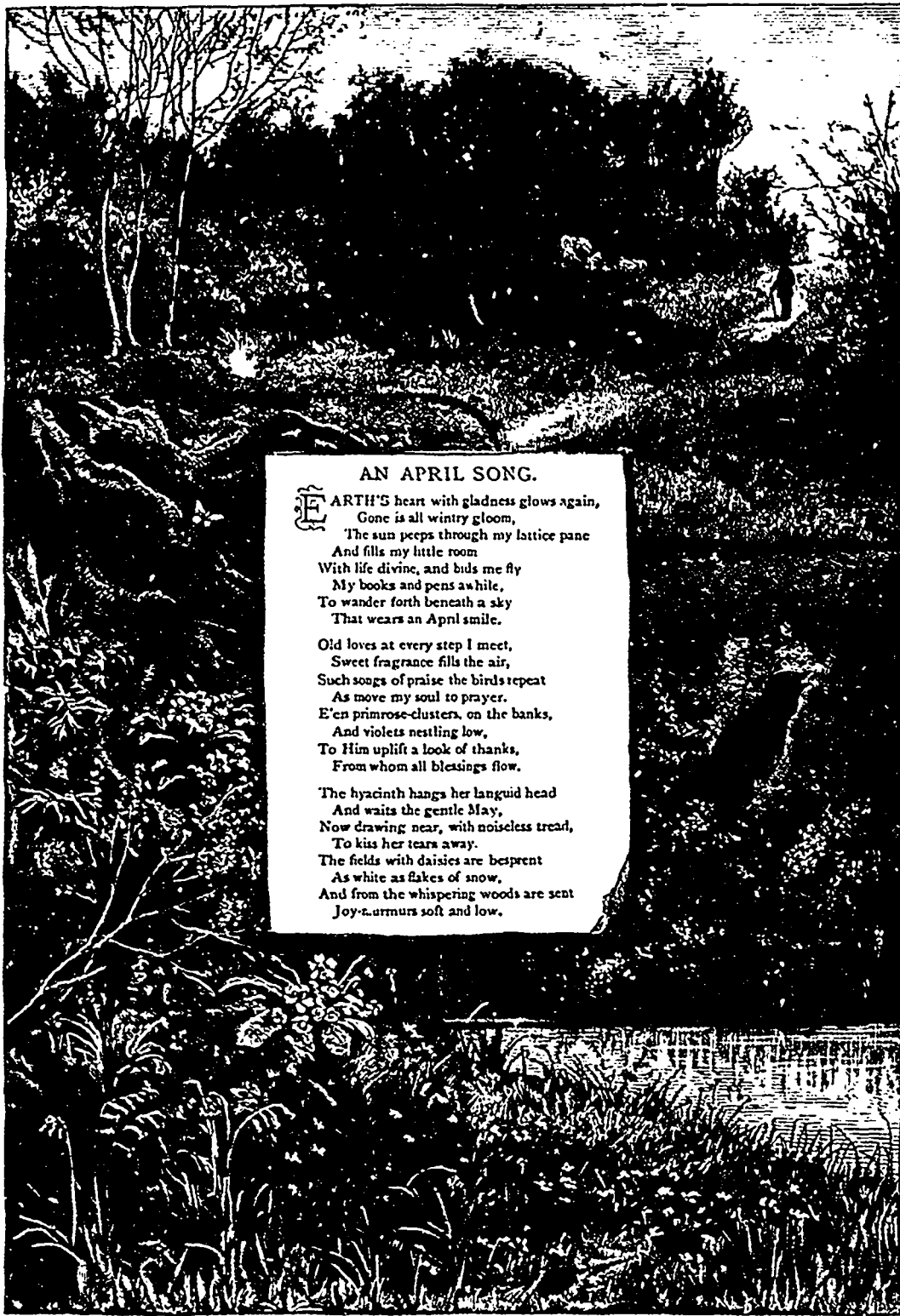
It was agreed that on Mr. Gordon's return from Britain the convener should interview him in regard to his taking charge of the correspondence between the congregations in Scotland and Ireland and the missionaries in the Northwest who are aided by the former.

The following missionaries were appointed to Presbyteries: Quebec—Messrs. D. Hutchison, F. W. Gilmour, A. McCallum, G. A. Woodside, and Jas. Rollins; Montreal—Messrs. W. Aho, P. D. Muir, D. D. Millar, A. Mahaffey, N. D. Keith, J. A. Cleland, Rev. A. N. Suckling, Rev. J. McCarter; Glengarry—Messrs. G. Wier and H. C. Young; Ottawa—Messrs. N. McLaren, J. P. McInnis, J. Taylor, W. M. Townsend,

G. Gilmore, W. T. B. Crombie, Major McIntosh, W. C. Sutherland, S. McLean, H. Mackay, Rev. M. Danby, Rev. H. T. Kalem; Lanark and Renfrow—Messrs. M. H. Wilson, C. A. Ferguson, Rev. R. Knowles, D. J. Scott and George J. Lowe; Brockville—Mr J. H. Turnbull; Kingston—Messrs. R. Ballantyne, A. C. Bryan, J. Leitch, W. W. Pock, J. R. Fraser, E. C. Currie, R. F. Hunter, H. R. Grant, E. C. Galup, A. Walker, F. E. Pitts, Stuart Woods, W. M. Kannawin, W. T. Prittie, Peterborough—Messrs. Rev. W. Bennett and R. F. Hall; Lindsay—Rev. J. Stuart and J. D. Smith; Toronto—J. A. Cranston; Barrie—Messrs. J. K. Clark, A. M. Currie, G. I. Craw, A. L. Budge, W. G. Smith, J. Radford, G. B. Wilson, J. G. Inketer, Rev. R. J. Adamson, J. G. Jackson, W. H. Porter, J. Lochore, M. J. Leith, A. Matheson, E. Mason, F. A. McRae; Owen Sound—Messrs. T. Menzies and D. W. Thompson; Saugeen—Messrs. James Skene and W. Beattie; Algoma—Messrs. L. McLean, G. C. Little, J. Forrester, W. B. Findlay, J. B. Torrance, T. Oswald, W. Macphail, J. C. Smith, P. Reith, Rev. J. L. Robertson, Rev. E. B. Rodgers, D. B. Smith, Jas. Steel, D. Forbes, R. W. Goodall, D. Austin, T. Henderson, A. P. Blouin, W. M. Mackorcher; Hamilton—Messrs. J. A. McKenzio and J. T. Harcourt; Paris—W. J. West; London—A. Graham; Chatham—Messrs. H. Carmichael, S. C. Greathhead and P. Vozzell; Sarnia—Messrs. T. McCullough, H. Cowan and Rev. J. McRobie; Bruce—Messrs. N. D. McKinnon and W. A. Maclean; Synod of Manitoba and the North West—Messrs. G. S. Armstrong, J. C. Stewart, J. Lindsay, A. MacGregor, J. A. Claxton, Rev. E. Florence, I. H. Lee, M. C. McLennan, J. F. McLennan, E. F. M. Smith, J. S. Muldrew, R. F. Cameron, W. J. McBean, M. I. Mackay, F. Smith, G. Gunn, D. Mathieson, W. Small, F. J. Hartley, J. R. Robertson, G. H. Menzies, J. W. McLean, H. McLean, J. Russell, J. G. Anderson, J. W. S. Lowry, M. McKee, S. Luudy, A. D. Casky, W. Still, H. A. Ferguson, A. Hartley, W. Williamson, J. Borason, J. Johansen, A. Morrison, H. Hobman, W. Bell, H. M. Irwin, R. C. Pollock, T. McAfee, D. Oliver, A. Lang and six student missionaries from Britain; Calgary—Messrs. T. A. Sadler, J. S. Gordon, J. S. Shortt, E. S. Scott, J. R. Elmhurst, J. N. Morrow, Rev. E. G. Walker and P. W. Anderson; Kamloops—Messrs. R. Laird, Jas. L. Miller and A. D. Mackinnon; Westminster—Messrs. H. A. McPherson, H. J. Robertson and D. R. McIntosh; Victoria—Messrs. A. D. Menzies, A. D. McIntyre and R. G. Murison.

Grants were made for home mission work in the several Presbyteries and for augmented congregations, as follows:—

Presbytery.	Per Sab. bath.	Augmentation (for the year).
Quebec.....	\$ 42 00	\$2,000 00
Montreal.....	43 90	2,400 00
Glengarry.....	2 50	850 00
Ottawa.....	59 08	1,175 00
Lanark & Renfrow..	40 57	625 00
Brockville.....	3 00	750 00
Kingston.....	67 50	1,210 00
Peterborough....	16 20	850 00
Lindsay.....	877 00	.....
Toronto.....	9 00	2,015 00
Orangeville.....	.....	675 00
Barrie.....	96 45	1,450 00
Owen Sound.....	22 00	475 00
Algoma.....	92 80	600 00
Hamilton.....	3 00	1,000 00
Paris.....	.....	200 00
Lon'.....	3 00	1,350 00
Chatham.....	12 00	450 00
Sarnia.....	3 00	700 00
Huron.....	.....	250 00
Maitland.....	.....	150 00
Bruce.....	2 00	250 00
Winnipeg.....	65 00	650 00
Rock Lake.....	66 85	450 00
Brandon.....	32 00	900 00
Minnedosa.....	100 00	900 00
Regina.....	169 00	850 00
Calgary.....	137 24	350 00
Kamloops.....	72 34	250 00
Westminster.....	40 80	100 00
Victoria.....	28 57	200 00



AN APRIL SONG.

EARTH'S heart with gladness glows again,
 Gone is all wintry gloom,
 The sun peeps through my lattice pane
 And fills my little room
 With life divine, and bids me fly
 My books and pens awhile,
 To wander forth beneath a sky
 That wears an April smile.

Old loves at every step I meet,
 Sweet fragrance fills the air,
 Such songs of praise the birds repeat
 As move my soul to prayer.
 E'en primrose-clusters, on the banks,
 And violets nestling low,
 To Him uplift a look of thanks,
 From whom all blessings flow.

The hyacinth hangs her languid head
 And waits the gentle May,
 Now drawing near, with noiseless tread,
 To kiss her tears away.
 The fields with daisies are besprent
 As white as flakes of snow,
 And from the whispering woods are sent
 Joy-murmurs soft and low.

A SPRING SCENE.

Be a Lady.

BY HOPE HARVEY.

My Dear Friends: Let us have a little talk about *Ladies*, as people in whom girls are personally interested, and let us discuss the desirability and probability of your acquiring that name. Being a *girl* in this age and country, where girls are loved and valued for themselves, is a beautiful and pleasant thing. To be a noble woman is a worthy aspiration. So I do not wish you to drop these good old names so full of sense and of rich suggestions of meaning; no, indeed, but would advise each one of you to add

another name as your own by adoption, and then earn the right to carry and wear it. Yes, if I were you I would aim to be a lady.

In this land, unfortunately, as some may think, this title does not become ours by heritage or alliance. But very fortunately, on the other hand, the name may be rightfully claimed, if she but wills it, equally by the child, or the maiden, or the matron of many years. Happily, too, this is not dependent upon wealth or position, as the servant girl may be the true lady as well as the mistress. So there is no reason why every mother's daughter of you should not be a lady forthwith, even if you have not yet attained to all the prerogatives of so-called young-ladyhood.

"But we are ladies now, if you please," you respond almost in chorus; and in the tones, some loud, some low, I detect various feelings—indignation, assurance, wounded dignity, or honest pleading, and I hasten to soothe you by saying I am sure you each have the elements of a lady, and may become well developed as such even if you are not now. Let us ask mother if she will not let us adjourn to her room for a private session, while she, the lady that she is! goes to the kitchen to counsel, help and comfort Bridget in the cares and some calamities of the morning.

Here you are. Five girls! Five ladies? We shall see. But Susie, dear, as you tumble that neatly made bed and throw a pillow in Belle's face with a bit of the veriest street slang, and now look angry at my implied rebuke, while you tap your foot violently against the bureau, do you think you are manifesting the lady which is in you? Do you know I feared some such display, as I saw that a tempest was gathering from some cause, and so I tried to draw you away from the notice of Uncle Cleareyes and those imitative children. When you are quite a lady, darling, as you are to be, your friends will not suffer with apprehension from your impulsive conduct.

And, Belle, my beautiful, perched on the corner of the table looking like a bouquet of roses on a bracket, do you think that real ladyhood consists simply and only in outside beauty without reference to the graces that should adorn the character! If so, you have a long study before you until you learn that your fair face must be kept so by that soul purity that allows neither stain nor spot.

And stately Rebecca, in that arm chair, like a throne, is your ideal of a lady one who shall rule and reign on the heights gained by ambition, either of the power of intellect or of wealth, or of some social position? These things do not constitute the lady, believe me, although it is not impossible for the flower of ladyhood to blossom in the rarefied atmosphere of your lofty pinnacle. If away up there you carry refinement, education, conscience, and a tender heart for humanity, you may be a lady indeed, and how I hope you will be.

Madge and Rue, meek little pussy-willows down there in the corner, I must not flatter you by saying that you are ladies already, yet that will not spoil you, since true ladies are humble. But your sweetness and gentleness tell their own story, and "how far your little candles shed their beams" you may not know till the angels tell you.

A lady, my girls, is not necessarily a perfected being, but she is daily striving for greater excellence, and thus she is bringing by degrees all parts of her being into their best estate. She is a person who is constantly doing her best where she is, so she improves. Ladyhood is a growth. Whether or not the girl or woman has the opportunity for education in the schools, yet she reaches forth for as many morsels possible of miscellaneous knowledge, and grasps them by those fine instincts that impel her to rise which are in the nature of the true lady.

The lady is thoughtful of others' interests; is kind to all in whatever station; shows a delicacy in the treatment of all; is considerate and just. She may be plain, she may sometimes be awkward, but there are no coarse fibers in her soul to be woven into her daily life, and by and by the web frees itself from roughness and uncouthness, and grows soft to the touch, and fit for the wear of a princess. The lady is clean of speech. Slang and vituperation and envious gossip are as foreign to her lips as to her mind. The true lady is pure in heart. She shall see God.

Are you really five ladies, Susie, Belle, Rebecca, Madge and Rue? Ah! your eyes are glowing with a hope and a promise for the future which begins now. I think I will not be ashamed to let any of you go down and spend the rest of the day with Uncle Cleareyes and those observing children.

Some philologists tell us that there is a half hidden root-meaning in the word "lady" that gives it the signification of "bread-giver." Is not that a pretty thought? Does not that help us to try to be ladies? We know that "bread is the staff of life."

Without it all would fall and die. How welcome such a gift to the perishing! How blessed and beautiful the giver! To be a bread-giver to the hungry and weary along life's way, what a privilege and joy! Souls are fainting all around us without this appropriate food. They stretch out hands for the bread of love and cheer and sympathy and knowledge. They beckon for the bread of help to uphold their threefold natures. To bring the bread to these needy ones is being a second Providence. Who would not have the high honor of being a lady and a bread-giver?

IN APRIL WOODS.

BY S. ELIZABETH BROWN.

There comes upon the willing breeze
The faint sweet breath of budding trees,
And hints of hidden flowers.
The soft earth sinks beneath the tread,
Where leaves and moss lie thickly spread.
Fragrant with April showers.
The curling fronds of fern unfold,
The wind flower lifts from 'neath the mold
Her lightly-swinging bells.



In sheltered nooks the lingering snow
Sinks softly into earth below,
Or tinkling streamlet sweels.

From death to life old Earth is springing,
And with new life sweet incense bringing
To waft her joy to Heaven,
While each sweet blossom seems to sing,
With every green and living thing,
Let praise to God be given.



Correspondence.

For the Pastor's Eye.

Editor THE PRESBYTERIAN REVIEW:

SIR,—As President of the Young People's Presbyterian Union of Toronto, I desire to bring to the notice of your readers a matter of great importance. Three or four years ago the Union inaugurated a scheme, whereby the ministers of our Church outside the city were requested to notify the officers of the Union or some of the city pastors of the departure of any of their young people from the congregations to make over a temporary home in Toronto. The purpose of the Union was to throw around these young people helpful influences from the very time of their arrival in the city. The purpose was good, and the members of the Union entered into the scheme with enthusiasm, communication was had with most, if not all, of the ministers throughout the province, but, unfortunately, very few responses have been received during these years. There are difficulties in connection with the successful working of such a plan, but it is manifestly deserving of support, and therefore I venture once more to remind ministers and others, that a Union exists in Toronto, whose members are willing to take the stranger by the hand on his arrival in the city, if only his address be known, and bring him into touch with our Church life.

Yours, etc.,

W. G. WALLACE.

15 Madison, Ave., Toronto,
March 14th, 1894.

Life Insurance.

All classes in the community should recognize the importance and advantages offered by life insurance.

In years gone by, the only method by which a man could insure his life was to pay premiums until death; called a life policy.

During the last few years many advantageous plans have been introduced, whereby a man wishes to insure can have issued to him a contract combining the advantages of insurance and investment.

In taking out a policy of life insurance you will do well to ascertain definitely regarding the plans and management of the institution, as also its comparative financial strength, for the number of years it has transacted business; the following suggestions we also think are very good ones:—

1. Select a company which is
1. Successful.
2. Has ample assets.
3. Possesses a net surplus over and above all liabilities and capital.
4. Has investments and assets of the highest class.
5. Has made ample provision for every known liability.
6. Conducts its business at a moderate rate of expense, and has a competent and experienced management.

If you have not yet perused a copy of the last annual report of the North American Life Assurance Company, you had better secure one from the Home Office, or from any of the agents of the Company, who will be pleased to give you all the information you may desire respecting the excellent investment plans of insurance offered by the Company.

ATTENTION is called to the notice in another column of the eighteenth annual meeting of the Woman's Foreign Missionary Society, to be held in Bank street church, Ottawa, on the 17th, 18th and 19th inst.

ONE of the most enjoyable features, we are told, at the old folk's concert, Chatham, N.B., on Monday evening of last week was the singing by the company of the poem "How doth the Little Busy Bee" sung to an old fashioned hymn tune. Rev. Jos. M. Joy acting as precursor.

REV. J. R. SEXTON preached two powerful sermons in St. Andrew's, London, on 25th March, and on Monday evening following, delivered to a large and deeply impressed audience, his very interesting lecture, "My Passage from a Christian Pulpit to a Sceptical Platform and Back Again, or Fifteen Years Experience of Sceptics and Scepticism."

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free.

Ramsford Chemical Works, Providence, R.I.

Beware of substitutes and imitations.

Synod of Hamilton and London.

The Synod of Hamilton and London, will meet in

McNab St. Church, Hamilton,

— ON —

MONDAY EVENING, APRIL 16,

At half-past 7 o'clock.

Rolls of Presbyteries, with the changes during the year, and all documents to be presented to the Synod, should be sent to the Clerk, at least one week previous to the day of meeting. Ministers and elders will receive the usual standard certificate from the ticket agents, enabling them to return at the reduced rate.

Brantford, M. COCHRANE, Synod Clerk
March 27th, 1894.

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CATARRH

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50c. E. T. Hazeltine, Warren, Pa.

Woman's Foreign Missionary Society. Presbyterian Church in Canada. WESTERN DIVISION.

The Eighteenth Annual Meeting of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division) will be held in

Bank St. Church, Ottawa,

On Tuesday, Wednesday and Thursday, April 17th, 18th and 19th, 1894.

Sessions will open on Tuesday at 8 p.m., on Wednesday at 10 a.m. and 8.30 p.m., and on Thursday at 11 a.m. and 8.30 p.m.

The Board of Management will meet in the school room, on Thursday morning, at 10 o'clock.

Devotional meetings will be held in the Church, on Tuesday afternoon at 8 o'clock, and on Thursday morning at 10.30.

The usual Public Meeting, Mr. Hamilton Cassels, Convener of the General Assembly's Foreign Mission Committee, presiding, will be held in St. Andrew's Church, on Wednesday evening at 8 o'clock. Addresses will be delivered by the Rev. Dr. Mackay of Formosa, the Rev. Mr. McVicar of Iona, returned missionaries, and others.

A cordial invitation is extended to delegates from every part of the Society throughout the Western Division. All names should be forwarded not later than the 10th of April to Miss George, 277 Jarvis St., Toronto, Convener of the Credentials Committee. Attention to this request will greatly assist and oblige the Billing Committee.

Members and delegates are urged, even though coming a short distance, to procure certificates to travel at reduced rates from the ticket agent at starting point and signed by him; they will also require to be signed by Mrs. Moorhead, at Ottawa.

For further information see April Letter Leaflet.

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