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## The Presbyterian Review.

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March 24, 1898.

### NOTES AND COMMENTS.

The meeting of the Montreal and Ottawa Synod, which will be held next May at Brockville, will be made the **Synodical Conference** occasion of Synodical conferences on subjects of special importance to the church, and which are being prepared by a special committee. The conferences are expected to prove of exceptional interest to the fathers and brethren.

The feeling that a change should take place with respect to the Preparatory Course at Knox College seems to be **The Preparatory Course** taking definite shape, and it is considered probable that at an early date a definite arrangement will be arrived at. The Senate Special Committee met recently when the question was discussed and it is expected that at the next meeting, which will be held in April, a report will be presented in favour of the abolition of the preparatory course, and the University lectures made use of exclusively.

Bishop Sullivan, in his Lenten Addresses, which are delivered daily at noon, in St. James Cathedral, is ably **The Mystery of Miracles** upholding the authority of Scripture against agnostic and rationalistic views. The other day he had some admirable words to say on Theodore Parker's views on miracles, and on Goldwin Smith's "Guesses at the Riddle of Existence." Without detailing the Bishop's line of defence, his explanation is worth repeating: "But after all there is another way of looking at it. 'Except a man be born again he cannot see the Kingdom of God.' The connection between the two? Simply this: the purest pathway, the golden key which unlocks the mystery of

the miracles, is to be found not in the enlightened intellect so much as in the regenerated heart. He will understand the question of miracles best who has experienced the miracle of the divine workings of God's spirit within his own heart."

The Presbytery of Guelph nominate Rev John McNair, B.D., pastor of the Waterloo church, for the vacant **Knox Colloquy** chair in Knox College. . . The Presbytery of Lindsay recommend the Board **Vacancy.** to delay making any appointment until "they have time to look further afield and canvass more thoroughly the qualifications of the candidates proposed" and the Presbytery of Quebec has nominated Rev. Donald Tait, M.A., for the vacancy.

On Saturday last a letter was received from Rev. A. S. Grant stating that he had left Skaguay on foot for **Travelling to the Klondike** Dawson City, about 700 miles distant, and had crossed the pass to Lake Bennett, from which place the letter was written. He also states that the dangers of the the trip are great, and during his travel he met a number of sick people, to whom he rendered assistance. At Selkirk Mr. Grant arranged for a site for a church.

The activity of the Lord's Day Alliance during the past year has been fraught with good results and friends **Week of Prayer.** have been encouraged by the vigorous campaign which has been maintained in the interest of the Sabbath. But the Executive Committee feels the need of continued sympathy and support and it has issued a request that the first week in April—3rd to 10th—be observed throughout the Province as a week of prayer for the Lord's Day. This is in accordance with the custom prevailing in Great Britain and the United States. Besides special prayer, it is hoped that wherever possible a special sermon will be delivered and an offering made for the work of the Alliance.

The Congregational Council for the United States is to meet this year in Portland, Oregon, on July 7th, and the **American Congregationalism.** *Boston Congregationalist* is already beginning to talk it up with a view to securing a full attendance and to making a good impression on the Pacific Coast. The complete delegation would number between 500 and 600. Some difficulty, however, is being met in obtaining favorable rates from the railways and it is doubtful if half that number will attend. These councils have no authority—and they miss the sense of responsibility arising from the knowledge that important business will be disposed of. Delegates go or stay only as it suits their fancy or their pocket. We trust, however, that they will have a good meeting and that they will make their influence felt in the far West where there is room for all the Christian civility they have to spare. All the Churches were too slow at first in following the population and

much ground has been lost which it will be difficult to recover. We in Canada must beware of making their mistake.

#### THE LORD'S DAY.

MR. Keith's two excellent articles on the Lord's Day in the New Testament, and in the First Three Centures, are quite sufficient to show that the practice of the Christian Church in observing the first day of the week as the day for rest and public worship goes back to the time of Christ and is based on apostolic authority. The case from early writers might have been strengthened by the reference to it in the celebrated document entitled, "The Teaching of the Apostles," belonging to about the beginning of the second century.

The discussion is opportune in view of the claim by a few erratic Christians that the seventh day Sabbath of the fourth commandment is still binding on the church. Their argument is sometimes put in such a way as to disturb tender consciences and uninstructed minds, more ready to look at the letter of the law than at its spirit.

From one point of view the dispute is a very paltry one, and indeed wholly senseless. No one really knows which is the seventh day of the week or which the first as a matter of astronomical science. The numbering and naming of the days is purely a conventional arrangement, and only by a series of conventions are we able to avoid endless confusion in the whole matter. It is well known, for example, that one travelling around the world in an easterly direction loses a day, while by going in a westerly direction a day is gained. The usual practice is to add or drop a day's reckoning in the middle of the Pacific Ocean where there is no human population along the entire meridian to whom it will make any difference. In this way the traveller finds his calendar agree with that of his stay-at-home neighbors on his return. But suppose this were not done, an orthodox Christian travelling around the world eastward, on his arrival would find himself keeping Sunday on the Jewish Sabbath, and a Jew going the other way would find his Sabbath come on the Christian Sunday. If either traveller were the sole representative of his creed the dispute would be settled. Let all the representatives of either faith make the voyage in imagination and the dispute would be equally settled. The Jew, or the seventh day Christian, would still call it the seventh day and the orthodox Christian would call it the first, but it would be the same day and both parties would be satisfied. This is sufficient to show how purely arbitrary the arrangement is and how absurd to squabble about the particular day that is to be kept.

But in the meantime all cannot be persuaded to look at the matter in that sensible way, owing to prejudice and associations of long standing. The matter, therefore, becomes serious when legislation is sought to secure one day as a day of rest for the whole community. Here, as in most other things, the wish of the majority must prevail as to the day that shall be chosen. But the minority at once sets up the cry of persecution, and the more scrupulous they are the louder is their cry. So that practically the Jews and the seventh day Christians, without at all intending it, are among the worst foes of a legislative day of rest for the whole community. It never seems to occur to them that if their views were to prevail they and all others would in the long run have no day at all, and all would be losers. No one wants to persecute, but the only way to have a legal institution protected by authority is to insist that the minority shall yield to the will of the majority.

Even if it seems to involve a sacrifice on their part, they are the gainers by making it rather than losers in the end.

#### THE PRESBYTERIAN LADIES' COLLEGE, OTTAWA.

IN bringing the claims of this institution to the favorable notice of our readers, we cannot do better than quote a few explanatory sentences from the Prospectus issued last summer. It says: "For the past eight years, Coligny College, Ottawa, has been managed by the Board of French Evangelization under the direction of the Presbyterian Church in Canada. During that time, it has done efficient work as a school for the higher education of young women, though it has failed to accomplish the purpose originally contemplated by the Board, of securing patronage from French Canadian families. Meanwhile, owing to its peculiar relationship to the church, it has been viewed rather in the light of its ostensible object than its actual development, and, as a consequence, some misconception and prejudice exist in regard to its scope and aim. For these and other reasons, it was deemed advisable by the French Board to seek a transfer of authority which would place the College in a more natural position. Negotiations have now been completed, and ratified by the action of the General Assembly, whereby the College, while still remaining under the Assembly's care, receives a new name and a new Board of Management composed of prominent ministers and laymen of the Synod of Montreal and Ottawa. In view of the reasonable measure of success which the College has already enjoyed, in spite of the disadvantages of a non-resident executive and a misplaced idea of its character, it is believed that it will now enter upon an era of still greater prosperity."

This expectation, to a gratifying extent, has been already realized. Notwithstanding the perils incident to a transitional period in the history of any school, the number of boarders has increased, and the day-pupils fully maintain the showing of any previous record. The College building is a large and commodious stone structure, beautifully situated in a central location, and with ample grounds about it. The staff is composed of teachers who are specialists in their respective branches, and skilled in the art of instruction; so that a very thorough educational work is being accomplished under their guidance. While special emphasis is laid upon the higher branches of study, the classes are divided into Kindergarten, Preparatory, Junior, Intermediate, Senior and Collegiate, each embracing a course of two years, and thus meeting the most varied needs of pupils from the youngest children to those who wish to matriculate with credit at any of our Universities. Great attention has been paid to Music and the Fine Arts which are under the charge of enthusiastic and highly qualified instructors. Care is taken to ensure the comfort of the pupils, and to surround them with moral and religious influences of a wholesome character. A Bible class and Christian Endeavour Society are vigorously maintained by the residents of the College, and on Sundays the pupils attend the church which may be chosen, under the care of one or more of the teachers. Rev. W. T. Herridge is the President of the Board of Management, and Miss Jessie M. McBratney the Principal.

The College year embraces three terms, the first of fourteen weeks and the other two of twelve weeks each. In view of the excellence of the institution as an educational centre, the fees are extremely reasonable. We understand that there is still accommodation for more boarders, and those who think of sending pupils to the College would do well to seek from the Principal any information which may be desired.

The time has come when parents are obliged to consider how their daughters may best be fitted for the larger opportunities which are now being presented to them. We heartily recommend the Presbyterian Ladies' College, Ottawa, as an institution well qualified to furnish a thorough and efficient training, and we venture to predict for it a career of increasing prosperity.

#### THE FOREIGN MISSION FUND.

IN another column appears a statement, by the Foreign Mission Secretary, as to the present condition of the Foreign Mission Fund. We are within a few days of the end of the ecclesiastical year, and there is naturally more or less anxiety on the part of the agents of the church as to how the accounts will stand. That interest is shared by many who have earnestly laboured and prayed that the Church might be delivered from dishonour by a retreat from the position she has already taken. We heartily endorse the view that interest in Foreign Missions has an invigorating influence upon all other departments of Christian work. To deny that, seems to us, a reflection upon Him who laid upon the Church the unconditional command. He never gave a command, obedience to which would injure our lives individually or nationally. The reverse is true. The broader outlook is the more Christlike and therefore the more healthful. That can be established beyond contradiction by facts of congregational as well as individual experience. We therefore long to see the day, that is surely coming, when "the world's evangelization" will become the battle cry of a united Church. Then shall the Church at home be glorious. "The Gentiles shall come to thy light and kings to the brightness of thy rising"—It is thus, not for merely sentimental reasons we urge that within the next ten days the present indebtedness may be wiped out. Deficits are unpleasant things but this is not the worst—they are the expression of a disobedience that robs the Church of her spiritual privileges—they fasten the windows that otherwise might be opened. Any congregation that fails in duty will, as the secretary says, 'hinder the cause for which Christ died—the evangelization of the world.' and he might have added 'will thereby hinder the church at home.'

#### CHURCH BUSINESS.

IT is often said that Church affairs are not conducted upon business principles. In one sense this is not to be regretted, because it is well known that the methods of business, like those of politics, are frequently rotten and morally indefensible. But if it can be made clear that the Lord's business is done in a slovenly manner, that is a shame and a sin, for the Apostolic rule is "Let every thing be done decently and in order."

We would be slow to indulge in fault finding. It is easy to fall into this strain of dogmatic assertion, and to say smart things about the shortcomings of fellow creatures. This is a cheap form of destructive criticism. Our wish is rather to be helpful, and to point out where improvement is easily possible. It is far from correct to say that Presbyteries, Synods, and General Assemblies do not know how to expedite business. Impartial observers have often expressed their admiration of the tact and ability shown in these courts. They have testified that the speaking in them, as a rule, is marked by far more culture and logical conclusiveness than what is usual on the floor of Parliament. And in the matter of avoiding waste of time, personalities, and irrelevant claptrap, the advantage is immensurable in favor of Church courts. Our General Assembly in ten days

deals successfully with important reports, formulates decisions regarding grave and complicated issues, and transacts an amount of business that would occupy the Dominion Parliament for months.

At the same time we are far from being perfect. Our Polity, our Rules and Forms of Procedure are excellent. They are the outcome of long and varied experience. They call for accuracy in the minutest details, and are admirably fitted to secure freedom and justice to all concerned. It is in the practical execution of these rules that failures occur. Conveners of standing and special committees complain that they are greatly embarrassed because information which ministers, elders, deacons and managers are requested to supply, is not forthcoming at the proper time. Statistical returns are sometimes not furnished, and are often incomplete and too late. Many congregations contribute absolutely nothing to not a few of the departments of Christian work approved and commended by the General Assembly. It is said that this is largely due to the fact that pastors and ministers fail to give necessary information regarding the work of the Church and to appeal to their people for the support of the same. It seems that congregational treasurers are occasionally dilatory in forwarding to their destination sums of money voted for specific purposes. When this form of neglect becomes somewhat general it compels the Treasurers of Boards to pay interest for money borrowed to meet their engagements, and thus diminishes their legitimate revenue.

Are not Sessions and Presbyteries able to remedy these and other irregularities? Our ecclesiastical machinery is ample, but it requires to be faithfully worked.

#### MORMONISM IN ONTARIO.

UNDER the above caption a respected minister of the church last week gave his experience in combatting the Mormon propaganda which is being pushed in Western Ontario. Our correspondent laid bare the methods by which the Mormon emissaries make headway in capturing the people, and he is quite right in attributing much of the success so far gained to ignorance of the root doctrines of the Mormons. But from other sources of information—letters from persons who have been asked for information—we gather that the main danger lies from a lack of pastoral interest in the people. "There are many people who are never visited by ministers or church workers, and these fall an easy prey," one writes. There is a sad story in these few words. The people are being neglected and they give ear to the tempter's persuasive tongue. As to the suggestion that we should publish facts regarding Mormonism, we shall do so, and we in turn suggest that ministers be up and doing as faithful shepherds of the flock and let them also expose Mormonism and its errors whenever they have an opportunity of doing so.

Mr. John Morley, says the *Belfast Witness*, is not understood to be a Christian believer. But he is acknowledged to be a man of ability and wide information. Speaking recently at the opening of a new University Settlement in London, after the model of Toynbee Hall, he said "The danger of Churches is formalism, of State action officialism, and the drawback of many modern ideas was that they rest upon materialism, and a soulless secularism." Thus John Morley is found among the prophets. Would he be for the teaching of the Bible in all public schools? If religion is left out of the daily school teaching, it would appear to most people to favour materialism and secularism very decidedly.

## The Son of Man is Lord of the Sabbath

BY REV. A. B. MURRAY, D.D., MONTREAL.

*For the Review.*

Is not this an astounding claim? Here is an institution which has lasted from the beginning, according to the testimony of history both sacred and profane—an institution which was looked upon by these Jews to whom He spake as their peculiar glory, which was revered by them because it belonged to Jehovah, the God who made heaven and earth, who redeemed them from Egypt, who said from Sinai, "The seventh day is the Sabbath of the Lord your God"; and yet this man, standing in the wheat fields of Galilee, surrounded by hungry followers, solemnly and emphatically declares that He is Lord of the Sabbath. Is this presumption, blasphemy, robbery? What else can it be if He who speaks is not more than man? if He is not equal with God? Could any mere man, the very noblest, speak in this imperial tone with propriety? lay His hand on this hoary, hallowed institution, claim it as His own?

Is it not also a touching argument? It is as Son of Man that He asserts His Lordship over the Sabbath. As partaker of our nature He claims it as His own. He who speaks was a country carpenter, who labored hard for six days of the week, earning His bread by the sweat of His brow; and, therefore, He knew what a blessing it was to put away His tools, straighten His back, wash Himself, change His clothes on the preparation before the Sabbath, and on the Sabbath itself attend with unflinching regularity all the services of the synagogue, though there was as much cant and hypocrisy, and class distinction and pride, and false and foolish teaching there, as there is to-day. As a man, and an artisan, He knew what a blessed boon the Sabbath was, physically, mentally, spiritually and, therefore, as Son of Man proclaims Himself Lord of the Sabbath.

Not only is Jesus proprietor of the Sabbath from the divine side, He is also its upholder from the human side. As God He provides in the Sabbath an institution in every respect fitted for the needs of man. As man He proves in His own experience that this institution perfectly meets these needs. All who despise and dishonor the Sabbath will be judged, not only by Him whose law they have broken, but also by a working man who found the Sabbath His best friend. It was He who said "The Sabbath was made for man and not man for the Sabbath." Made by whom? By God. Did He make it without taking man's measure in spirit, soul and body? Now that He has made it, is it a misfit? Where then would be the divine wisdom, skill, goodness? The boot is made for the foot not the foot for the boot, and the Sabbath fits man better than the best boots he ever wore. Great was the folly of these Pharisees to whom Jesus spoke. Keeping the Sabbath, Jesus found His feet shod with iron and brass—they were as hinds' feet in the roughest places; but these Pharisees by their perverse traditions put gravel into these shoes and made them a torture both to themselves and others—no wonder that the Lord of the Sabbath was angry at such perversity and folly. But are they less perverse and foolish, who in our day despise and dishonor the Sabbath? Men do not now put gravel in their shoes; they throw them away, and with naked feet limp over the flinty road of life, the slave gang of Sabbathless Satan; shutting their ears to the cry of the Lord of the Sabbath, "Come to Me, and I will give you rest. Learn of Me, and ye shall find rest."

## A Meditation on the Lord's Supper.

BY REV. D. PATERSON, D.D., ST. ANDREWS, P. Q.

*For the Review.*

As the Israelites were chosen from among the nations and set apart from the rest of the world, so the Church of Christ, the spiritual Israel, are called from among the unbelieving, worldly mass of mankind. And this separation, this segregation is nowhere more manifest than at the Communion Table where believers in Christ are gathered together, away from the world, alone by themselves, to celebrate the New Testament feast. To this feast those are invited, and those only, who are Christ's friends. Only such can rightly observe the Ordinance, and "do this in

remembrance" of Him, even those whom He has drawn to Himself by the cords of love. The vicious and the worldly have no share in it. Such may indeed sit at the table and partake of the elements, but they do not "eat the flesh and drink the blood of the Son of Man." It is no sacrament to them; it is but a carnal ordinance.

You, however, true-hearted communicants, are not like them. You are "called to be saints." God hath chosen you that you should be holy; first, that you should be consecrated or set apart, like the Levites (Num. iii. 13), to God as a people for His own possession (1 Pet. ii. 9. R.V.), and secondly, that you should be holy in the moral sense also; for you are called to personal purity in heart and life. This is the burden of the whole Bible, which is the message of the Holy One to His erring children: "Be ye holy for I am holy."

And He furnishes the means, for the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works. (Titus ii. 11-14 R.V.). The heathen religions do not purify men's hearts or soften them. Their "holy men" are often viler far than the people who worship them. The very idea of holiness, in the scripture sense, is unknown to their thought. How blessed is our holy religion, the precious emblems of which are before our eyes, and which opens up a fountain for sin and for uncleanness, where the poor soul that cries out for deliverance, that is red as scarlet and crimson with sin, shall be made as white as snow!

## Supply of Vacant Charges.

OVERTURE TO BE SUBMITTED TO THE PRESBYTERY OF TORONTO.

*The Presbytery of Toronto to the General Assembly humbly sheweth:—*

Whereas the present method of supplying vacant charges is unsatisfactory:

Whereas this condition of things sometimes prevents resignations where resignations may be advisable:

Whereas there is greater unrest among settled ministers than the changed conditions of the times justify, an unrest which is not in keeping with the genius of the Presbyterian Church:

Whereas it is comparatively easy for a minister, and difficult for a congregation, to sever the pastoral tie when such a step may be desirable:

Therefore the Presbytery of Toronto overtures the General Assembly to enact as follows:—

1. That Presbyteries be enjoined to impress upon ministers at their settlement, and upon students for the ministry under their oversight, the high dignity of the Gospel ministry and the sacredness of the pastoral tie.

2. That every minister, when settled in a pastoral charge, shall be required to spend at least five years in said charge, before applying for a hearing in a vacancy.

3. That in every Presbytery there shall be a committee chosen annually, and consisting of three members of Presbytery, to whom all applications by settled ministers and vacant congregations shall be submitted, and by whom appointments shall be made. The Moderator of a vacant charge shall be a member of this committee, but only when that particular congregation is directly concerned.

4. If a settled minister is of opinion that a change is advisable before the expiration of the five years' limit, said minister shall submit his reasons to the aforesaid committee of Presbytery, and if deemed valid the committee shall grant him the liberty of applying for a hearing in vacancies within that Presbytery, and shall certify him, should he so desire, to the committee of any other Presbytery.

5. If a minister is over fifty years of age when he is called to a pastoral charge, the Presbytery may induct him for a period of five years, it being understood that the relationship may be continued for one or more terms of five years each when agreeable to all parties.

6. That Presbyteries be enjoined to exercise Presbyterial oversight annually of the congregations within their bounds, by pulpit exchange, by the appointment of judicious

committees, or otherwise as Presbyteries may deem advisable.

7. That the Assembly appoint for the three Synods of Montreal and Ottawa, Toronto and Kingston, and Hamilton and London, a Vacancy Supply Committee, to whom all licentists desiring settlement, and ministers without charge shall be reported by Presbyteries, and through whom they shall receive hearings in vacancies, during the proportion of time that may be determined upon by the Presbyteries.

8. That Presbyteries be enjoined to secure that at least a third of the supply of every vacancy be left in the hands of this Vacancy Supply Committee.

## A Clerical Incident.

BY REV. D. D. MACLEOD, BARRIE.

*For the Review.*

Some sixteen years ago, the congregations of A. and B. were without a pastor, according to the usual custom, they heard a number of candidates for the position. The ministers who preached were quite sincere in seeking to win the approval of the people. But the office bearers of these congregations were not sincere in inviting them to preach. They meant to keep the church vacant for a time, until they accumulated some money in the treasury. The ministers who preached were being deliberately deceived. Each one went away under the impression that he might soon receive a call, and the elders and managers thought that they were doing a very clever thing. The Presbytery knew what was going on, but ignored it. A Presbytery is like a jury. If composed of intelligent, just, and God fearing men, it can be of much service to the church, even as a jury of such men would be a blessing and a safe-guard to society. But if a Presbytery be composed of men not of that character, it can be used as an instrument of persecution to individuals, and of injury to religion. The time came when the vacancy could not decently be allowed to continue any longer. A pastor was duly called, and settled in the cumbersome and interesting manner with which we are familiar.

The settlement was of a mighty "promising character," the newspapers said, and Mr. D. himself, the pastor, took a very hopeful view of the situation. The new pastor devoted himself to his work. He visited, studied, and preached as one whose heart was in it. He grew from year to year in efficiency. He did not look to any other congregation for a call. He had not the talent of advertising himself which is given to some men. Nor did he endeavor to swell the numbers of his congregation by employing eccentric methods, or ministries. And yet, notwithstanding all this, after a few years he became conscious of the presence of a spirit of discontent in the church. The attendance, especially in one of his charges, began to fall away in a manner he could not account for. The stipend fell into arrears. Here I may introduce Mr. D's. own statement. "I consulted with my office bearers on the situation. They seemed to sympathize with me, and to deplore the lack of success in keeping up the attendance. The proposal on my part to remit \$80 of arrears due to me, placated them, and drew forth warm sentiments of appreciation. The discontent was allayed and the work went on as before. I labored harder if possible than I had done hitherto. When I was not on the road making my way through the mud, or snow, from house to house, and station to station, I was in my study or at a meeting of some kind. I neglected my own home and family more than I ought, and never put the church to expense for supply, either on account of absence or ill health, in short did my work as faithfully as I could. I subscribed liberally to the schemes. In fact a large part of the money returned for these was from my family. Yet though I strove thus to do my work as faithfully as possible, I found that arrears of stipend again began to accumulate. Attendance at church began to fall away. When the arrears reached the sum of \$300. I thought it advisable to bring the matter before the Presbytery. I did not know then, what I knew afterwards, that some of the office bearers wished to get rid of me and that they actually encouraged a number of families to absent themselves from the church, and keep back their subscriptions, in order to appear that I was not succeeding in my work. The Presbytery, however, did nothing to relieve me. They, the members, knew that I was being

unjustly and cruelly treated. They were forced to that conclusion on investigation. They knew that the office bearers were not doing their duty. They knew that I had been a faithful pastor. Yet they allowed me to be robbed of the money due me, allowed these office bearers to remain in office, and treated them as if they were Christian gentlemen, and me as if I was the delinquent. They advised, and then accepted my resignation. And in doing so, adopted a resolution, which presented me before the Church, as both in work and ability, far above the average minister. At the same time, I was driven out from my home, penniless, at the age of nearly sixty years. You can understand what my chances were, in these circumstances, of securing another congregation. I experienced how helpless a minister in such circumstances is, and the need there is of some just and adequate manner of dealing with such cases. I was, of course, succeeded by a young man. A brother minister said of him, that 'while having some gifts, he gave very little time to study.' The people said 'he was a very friendly man.' He rushed about after service on Sunday, shaking hands with the people as they climbed into their vehicles, desiring, no doubt very honestly, to commend himself in this way to the people. How far he will do so by such methods time will tell. I am glad that there is one college in our church at least, which successfully teaches her students to act in their ministry with dignity and decorum, which encourages them to win the esteem of the people by conducting themselves at all times as Christian gentlemen, and by a faithful discharge of their duties and not by vulgar arts."

Such is my friend's statement in substance. It will readily be believed, that these congregations did not contribute much to the Foreign Mission Fund, or the Aged and Infirm Ministers' Fund. It might be thought that the pastor who was treated as above described, had some defects in character or ability which led some of his people to wish for his removal. But a gentleman who now occupies a high position in our Church and who sat under his ministry has informed me, that he was a devoted and able man, and that there was nothing in his ministry or habits which gave the slightest ground for the opposition which he met with. That opposition was unreasonable, and was exhibited in an unkind manner. The incident illustrates a phase of clerical experience. Also, it seems to me, to emphasize the necessity for a means of support being provided by the Church for ministers who are liable to such treatment as this brother was subjected to. It is rather hard on the part of the people, to refuse to allow ministers to devote their time to making money which would support them in their old age, to turn them adrift upon the world in their declining years, without the slightest scruple, and then to refuse to support a fund from which they might draw a meagre maintenance for the very few years, which, after the treatment they have been subjected to, they are likely to live. There is, in my judgment, nothing which marks so plainly an un-Christlike spirit in the Church, as the fact, that so large a portion of it, and so many wealthy people, grudge to a venerable and feeble minister of God, the enjoyment of a few months of comfortable rest, after a lifetime spent in the service of his church.

No zeal for Foreign Missions, or any other missions, will atone in the sight of the justice of heaven for a wrong so flagrant.

## The Lord's Day in the Church of the First Three Centuries.

BY N. D. KEITH, B. A., MONTREAL.

*For the Review.*

1. The first writer we meet with making explicit reference to the Lord's day is Ignatius, bishop of Antioch, the disciple of John. In his epistle to the Magnesians he draws a contrast between Judaism and Christianity, and exemplifies by referring to those who observed the Sabbath, that is the Jewish Sabbath, in opposition to those who lived according to the life of our Lord. His words are "If we live according to Judaism, we confess that we have not received grace." He then speaks of those who had arrived at a newness of hope, no longer observing the Sabbath, but living according to the Lord's life. Here the distinction is clear between

the Jewish observance of the Sabbath and living according to the life of our Lord.

2. The epistle of Barnabas, which is placed in the second century, has this statement, "We celebrate the eighth day with joy, on which Jesus rose from the dead."

3. Pliny, the Roman Governor, writing to the Emperor Trajan, speaks of the Christians of Bithynia meeting together regularly on a stated day (*stato die*) before it was light, singing hymns to Christ as a God and binding themselves with an oath.

4. Justin Martyr, in the middle of the second century writes, "On the day called Sunday is an assembly of all who live either in the cities or in the rural districts and the memoirs of the apostles and the writings of the prophets are read." He further specifies the religious acts performed on that day. They consist of prayer, the celebration of the Lord's Supper, and the collection of alms. Among the reasons which he gives for meeting on that day is that "on it Jesus Christ our Saviour rose from the dead."

5. Irenæus, bishop of Lyons, towards the end of the second century asserts the abolition of the Jewish Sabbath, and gives distinct evidence of the observance of the Lord's Day. "The mystery of the Lord's Resurrection," he says, "may not be celebrated on any other day than the Lord's Day."

6. Many other writers refer to it, among whom may be mentioned Clement of Alexandria, Tertullian, Origen, Minucius Felix, Commodian, Cyprian, Victorinus.

Cyprian in a synodical letter of date 253 A. D., makes the Jewish circumcision on the eighth day, prefigure the newness of life of the Christian to which Christ's resurrection introduces him and points to the Lord's Day which is at once the eighth and the first. And Peter, bishop of Alexandria, says of it "We keep the Lord's Day as a day of Joy because of Him who rose thereon"

To summarize the conclusions that follow from these considerations.

1. The Lord's Day existed during the first three centuries as part and parcel of Apostolic and so of Scriptural Christianity.

2. It was never defended because it was never impugned.

3. It came to recognition by degrees, much the same as the New Testament canon which rests on no formal sanction of Christ but which nevertheless meets with the universal approval of the Christian body.

4. The Lord's Day was never confounded with the Jewish Sabbath, which was of a severe legal character, whereas the Lord's Day was one of joy and good cheer, the day on which Christ rose from the dead and brought life and immortality to light.

## Of Value to the Church.

The following timely article appeared in a recent issue of the "New York Independent":—

Nobody questions the value of the Church to the individual; but the individual is of value to the Church. The relation should be a reciprocal one. The brotherhood guides, encourages, sustains, strengthens the individual, and the individual should be expected to make suitable return. Of course, this expectation is not always realised. Sometimes the fault is on one side, sometimes on the other, and sometimes it is mutual. There are individuals who think only of themselves. They think of what is due to them, and forget that anything is due from them. They are of the selfish class; Paul would call them carnal Christians. They are receivers, and not givers. The Church is to them an organisation devised for the benefit of such as themselves. They consider it their right to enjoy at the expense of others. They forget that the law of reciprocal exchange runs all through human affairs. The citizen who enjoys the blessing of Government protection and shares in the glory of national achievement, must contribute to the support of Government. No man draws anything out of a bank unless he puts in something. This law is not abrogated in the Kingdom of God.

The Church on the other hand, is apt to overlook the importance of having work for everybody and having everybody at work. We use the word work now in a broad, inclusive sense. There are many modest members who are too timid to bring their gifts and desire to be useful, to the attention of the Church. They distrust

their ability to do much. They know they cannot take a prominent part, and they are in doubt whether the Church really needs their efforts. What they can do, and do well, seems so little and insignificant in comparison with what others can do that they keep in the background and are seldom discovered. This is, in large measure, the Church's fault. It should overlook nobody. Those who cannot pray or speak in public, nor teach in the Sunday-school, nor give much money, may nevertheless, do much in other, and what are thought humbler ways to help the Church. Sometimes their power of usefulness is much greater than anybody suspects, greater, even than they themselves could believe. It is the duty of an aggressive church to find these people and give them opportunities for work. The smallness of the contribution they may be able to make to the Church's effort is no reason for ignoring them. A young woman, timid, retiring, and therefore neglected, suddenly had the door of opportunity opened to her. She entered, and became in a few years the chief worker in the church among the children. Everybody now recognises her great value to the Church.

Churches which are not aggressive are often oblivious of, if not indifferent to, those whose powers are not manifest. Our Lord did not overlook the value of the widow's mite; He commended those whose office was only to offer a cup of cold water to a disciple. Whatever *He considers of value ought to be of value to His Church.* Members who are nothing more than names on the church roll, not known even as names to the leaders, get less than they might have and ought to have from the Church, because they put nothing in. The more you put in the more you get out. The less you give the less you can profitably receive. There is no place for paupers and imbeciles in the Lord's Kingdom. The imperfection of our social and political systems may make the defective and delinquent classes a problem to the State; but it seems a mockery to think of such classes in the spiritual kingdom. The Church is supposed to be composed of men and women who have life in Jesus Christ, and who have or may have strength from the Almighty. Saved from their sins, born again, with the promise of all the graces which the Holy Spirit is ready freely to bestow, they are surely fitted for work, and ought to seek work.

We need to have clearer ideas as to the value of the individual to the Church. Paul's rule was that if any would not work he should not eat. If a member is willing to work, let him work, though it be little he can do. So shall he be strengthened, developed, and ennobled; and so shall the Church fulfil its functions and receive from all as well as divide to all.

## The Drift of a Derelict.

BY THE REV. G. B. F. HALLOCK, D.D.

An extraordinary voyage from Doboy, Georgia, came to an end at Stornoway, Scotland, a short time ago. A ship laden with lumber left Doboy for New York. Twelve days after leaving port she was struck by a hurricane and became water-logged. Her captain and crew despairing of saving her, abandoned the ship and took to an open boat, from which they were rescued by a passing vessel. It was expected that the ship would sink, but it did not. It floated about, hull down, the deck level with the surface of the water. It drifted into the Gulf Stream and several captains reported seeing it in various places. A Government steamer was sent out to find and destroy it, as it was a source of danger to commerce; but it was not found. Its course was extremely eccentric. One captain reported seeing it in a place six hundred miles from the place where another captain saw it a month before. Eleven months from the time when it left port on its voyage to New York it was seen from the look out station at Stornoway, Scotland, and a tug was sent out for it which brought it into the harbor. It is supposed that it must have drifted at least six thousand miles in the eleven months, during all which time it was a source of danger to voyagers.

We wish there could be some method devised for keeping trace of church members when they move from one community to another, or one city to another. We wish there could be some bureau of information for ministers that would do for them what the United States Hydrographic office at Washington, D.C., does for mariners and the officers of vessels that sail the seas. This office issues



monthly a chart for mariners upon which is indicated as nearly as can be ascertained the course of every ocean derelict.

The immense distance over which these dismantled and abandoned vessels wander is surprising. According to one of these recent charts, the derelict Fannie E. Wolston, which has been left to drift on the sea for over five years past, has travelled somewhat more than ten thousand miles. Another derelict, in a period of about twenty months, travelled about thirty-five hundred miles before she was destroyed. Still another floated about for nearly a year, passing in its wayward course over five thousand miles. All these ships had cargoes of heavy lumber, which explains their long existence above water, the lumber keeping them afloat even in the midst of severest storms. Eventually, every derelict, by the action of ocean currents, is carried into the Sargasso sea, better known as a portion of the North Atlantic. Happily, this sea is far remote from the usual lines of steamer travel, and sailing vessels carefully avoid it. While wandering over the ocean, however, the derelict is a serious menace of life and property.

We do not know if there is any Sargasso sea into which all church derelicts are carried, nor the nature of the perdition to which they may be condemned; but we do know that it is very important that they should be sought for, aid held of and tugged into some church harbor before they drift into the final whirlpool of abandoned wrecks.

A little girl had been rummaging in her mother's trunk. There she found a "church letter" which her mother had neglected to present to the church into whose neighborhood she had moved. The little explorer rushed into her mother's presence shouting: "O mamma, I've found your religion in your trunk!"

There is a needle-like point in that story for a great many people. With far too many the neglected church letter comes to be about the only part of the old church life remaining. But surely a trunk is a poor, dark, mothy place for one's religion. Why should any one keep it there?

It is lamentable how much of religion there is which will not bear transportation or transplanting. We once heard the late Dr. George P. Hays bewailing the fact that there are so few Eastern Christians whose religion will stand crossing the Mississippi river. Speaking of this subject at a recent General Assembly Dr. Arthur J. Brown remarked, "It is a long distance from the East to the West. Baggage men are rough, and it often happens that the piety gets to its destination in bad shape—like the wife whom the Hudson Bay Fur Company's employe had sent to him from London, and concerning whom he ruefully wrote in the receipt book: 'Received one wife; condition slightly damaged.'" There is a good deal of Eastern religion arrives in the West, or Northern religion arrives in the South more than slightly damaged. We think it remarkable, in view of their faithfulness at home, how many Scotch, Irish and Canadian church members, coming to this country, either fail to bring their letters, or fail to present them to any church when they have brought them. This result is nearly always a deterioration of the spiritual life. After a few years such persons are apt to become to communities what derelicts are to the ocean—waterlogged wrecks, drifting aimlessly about, and seriously menacing the safety of other voyagers.

One of the most noticeable results of nearly every revival is the large number who are received by letter. Old letters are brought out of the trunks, or are sent for. People the pastor never suspected of being church members, confess that in some former place of residence they were. Any pastor, especially in a city church, who will make the effort, can find large numbers of people who either have old church letters or who have been members elsewhere and have failed to get them. These people well know that when they made their first confession of faith in Christ they joined His whole church, not simply one local branch of it, and they joined it for life. There may be room for criticism of professing Christians who bring a little old experience, hand it in an envelope, and are never heard of again until they die. But that is no excuse for any one storing his religion away in cellar or attic in some musty trunk. Out with that old letter, my brother, my sister. Out with your religion too. Out into the light with it, where it may shine and bring glory to God and help to men. Get quickly back into right relations with both Christ and His Church. There are many, many conscious neglecters in this matter.

As a refreshing example of such faithfulness as ought more frequently to be seen we quote from the *Christian Observer* the following: "It was a cold, rainy morning in March. The pastor of a certain church was sitting by his fire reading, when his ringing door-bell startled him. On going to the door, he found a plain-looking man awaiting him. 'Good morning, sir; come in, won't you?' 'No, thank you. Is this Mr. Blank, the Presbyterian minister?' 'Yes, sir; what can I do for you?' 'Well, sir; I am a Presbyterian. My name is Smith. I have just moved here from Geneva. My wife and I are living on Knox street. I have sent for our letters, and they will be here next week. I hope that you will come out to see us soon.' 'Well, now, my dear brother, I am very glad you came around to see me. Come in, come in, and let's have a talk. You are the first man that ever hunted me up in this manner.' 'No, thank you; I must be going. We could not work to-day, and I thought that I would come and hunt you up and let you know that we were here. Good morning.'"—*The Interior*.

## Burdens that are Too Heavy.

BY REV. JOSEPH HAMILTON, MIMICO.

I knew an old man who might have been a model of grace and comeliness, but who was quite deformed, and bent, and twisted round to one side. What was the cause of this deformity? The man had through long years been accustomed to carry heavy burdens on his shoulder, and thus became stooped, deformed, ungainly in his appearance. Sad it is to see this beautiful human form so deformed and disfigured by heavy toil. But is it not sadder to see the soul deformed and distorted by carrying the heavy burdens of life? The load of care, and trouble, and pain, that is laid on some poor souls is really too heavy to be borne, and if borne alone, is sure to cripple the soul's energies, and mar its beauty. But then, to every one so oppressed and weary there comes this inspiring invitation, "Cast thy burden upon the Lord, and He shall sustain thee, He will never suffer the righteous to be moved."

## Foreign Mission Fund.

There are yet required \$7,500 in order to close the Foreign Mission account free of debt. It will be remembered that the year began with a deficit of \$9,685.67, so that the Fund is at the present time in a better condition than it was at the beginning of the year by \$2,000. That is encouraging, but it is exceedingly desirable that the year should close with a balance, if any, on the right side. It will require some effort to accomplish this. A considerable number of congregations have not yet forwarded their contributions, and some congregations have not yet adjusted their collections to the new law by which the year closes on the 31st March. Is it not possible to induce all congregations to make the necessary effort and bring about this desirable result?

The strongest argument that can be used is, that it will help in the cause for which Christ died—the evangelization of the world.

R. P. MACKAY.

## War.

This is an anxious time for those who are old enough to know from experience, or thoughtful enough to know from observation, what war means. The blare of trumpets and roll of drums, the flashing of accoutrements and streaming banners, even the execution of maneuvers, have a certain attraction to young minds; but following all this brave show is the ambulance car. The old scenes of '60 to '65 are in a measure renewed this week. Crowded streets about the newspaper offices, and on Washington's birthday the marching of soldiers through the streets, thought by many to be a call to the front. We saw such a troop, a stirring band ahead, with mounted officers following. Then the rank and file, young men for the most part, flushed by the attention paid them, and self-conscious in their new uniforms. Crowds along the way whispered of war, not thinking of the day, and all the surroundings recalled those bitter times. So the boys then marched; their step was just as firm, their eyes as bright; but many to return no more or to go halt and lame through life.



## UNDER THE EVENING LAMP.

### AN OLD, OLD QUESTION.

A spirit that from earth had just departed  
Lingered a moment on its upward way,  
And, looking back, saw, as though broken-hearted,  
Its friends and kindred weeping o'er its clay.

"It seems they loved me dearly. Had I known it  
My life had been much happier," it said.  
"Why only at our parting, have they shown it—  
Their fondest kisses keeping for the dead?"

Harper's Magazine

### UNTO THE PERFECT DAY.

(Conclusion.)

Grandmother Gray was wet and cold; he took off her shawl with his own hands, drew up his own great chair before the fire, bade me bring her slippers while he knelt upon the hearth to remove the damp shoes, laughing and joking until I began to wonder if indeed I had seen that spasm of agony so short a while before, or was I dreaming that Uncle Silas had committed some dreadful act that my grandfather had declared he would never forgive.

Only once while he mixed for her a cup of ginger tea, I saw him grow white about the lips, and I knew he was thinking of that terrible secret hidden away in the drawer of the table.

But my grandmother had studied his moods too long not to understand their changes.

When he had made her warm and comfortable she placed her hand on his, as it rested upon his knee, and said she:—

"Now, Eben, tell me all about it."

"About what, Eunice?" said he.

"Whatever it is you are trying to hide, dear," she said; but despite her insistence, my grandmother went to sleep that night ignorant of the shadow hanging over her home.

When I awoke the next morning the farm bell that hung just beside the back door was clanging so fiercely that it startled me. One! two! three! four! that was Uncle Caesar's bell. Uncle Caesar's duty was to wait upon my grandparents; the bell summoned him the third time before I could get into my clothes and go down.

The dreadful secret had been told. I knew it before I came upon them in the dining-room where my grandfather stood, white and stern, the fatal letter in his hand, just beneath a great portrait of his wife, painted in her sweet youth when she first became Eunice Gray. She, the original, *was on her knees*, praying pleading, weeping, clinging to him, beseeching him.

"Oh, Eben no," I heard her say, "take back, oh my husband, take back those awful words."

He lifted his hand, the letter in it.

"Never!" said he, "shall he cross my threshold. No *that* shall call himself my son. He may go, go where thieves are safe! *He is no son of mine.*"

She rose up and went out. I glanced at her face, old, and white, and set, and then at the portrait upon the wall.

Could *that* ever have been the likeness of my grandmother?

With eyes too full for seeing I followed her out of the room. She walked straight to the bell and reached for the rope. Four strokes from the iron clapper and old Caesar came limping across the lawn.

"Fetch my horse to the block at once," she said, "and tell James to saddle the bay filly and get ready to follow me to Lebanon."

"What are you going to do, Eunice?" my grandfather demanded, more sternly than I had ever heard him speak to her. She replied as she pinned her shawl about her shoulders:—

"I am going to my boy."

Fifteen minutes later she rode out at the big gate, and I heard the clatter of her horse's hoofs striking the white "pike" as she rode away to Uncle Silas, followed by black James on the bay filly.

Robbed his room-mate, so the letter said of Uncle Silas, though it begged piteously for mercy, an arrest of judgment until they should know all the facts in the case.

Grandfather Gray walked the floor for an hour, that stern, hard look upon his proud old face which I felt

sure would never soften toward the son who had shattered his proudest possession—his good name.

"My boy a thief!" he murmured, "my blood, the best of old Virginia, circulation in the veins of a *thief* and not turn to fire? The son of Ebenezer Gray, one of the cleanest names in Tennessee, a common *rogue*?"

He stopped just beneath the great portrait, "No Eunice, no, no, never, sweet wife of my young manhood—" the sweet eyes of Eunice Gray beamed tenderly upon him from the painted canvas. Slowly his uplifted hand dropped to his side, and—

"Robert," said he, turning to me, "ring the bell for Caesar."

When the old negro limped to the door, Grandfather Gray, booted and spurred, stood before the portrait, the hard look gone from his face, and in its stead an expression of such gentle sorrow I could scarcely believe it was the same face that had been lifted but ten minutes before to my grandmother's picture.

"Caesar," he said, "I want my horse at once."

"Hit's at de door, marster!" was the answer. Old Caesar had waited longer than usual this time, but the order was given at last, and ten minutes later my grandfather was riding away toward Lebanon after my grandmother.

It was nearly midnight when they returned, and when I saw him lift her tenderly in his arms and place her on the sofa, gently soothing her grief which came to me in a sound of low weeping, I crept away to bed, knowing the trip to Lebanon had not been without sorrow.

The next day I learned that my grandfather had repaid the money and that Uncle Silas had gone West. It was his own wish to go, and from that time on he was a very different man. His escape had been so narrow, his gratitude so great. Letters came regularly now, and were no longer hidden away till morning, but were opened with eager and affectionate impatience while the reading of them always left happy tears in the eyes of my old grandparents.

One day they sat together before the fire, nodding and half-dreaming in the cheery warmth, while I, in my cosy corner, was following the fortunes of Don Quixote. Suddenly my grandfather looked up, sighed softly, and placed his hand upon grandmother's lightly folded upon her knees.

"Eunice," said he "I was sitting here thinking that when our time comes to go—"

"Yes?"

"Why, I think you will have to go first, wife."

"Eben!"

"Yes," my grandfather continued, "else I fear I should miss the road, without your light to shine back upon it. I was sitting here thinking of our life together, dear; and in every sorrow, every trial that has marked the way, it is you who have led. I have only followed in the path you have taken. So I say in this last journey, wife, you will have to go first to light me safely home."

My grandmother's slender fingers closed about the old hand lying upon her own.

"I think, dear," said she, "the journeys will not be very far apart."

Yet it was he who went first; dear, proud-hearted old Grandfather Gray. It was one soft day in October, when the leaves were drifting down, and the mists of the gentle Indian summer lay on the Tennessean hills. Grandmother came in front the garden, a spray of white chrysanthemums in her hand. Grandfather was sitting before the west window, the curtains drawn back, the sunlight on his hair, and his eyes fixed upon the distant hills.

"Eben," I heard my grandmother call softly. There was no reply. "Asleep, Eben?" and going to his side she playfully brushed his cheek with the white chrysanthemum blossoms.

The next moment she gave a low cry and sank upon her knees sobbing, "Not first; O Eben, Eben, not before *me*!"

But it was indeed so; he had gone first; the next day the sweet old-fashioned chrysanthemum lay upon his grave in the burying-ground beyond the browning meadow.

She faded quickly when he was gone. Uncle Silas, married now, begged her to come to him, but she refused, saying only, "The time is so short, dear, let me spend it

near him." She still went about her simple duties, gave patient heed to her gentle charities, and waited. Every afternoon found her with her Bible seated before the west window.

"Lift back the curtain, child," she would say to me, forgetting my two and twenty years, and then while she read aloud, softly, fervently, I crept to the table and busied myself among my books until the shadows came between her old eyes and the page, then would I light our lamp and draw her to her place before the fire, striving by merry talk to draw her thoughts from the vacant place the other side the hearth.

One day as she sat thus at her reading, I heard her sigh, and saw her lay the open book page up, upon her knee. Next she removed her spectacles, wiped the glasses with the corner of her apron, and laid them upon the open page, repeating softly all the while the words she had last read:—

"The path of the just is as a shining light, that shineth more and more unto the perfect day."

The sun dropped behind the Western hills, and after awhile I got up and went to her.

A smile still wreathed the faded lips, as if somewhere the waiting spirit had encountered that other waiting one, and both gone smiling into peace.

Down on the open page I saw where the gilded rim of her spectacles marked the text:

"The path of the just is as a shining light," and reading on I knew that Grandmother Gray had passed "unto the perfect day."

## THE HOME CIRCLE.

### TWO KINDS OF PEOPLE.

The two kinds of people on earth I ween  
Are the people who lift and the people who lean.

Wherever you go you will find the world's masses  
Are always divided in just these two classes.

And, oddly enough, you will find, too, I ween,  
There is only one lifter to twenty who lean.

In which class are you? Are you easing the load  
Of overtaxed lifters who toil down the road?

Or are you a leaner, who lets others bear  
Your portion of labor and worry and care?

ELLA WHEELER WILCOX.

### A PARABLE.

BY GEORGE MACDONALD.

It is a cold winter forenoon, with the snow upon everything out-of-doors. The mother has gone out for the day, and the children are amusing themselves in the nursery,—pretending to make such things men make. But there is one among them who joins in their amusement only by fits and starts. He is pale and restless, yet inactive. His mother is away. True, he is not well. But he is not very unwell; and if she were at home he would take his share in everything that was going on, with as much enjoyment as any of them. But as it is, his fretfulness and pettishness make no allowance for the wilfulness of his brothers and sisters; and so the confusions they make in the room carry confusion into his heart and brain, till at length a brighter noon entices the others out into the snow.

Glad to be left alone, he seats himself by the fire and tries to read. But the book he was so delighted with yesterday is dull to-day. He looks up at the clock and sighs, and wishes his mother would come home. Again he betakes himself to his book, and the story transports his imagination to the great icebergs on the polar sea. But the sunlight has left them, and they no longer gleam and glitter and sparkle, as if spangled with all the jewels of the hot tropics, but shine cold and threatening as they tower over the ice-bound ship. He lays down the tale, and takes up a poem. But it, too, is frozen. The rhythm will not flow. And the sad feeling arises in his heart, that it is not so very beautiful, after all, as he had used to think it.

"Is there anything beautiful?" says the poor boy at length, and wanders to the window. But the sun is under a cloud; cold, white, and cheerless, like death, lies the wide world out of doors; and the prints of his mother's feet in the snow all point towards the village and away from home. His head aches, and he cannot

eat his dinner. He creeps up stairs to his mother's room. There the fire burns bright, and through the window falls a ray of sunlight. But the fire and the very sunlight are wintry and sad. "Oh, when will mother be home?" He lays himself in a corner, amongst soft pillows, and rests his head; but it is no rest for him, for the covering wings are not there. The bright-colored curtains look dull and gray.

Poor child! Is there any joy in the world? Oh, yes; but it always clings to the mother, and follows her about like a radiance, and she has taken it with her. Oh, when will she be home? The clock strikes as if it meant something, and then straight way goes on again with the old wearisome tic-tac.

To any one else, looking in from the cold, frosty night, the room would appear the very picture of afternoon comfort and warmth; and he, if he were desecrated thus nestling in its softest, warmest nook, would be counted a blessed child, without care, without fear, made for enjoyment, and knowing only fruition. But the mother is gone; and as that flame-lighted room would appear to the passing eye, with the fire and with but a single candle to thaw the surrounding darkness and cold, so is that child's heart without the presence of the mother.

Worn out at length with loneliness and mental want, he closes his eyes, and after the slow lapse of a few more empty moments, re-opens them on the dusky ceiling and the gray twilight window; no—on two eyes near above him, and beaming upon him, the stars of a higher and holier heaven than that which looks in through the unshaded windows. They are the eyes of the mother, looking closely and anxiously on her sick boy.

"Mother! Mother!" His arms cling around her neck, and pull down her face to his.

His head aches still, but the heart-ache is gone. When candles are brought, and the chill night is shut out of doors and windows and the children are all gathered around the tea-table, laughing and happy, no one is happier, though he does not laugh, than the sick child, who lies on the couch and looks at his mother. Everything around is full of interest and use, glorified by the radiation of her presence. Nothing can go wrong. The splendor returns to the tale and the poem. Sickness cannot make him wretched. Now, when he closes his eyes, his spirit dares to go forth wandering under the shining stars and above the sparkling snow; and nothing is any more dull and unbeautiful. When night draws on, and he is laid in his bed, her voice sings him, and her hand sooths him to sleep; nor do her influences vanish when he forgets everything in sleep; for he wakes in the morning well and happy, made whole by his faith in his mother.

Brothers, sisters! do I not know your hearts, from my own?—sick hearts, which nothing can restore to health and enjoyment but the presence of Him who is Father and mother both in one. Sunshine is not gladness, because you see Him not. The stars are far away, because He is not near; and the flowers, the smiles of old Earth, do not make you smile, because, although, thank God! you cannot get rid of the child's need, you have forgotten what it is the need of. The winter is dreary and dull, because, although you have the homeliest home, and warmest of shelters, the safest of nests to creep into and rest,—though the most cheerful of fires is blazing for you and a table is spread, waiting to refresh your frozen and weary hearts,—you have forgot the way thither, and will not be troubled to ask the way, you shiver with the cold and hunger, rather than arise and say, "I will go to my Father;" you will die in the snow rather than fight the storm; you will lie down in the storm rather than tread it under foot. The heart within you cries out for something, and you let it cry. It is crying for its God,—for its father and mother and home. And all the world will look dull and gray,—and if it does not look so now, the day will come when it must look so,—till heart is satisfied and quieted with the known presence of Him in whom we live and move and have our being.

Our Lord is like a printer who sets the letters backwards. We see and feel Him set the type well, but we can not read them. When we are printed off yonder in the life to come, we shall read all clear and straight-forward. Meantime we must have patience.—*Luther.*

## FOR THE SABBATH SCHOOL

The third "World's Sunday School Convention" will be held in London, Eng., July 11th-16th. Already a number of prominent S. S. workers from Ontario have signified their intention of attending this Convention.

The Executive Committee of the Sabbath School Association of Ontario will be pleased to receive the names of all active S. S. workers who expect to attend that Convention, and from this list a limited number will be given credentials as delegates.

Address the Corresponding Secretary, Miss Jessie A. Munro, 25 Manning Arcade, Toronto.

## International S. S. Lesson.

LESSON I.—THE WOMAN OF CANAAN. APRIL 3.

(Matt. xv: 21-31.)

GOLDEN TEXT—"Then came she and worshipped him, saying Lord, help me."—Matt. xv. 25.

TIME AND PLACE.—Early Summer, A. D. 29. Border of Tyre and Sidon. Decapolis.

LESSON OUTLINE.—I. The Silence of Jesus. II. The Importunity of the Mother. III. The Victory of Faith.

INTRODUCTION.—About two months previous to the time of the present lesson John the Baptist had been beheaded by Herod. This, together with the fact that opposition to Christ and His teachings had led to plots against His life on the part of the Pharisees and scribes, and the further fact that there was, at this time, a marked defection of His disciples from Him, seems to have led our Lord to seek, for a time, seclusion beyond the bounds of Herod's dominions.

VERSE BY VERSE.—21. "Thence."—From Capernaum or its vicinity. "Coasts."—Revised Version reads parts. "Tyre and Sidon."—Two important commercial cities of Phœnicia on the Mediterranean sea-coast, north of Galilee.

22. "A woman of Canaan."—Mark calls her, a Syrophenician by nation. "Same coasts."—I. e., the neighborhood of Tyre and Sidon. "O Lord, thou son of David."—This title indicates that the woman had heard or known something of the character and claims of Jesus. "Vexed with a devil."—It was a case of demoniac possession.

23. "Answered her not a word."—What follows shows that this was to try her faith. "Send her away."—Not that her request should be denied. To send her away in eastern phrase was to grant her request.

24. "I am not sent but unto the lost sheep of the house of Israel."—Christ's gospel was sent to all nations, but His own personal ministry was to Israel.

25. "Worshipped him"—Fell at His feet in the attitude and spirit of worship, though it is not necessary to suppose that the woman apprehended Him as divine.

26. "Not meet."—Not fitting. "The children's bread."—The blessings designed for God's chosen people, who are the children here. "The dogs."—So the Jews were accustomed to regard and to call the heathen nations around them.

27. "The dogs eat of the crumbs."—As though she had said, Though I am a dog, yet as the dogs are permitted to eat the crumbs, so I may expect an answer to my request.

28. "Great is thy faith."—Shown by her persistence and humility. "Be it unto thee"—Her request was granted. "Her daughter was made whole."—The unclean spirit was cast out.

29. "Came nigh unto the sea of Galilee."—From Mark we learn that the place was on the east side of the sea, in the region known as Decapolis or the ten cities. "A mountain."—Rather a mountain country.

30. "Great multitudes." From the regions round about.

31. "Wondered."—At this display of power. "Glorified the God of Israel"—Ascribed the glory of these wonderful manifestations to God.

## CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day The Five Thousand Fed. Matt. xiv. 14-21.

Second Day Jesus walking on the Sea.—Matt. xiv. 22-36.

Third Day—Reproving the Scribes and Pharisees.—Matt. xv. 1-29.

Fourth Day The Woman of Canaan.—Matt. xv. 21-31.

Fifth Day—The Four Thousand Fed. Matt. xv. 32-39.

Sixth Day—"He hath done all things well."—Mark vii. 24-37.

PRAYER MEETING, Toronto, April 3—"The Grace of Hospitality." Gen. xviii. 1-10; Heb. xiii. 2.

## TOPIC THOUGHTS.

Christ is often to be found in hospitality's guest chamber.

God sends many life-giving messengers to sojourn in the chamber on the wall.

When we break bread with a stranger we may often have our eyes opened to a new vision of Christ.

Hospitality is love in practice.

When we open the door of hospitality the spirit of selfishness flies out.

The large soul is made larger by hospitality, and the selfish soul contracts by its own exclusiveness.

A royal guest makes a cottage a palace.

Our homes are only talents of which we are stewards; let us administer them for Christ.

Many a young person would have been saved from sin and destruction had Christian homes not been shut to him.

Combat the open saloon with the open home.

Christ sits at the table that is shared with one of his friends.—*Christian Endeavor Manual*.

A wide open door opens wide the heart of the guest.

A selfish man cannot be a good host.

Christ, who often had nowhere to lay His head and was so dependent on hospitality, will He not reward the hospitable?

No one can well entertain another who does not know how himself to be entertained.

The divine Christ comes only to those houses that will receive kindly the human guest He sends.

The true host gives of his life and not merely of his larder.

There is no hospitality without painstaking, and yet too much painstaking spoils hospitality.—*Endeavorer's Daily Companion*.

Hospitality grows best where it is most needed.

You will find people ready enough to do the "Good Samaritan" without the oil and the two-pence.—Sidney Smith.

Unselfish and noble acts are the most radiant epochs in the biography of souls. When wrought on earliest youth, they lie the memory of age, like the coral islands, green and sunny, amidst the melancholy waste of ocean.—Dr. Thomas.

## HOSPITALITY.

There is no social duty which the Supreme Law-giver more strenuously urges than hospitality and kindness to strangers, who are classed with the widow and the fatherless as the special object of Divine tenderness. There are some reasons why this duty peculiarly demands attention from all Christian people.

Reverses of fortune, in this land, are so frequent and unexpected that there are very many in every part of the country who, having seen all their temporal plans and hopes crushed, are now pining among strangers, bereft of wonted comforts, without friends, and without the sympathy and society so needful to wounded spirits. Such, too frequently, sojourn long and lonely, with no comfort but Him who "Knoweth the heart of a stranger."

Whenever, therefore, new comers enter a community, inquiry should immediately be made as to whether they have friends or associates, to render sympathy and kind attentions; and, when there is any need for it, the ministrations of kind neighborliness should immediately be offered. And it should be remembered that the first days of a stranger's sojourn are the most dreary, and that civility and kindness are doubled in value by being offered at an early period.

In social gatherings the claims of the stranger are too apt to be forgotten; specially in cases where there are no peculiar attractions of personal appearance, or talent, or high standing, such a one should be treated with attention, because he is a stranger; and when communities learn to act more from principles, and less from selfish impulse, on this subject, the sacred claims of the stranger will be less frequently forgotten.

The most agreeable hospitality to visitors who become inmates of a family, is that which puts them entirely at ease. This can never be the case when the guests perceive that the order of family arrangement is essentially altered, and that time, comfort, and convenience are sacrificed for his accommodation.

Offering the best to visitors, showing a polite regard to every wish expressed, and giving precedence to them, in all matters of comfort and convenience, can be easily combined with the easy freedom which makes the stranger feel at home? And this is the perfection of hospitable entertainment.

## MISSION FIELD.

## DO FOREIGN MISSIONS PAY?

BY THE REV. FRANCIS E. CLARK, D.D., PRESIDENT OF THE UNITED SOCIETY OF CHRISTIAN Endeavor.

From the North American Review.

The same qualities which have led the missionaries to contribute so largely to geographical science have made their contributions to geology and meteorology of inestimable value. They have not been professional geologists, but they have gone to the remote corners of the world, and have gone there to live. The phenomena of earth and air and sea have been forced upon their attention. The treasures of the coral have been disclosed to them in their journeys from island to island, the volcano has exploded its magnificent fire-works for them alone so far as white man's eyes were concerned, and cloud and hurricane have yielded up unguessed secrets to their observing eyes, for there were none others to behold them.

In the realm of archaeology their contributions to the world's knowledge has been simply incalculable, and to give even a catalogue of the towns which they were first to explore and with whose location and ruins they have made the world familiar, would be of itself beyond the limits of this article.

Moreover, their contributions to the cabinets of the country, especially of our colleges, are exceedingly numerous and valuable. Their means, to be sure, have been small, but in diligence, painstaking care, and intelligence in selection they have during long lives spent in lands of peculiar interest to the archaeologist greatly enriched the world's collection of ancient treasure.

In the science of medicine, if medicine can be called a science, while some valuable remedies should be ascribed to missionaries, their great work has been in disabusing the minds of whole nations and propes on the power of charms and philters and superstitious knickknacks, and of displacing them with medicines of undoubted value.

The *materia medica* which many missionaries found in force in the country of their adoption was grotesque, almost beyond belief. In Arabia we are told the patella of a wolf hung from the neck is a cure for the mumps, and the written amulet is very efficacious, especially if eaten by the patient.

The great medical work of the Chinese, says Dr. Wells Williams, in "The Middle Kingdom," is called *Pun Tsau*, and this wise volume declares that the pure white horse is the best for medicine, and that to eat the flesh of a black horse without wine causes death. The heart of a white horse, hog, cow or hen, when dried and rasped into arrack, cures forgetfulness. The "night eyes" of a horse, that is the warts about the knees, enable him to see in the night, and also cure the toothache, while the ashes of a skull taken in water cure insomnia if the patient uses another skull for a pillow.

Here is a Chinese recipe for ulcer. Pulverized serpents, one ounce; wasps and their nests, half an ounce; centipedes, three ounces; scorpions, six, and toads, ten ounces; grind thoroughly, mix with honey, and make into pills. Even the pills are palatable compared with the cure for the itch, which, according to the Chinese, will be relieved by swallowing small toads alive.

It will be seen that the missionary with even a rudimentary idea of medicine has a very large field for the use of his limited knowledge, and many who do not profess to be medical missionaries, but have gone out to minister to the souls of men, have been the physicians of their bodies as well. When, however, we remember that one large branch of the missionary service is distinctly in the line of medicine and surgery, and that they seek admittance to the hearts and the homes of the people through the highest skill which our best medical schools can impart, we can see the vast contribution to the sum total of the world's health and well-being that missionaries have made.

I have been intensely interested and impressed by the medical missionary work that I have seen in many parts of the world. In Canton is a great hospital under the charge of the Presbyterian Missionary Society, in which are treated every year scores of thousands of the lame, the halt, and the blind, the sick, and the sore. Up the great Pearl River every year goes the medical missionary's houseboat, carrying health to thousands more.

In the famous heathen city of Madura, in Southern India, where perhaps, is the most extensive and wonderful Hindoo temple in the world, stands a new and beautiful hospital erected by the labors of Dr. Van Allen, one of the indefatigable missionaries of the American Board, and this fine hospital, with its light and airy and comfortably furnished wards, and its appliances for treating every case of medicine or surgery, was built, not by American money, but by contributions of the people to whom our missionaries have been sent. Every rupee of the more than forty thousand which it cost

was contributed by men whose religion the missionaries had gone to overthrow. Yet so great is their faith in the missionary, in his self-sacrificing devotion, and in his skill as a physician, that this large sum has been given outright and in perpetuity to the American Missionary Society that sent out this beloved physician.

I have very often been touched in many remote districts to see the skill and loving tenderness with which these medical missionaries care for the unspeakably filthy and wretched patients who throng around their doors. The rheumy, festering eyes of these wretched mortals, the filthy rags with which they are clothed, their matted, vermin infested hair, the running sores with which they are afflicted, all combine often to make them the most gruesome and repulsive of beings; and yet, with a gentleness and skill born of a genuine love for God and humanity, these medical missionaries in a foreign land, with no hope of gaining fortune or reputation, care for their poor diseased brothers in yellow or black as the case may be, as though they were all king's sons and daughters. Indeed, in their eyes these are the sons and daughters of the King of Kings, and this likeness which they have discovered and this sense of brotherhood which is theirs have sent them across the sea on this superlative mission of mercy. There is many a Doctor McClure on the mission field who deserves the eulogy of a pen no less skillful than that of Ian MacLaren himself.

Opposite the men's hospital in Madura, of which I have spoken, is another hospital for women, which, though on a somewhat smaller scale, is doing equally good work. In the heart of Turkey in Asia, in the heart of Talas, near the old city of Caesarea, is a hospital built by another American, Dr. Todd, which is doing a work no less valuable than that I have already described. Here amid the persecutions and massacres, amid the wars and rumors of wars, this brave missionary and his noble wife, together with all the other missionaries in this field, both medical and evangelistic, have stood at their posts, inadequately protected by a weak government, which sometimes in the past has seemed to be afraid to defend its own citizens. Here they have remained undaunted, refusing to be driven out by the force of the Turk or to be coaxed away by his wiles. If there are nobler instances of heroism in the world's modern history than have been exhibited by our American missionaries in Turkey I am unaware of their existence. To be sure, this heroism of the evangelistic missionary, and this tenderness and skill of his medical brother, cannot be counted among the material assets of missions, but they ought not to be left out of sight. When the books are made up and the accounts closed, I believe that they will be found to swell vastly the enormous total on the credit side of modern Protestant missions. I have been able to refer to only a few of the scores and scores of missionary hospitals and dispensaries which number their patients by millions.

In the field of philology, as is entirely natural, the missionary has very largely put the world in his debt. He could not do his work without some knowledge of the language of the people to whom it has been sent.

The beginnings of comparative philology, it is said, rose from a comparison of the translations of the Lord's prayer in the fifteenth century by Roman Catholic missionaries. In 1784 a polyglot vocabulary was published in one hundred and fifty languages and the Lord's prayer in more than three hundred. Indeed, it was the progress of missions in this century that so increased interest in the subject of philology, that Professor Lepsius of the Royal Academy at Berlin prepared his "Standard Alphabet for Reducing Unwritten Languages and Foreign Graphic Systems to a Uniform Orthography in European Letters." At a meeting of philologists called together by Chevalier Bunsen, at which a large number of missionaries were present, Professor Lepsius' alphabet was adopted, and since then has been applied to innumerable African and Asian languages.

The immense work that has been done for the study of language is shown by the fact that one of our American Missionary Associations alone does its work and prints its literature in forty-six languages. It is no empty boast to say that these missionaries are among the best masters of the Chinese language, the Tamil and Marathi, the modern Syriac and Kurdish, the Turkish, Armenian and Tugarian, also the Arabic and modern Greek, the Zulu, Kafir, Grebo, and Mpongwe, and other languages in South Africa. Besides these languages, the missionaries of this one Society, have been proficient in Hebrew, Spanish, Ancient Syriac, Guderati, Sanscrit, Hindustani, Portuguese, Persian, Telugu, Siamese, Malay, Dyak, Japanese, Merquese, Minocresiah, Crete, Osage, Seneca, Abenaki, Pawnee, and three languages of Oregon. More than twenty of these languages were reduced to writing by the missionaries of this Board.

When we remember that this is only one American Society, and that its total expenditures are but little over half a million dollars a year, and that other missionaries of other boards are doing an equally important work, it is evident that if philology must answer the question, "Do missions pay?" it would be with a very emphatic affirmative.

(Concluded next week.)

## CANADIAN PULPIT.

No. 75.

BY REV. W. CLELAND, TORONTO.

*(Continued)*

The young enter upon the journey of life with an evil and corrupt nature, it is true, for it must not be forgotten that they are born in sin and shapen in iniquity, yet, so far as actual sin is concerned, comparatively pure and innocent. Through the religious training of pious parents and the faithful preaching of the Gospel, great multitudes of them, doubtless, are brought by the power of saving grace out of the estate of sin and guilt into an estate of real and assured innocence, which, nourished by the same grace that gave it birth, throws around them as they march onward the halo of coming glory. It is too true, however, that many of them whose daily surroundings are of a less favorable character, speedily lose the corporative purity and innocence of their earlier days, yielding to temptation and stepping aside into evil ways ere the life that has been given them for other purposes has been well begun. They have their first fall—perhaps it is a lie that is told. It costs them, it may be, the keenest regret, the bitterest sorrow, and, in the agony of the hour, they record the resolution that as it has been their first it shall be their last great fall. But, unhappily, it is not destined to be their last. In spite of resolutions made again and again, it is repeated in one form or another again and again till the tone of their moral sensibility becomes immeasurably lowered, and till at length the goodness with which they started on life's journey is almost altogether crushed out of existence. Their condition, it is true, though sad is not hopeless. A way of escape is open to them, and doubtless many of them seek and find it, but is it not certain that in the case of not a few, it becomes worse and worse as the years roll by. Conscience ceases to speak with an alarming voice, the remembrance of broken vows, of unheeded counsels and warnings, of neglected means of grace, of misused opportunities gives them no concern, and, worst of all, the Spirit ceases to strive with them. The evil that is inherent in their nature, and to the workings of which they once yielded with many misgivings, at length wins a fatal ascendancy. They roll sin as a sweet morsel under their tongues, and were their ears at all attuned to the music of heavenly things they might now hear the cadence of the retreating footsteps of the Holy Spirit as He takes His departure from them, for He will not always strive with men, and leaves them to the worst of all God's judgments, a judicially blinded understanding and a hardened heart—a heart on which entreaty and warning fall alike in vain.

As the necessary result of the complete overthrow of all the good and the full ascendancy of all the evil that pervades the nature of the sinner and impotent, there comes to them increasing, ever deepening misery. For if religion's ways be ways of pleasantness if all her paths be paths of peace, most assuredly unreligious ways are ways of restlessness, and all its paths are paths of wretchedness. True, appearances may seem to tell a different tale. Nowhere is the smile brighter or the laughter louder than the smile that mantles the cheek or the laughter that echoes from the lips of the abandoned and profane. But, whatever may be in their hearts, I know on the authority of Him who cannot lie that there is no peace there—"There is no peace, saith my God, to the wicked." In the very nature of things it cannot be otherwise. Forsaking God in whom alone rest and blessedness can be found; rejecting Jesus, through faith in whom alone the assurance that sheds a holy calm over the soul can be obtained, resisting the strivings of the Holy Spirit, by whose gracious operations alone joy and gladness can find their way into the heart, how can they enjoy peace? So true it is that the wicked shall eat of the fruit of their own ways, and be filled with their own devices. As they sow to the flesh, of the flesh they reap corruption. As they are the servants of sin, they never find sin bankrupt, but always prompt to pay the wages it gives—death, utter annihilation of every God-like feeling, of every holy aspiration, of every ennobling desire, of every high endeavor, the complete ascendancy of every base passion, of every debasing appetite, of every un sanctified affection—entire separation from God—nothing but anguish and remorse as they look back upon the past, nothing but terror and dismay as they look forward to the future. This, in greater or lesser measure, is the sad and inevitable doom of all who recklessly persist in walking in evil ways, and we have only to think of this terrible doom as accompanying them into the unseen world—there, unrelevated by a single ray of gladness, a single throb of joy—there, increasing in bitterness as ages roll by, even a worm that never dies, even a fire that is never quenched—to find the hereafter that awaits them.

Such is the doom to which the wicked are exposed, but it is far from being inevitable. He, whose authority they have disregarded,

whose displeasure they have incurred, and under whose righteous government they are made to suffer for their sins, is not willing that they should perish but on the contrary that they should live. He is angry with them, yet He is full of compassion toward them, and were they only to give heed, they might easily hear His voice in the sufferings their sins entail, calling them to turn to Himself and live. As they are slow to hear His voice as He speaks to them in His dealings with them, He calls to them yet more directly in His Word, speaking to them in invitations and promises, in entreaties and exhortations, in threatenings and warnings, giving them the assurance the text conveys, affirming and sealing the affirmation with the solemnity of an oath, that He has no pleasure in their death, nay more, falling down as it were at their feet entreating them to turn to Himself and live, nay, more still, expostulating with them on the folly of persisting in a course that can only end in far worse judgments than those that may already have overtaken them. Could they be favored with a more appropriate, or a more cheering, or a more encouraging message. Those to whom it was originally addressed had come to look upon God only in the justice of His character, to regard Him as an implacable Judge, and to find in the judgments that had overtaken them assured evidence that He had decreed their destruction. In utter forgetfulness of the Divine compassion, and in stolid submission to a doom they held to be inevitable, they cried out, How shall we live? Are there not those among the wicked even now whose attitude of mind toward God is essentially the same—who, pining away in their guilt, and seeing in the sufferings of which their sins are the source evidence only of the divine wrath, are ready in terms of dull despondency or of agonizing apprehension to cry out, God has allowed our destruction, to destruction we must go. Is it not certain, at least, that sinners divinely awakened to a sense of their perishing condition are prone to indulge in a like wail of despair? And can there be a more appropriate or a more encouraging message to all who are ready to indulge in such a hopeless cry, than the message which the text conveys—a message which tells them that justice is not the whole of the divine character—that mercy also belongs to God, and that, in the fulness of His abounding mercy, He is ready to pardon and purify, to sanctify and save every sinner without exception who will but turn to Him from the error of their ways, thus effecting their deliverance from the death that holds them in its fatal embrace, and substituting for its ruinous ascendancy that divine life which, awakening them to a deep and alarming sense of the evil of sin, and enkindling within them an ardent and sanctified longing for holiness, starts them on a career of loyal and loving obedience which, pouring sunshine on all their pathway as they journey Zionward, carries them forward from one degree of blessedness to another till at last it ushers them into the unmingled and unending joy of eternity. But whilst the message which the text conveys is of a most hopeful and encouraging character, giving, as it does, assurance that the Almighty has no pleasure in the death of the wicked—an assurance confirmed not merely by the solemnity of an oath, but, if possible, yet more by the repeated entreaty, "Turn ye, turn ye from your evil ways," followed by the expostulation, "Why will ye?" in both of which the voice of a grief-stricken father, keenly alive to the danger that besets the path of a wayward son, and intensely anxious for his safety, may be recognised—it must not be forgotten that justice is an essential and inseparable attribute of the divine nature, that the Almighty hates sin, and cannot but punish it. For, if this great truth be overlooked, if His whole character be reduced to love, and the mind fixed exclusively on His character, so regarded, there arises a danger no less fatal in its tendency than the one to which we have just adverted—the danger of presuming on the divine mercy, of continuing in sin that grace may abound, of presumptuously persisting in evil ways, in the delusive and destructive imagination that the Almighty will not fail in the end, in the compassionate tenderness of His forgiving disposition, to wipe out the record of guilt, to remit freely and fully the penalty of transgression. Need I say that the text gives no countenance to this vain and presumptuous expectation—that it holds out the hope of mercy only to the penitent—that it conditions forgiveness on turning from evil ways, to turn from these, this and this alone is to live, unless these are abandoned there is not, and there never can be life, pardon and peace with God, unless these are abandoned, death is inevitable. And, is it not worthy of notice that it emphasises this great truth, this truth of superlative importance in the economy of grace, in the urgent entreaty repeated again and again, "Turn ye, turn ye from your evil ways," and, if possible yet more, in the impassioned expostulation, "Why will ye die?" To persist in the pursuit of your evil ways, is certainly to bring swift destruction upon yourselves, not till you abandon your evil ways, and turn to Him whose authority you have despised and whose displeasure you have incurred, can the blessing of forgiveness ever be yours, till then there is and can be nothing for you but "a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."

*Concluded next week.*



## Church News

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

### MONTREAL NOTES.

The annual meeting of the Board of French Evangelization was held in Knox church, on the 17th inst., and continued from half past nine in the morning until ten o'clock in the evening. Principal MacVicar occupied the chair. Among the members present from outside the city were Dr. Warden, Rev. R. Gamble, of Wakefield, Rev. J. R. MacLeod, of Three Rivers; Rev. D. MacLaren, of Alexandria; Rev. D. Tait, of Quebec; Rev. J. F. Macfarland, of Mountain; Rev. J. A. Macfarlane, of Ottawa; Rev. J. Hastie, of Cornwall; Rev. A. T. Love, of Quebec; Rev. Jas. Ross, of St. John; Dr. McTavish, of Toronto; Rev. T. A. Nelson, of Bristol; and Mr. A. G. Farrel, of Smith's Falls. The meeting was entirely harmonious. Some consternation was produced by the announcement from the Treasurer of a probable deficit of \$5,000 at the end of the year. It was too late to avert this by any special measures this year, but steps were taken to present the work more fully before congregations during the coming year, and every grant made was most carefully scanned so as to cut it down to the lowest possible figure. In quite a number of cases reductions were fortunately rendered possible by increased liberality on the part of the people or by re-arrangements of fields so as to combine French and English work under one missionary. As usual the appointments to the various fields were remitted to a sub-committee of the convenors from the several Presbyteries in which French work is being done.

The annual social of Melville church, Westmount, was held on the evening of Friday, the 11th inst., and was more than usually interesting owing to the recent settlement of Mr. T. W. Winfield as their pastor. Advantage was taken of the opportunity to recognize the services of those who had been specially helpful to the congregation during the vacancy. Handsomely illuminated addresses were presented to Mr. A. C. Hutchison, Clerk of Session; to Prof. Ross, who had supplied the pulpit for a time and to Prof. Campbell, the Interim-Moderator. The last received also a purse of gold, while the new pastor was remembered by the ladies with a handsome pulpit gown and cassock.

Mr. Macdonnell, of Ormstown, has offered to the Presbyterian church there a gift of \$3,000 for the erection of a Sunday School hall as a memorial of his late brother, on condition that the congregation raise the sum of \$1,500 for the purpose of suitably furnishing it. The pastor, Mr. D. W. Morison, is to be congratulated on this fresh proof of the prosperity of his church. The offer will undoubtedly be accepted. Mr. Morison has also recently received a donation of \$1,000 for Foreign Missions from one of his members who had intended leaving that sum in his will but has concluded to give it now while still alive, so that the amount may not be diminished by the ten per cent. succession tax. The example is one that might be advantageously followed by others who have decided on similar legacies to Schemes of the Church.

On Monday last Prof. Scrimger read a paper before the Protestant Ministerial Association on "Ritschlianism." There was a large attendance and the subject awakened considerable interest owing to the wide influence of this theology in Germany at the present time.

The Rev. W. D. Reid, formerly of Victoria church, is at the present time supplying the pulpit of a new Presbyterian organization in Haverhill, Mass. The congregation is composed mainly of Canadians and he finds himself at home among them.

### MANITOBA NOTES.

The Blake Presbyterians, near Gladstone, are talking of moving their church to Ogilvie—a more central location.

Roland and Clegg have had their first Communion under their new pastor, Rev. F. J. Hartley. 20 new members were added at Roland, 13 by certificate and 7 by pro-

fession; at Clegg 4 were received, 2 by certificate 2 by profession.

Gretna Mission has developed into an Augmented Charge. Mr. Lundy, the last student missionary, has secured the Gretna people's support in asking for an ordained man. Rev. C. W. Gordon was appointed Moderator by Presbytery.

The annual meeting of the Winnipeg Presbytery of the W.F.M.S. was held in Knox church, Winnipeg, with eighty-five delegates in attendance. On the platform on Monday morning were Mrs. Watt, Miss Bruce and Miss Ross of Douglas. The meeting was opened by singing the 100 Psalm. Reports were handed in from thirteen Auxiliaries.

There are 14 Auxiliaries, 8 Mission Bands, membership of 354, money contributed \$1,001.38 an increase of \$145.77. A paper was read by Mrs. R. G. Macbeth on "The Origin and Work of Woman's Missionary Effort." Officers were elected as follows:—President, Mrs. Watt; 1st Vice-Pres., Mrs. A. D. McKay; 2nd Vice-Pres., Mrs. Joe. Hogg; 3rd Vice-Pres., Miss Dewar; 4th Vice-Pres., Mrs. Fraser, Sec'y., Mrs. Wm. McGaw; Assistant-Sec'y., Mrs. Helen King; Literature Sec'y., Mrs. J. M. McDonald; Treasurer, Mrs. Hart. The question box was in charge of Mrs. Hogg.

Winnipeg Presbytery met on Tuesday, in Manitoba College. Rev. A. Matheson occupied the chair as Moderator *pro tem*. Present twenty-two ministers and six elders. Documents were prepared concerning the application of Rev. F. W. Fraser, B.D., Rev. F. C. Jack, and Rev. J. A. G. Stirling to be received into this Church. A complaint from a member of the Emerson congregation was referred to a committee. The afternoon was taken up principally with the report of the Home Mission Committee. Steps are being taken to have the Beverly street property taken over and the congregation assume more responsibility in the way of support. In the evening the Presbytery and the W.F.M.S. met together in Knox church. Rev. Prof. Hart occupying the chair. Addresses were delivered by Rev. Mr. Cameron, Mr. Fraser and Prof. Baird.

At the meeting of the Manitoba Synod there were present Revs. Dr. Robertson, convenor, Dr. Bruce, Murray, Carmichael, Sutherland, McArthur, Polson, Gordon, Wright and Farguharson, the clerk. The committee reviewed the claims of the various Presbyteries from the Home Mission Fund, and agreed to recommend that grants be made to the Presbyteries as follows:—Presbytery of Superior, \$295; of Winnipeg \$1,194; of Rock Lake \$475; Glenboro \$104; Portage la Prairie \$536; Minnedosa \$1,272; Brandon \$266; Melita, \$658; Regina \$2,557. There is a considerable increase in the amounts paid by congregations for the support of missionaries during this half year as compared with any previous half year. The committee also reviewed the claims from the Augmentation Fund. Several mission fields have been made supplement of congregations. The Home Missions' Committee examined the reports of the Augmented congregations and agreed that grants be made as follows:—Winnipeg Presbytery, \$113.85; Rock Lake, \$213.16; Glenboro, \$158; Portage la Prairie, \$106; Brandon, \$50; Minnedosa, \$78; Melita, \$157; Regina, \$62.50. Seven mission fields within the bounds of the Synod have been erected into Augmented congregations during the half year ending with this month. The committee also examined applications for grants from the Home Mission Fund of the various Presbyteries for the ensuing year, when it was agreed that these grants be made as follows:—Presbytery of Superior, \$25 per Sabbath; Presbytery of Winnipeg, \$58.50 per Sabbath; Rock Lake, \$20.50; Glenboro, \$8.39; Portage la Prairie, \$41.50; Minnedosa, \$7.65; Brandon, \$19; Melita, \$39; Regina, \$109.

### GENERAL.

Rev. Dr. Warden has received about \$5,000 for the Klondike Fund.

Chatham Presbytery has nominated Dr. Battisby as Moderator of next General Assembly.

On March 6th very successful anniversary services were held in Locke St. Presbyterian

church, Hamilton, the Rev. Dr. Brothour, Methodist, preached in the morning and the Rev. A. MacWilliams in the evening.

The members of Bethel church, Farwell, are taking steps to enable them to extend a call to a minister.

Dr. F. R. Beattie has been unanimously nominated for the vacant chair in Knox College by Chatham Presbytery.

Thirty new members were received into membership at Glenora Presbyterian church at the recent Communion Service. There are now 150 members on the roll.

Rev. Dr. Fletcher, of Hamilton, conducted successful missionary services in St. Andrew's church, Niagara Falls on Sunday, the 11th inst. The pastor of the church, Rev. J. Crawford, occupied Dr. Fletcher's pulpit in Hamilton.

Rev. Dr. Thompson, pastor of St. Andrew's church, Sarnia, will leave shortly for Clifton Springs, New York, where he will spend a few weeks for the benefit of his health. During his absence Rev. Mr. White, late of Deer Park will occupy his pulpit.

The following Presbyteries have nominated Rev. Dr. Torrance, of Guelph, for Moderator of the next General Assembly: Calgary, Paris, Guelph, Saugeen, Orangeville, Barrie, Brockville, Glengarry and Wallace. Truro has nominated Rev. Dr. Bryce, and Pictou Rev. Dr. Campbell, Renfrew.

Rev. Mr. White, of Binacarth, presided over a congregational meeting in the Presbyterian church, Birtle, Man., Wednesday evening, March 9th. The object of the meeting was to moderate in a call to a minister. Rev. H. Murray, from Montreal College is likely to receive the call.

A congregational meeting was held in St. Andrew's church, Chatham, N.B., on Monday, March 14th, the object being to choose a successor to Rev. Jos. McCoy, who resigned some time ago. The majority favored Rev. Mr. Henderson, of Blue Mountain, N.S., and the call was made unanimous. The stipend promised is \$1,250.

Rev. Chas. A. Webster, M.D., who for six years has been a professor in Biornt College, Syria, is on his way home on furlough. Rev. G. I. Logie, who has been studying in Edinburgh for the last year, is also expected home shortly. Both these gentlemen have been nominated for the chair in Knox College rendered vacant by the resignation of Prof. G. I. Robertson.

Knox church, Walkerton, was crowded on Sabbath evening, March 13th, when the pastor, Rev. Donald Guthrie, bade farewell to the congregation to whom he had ministered for the past three years. Mr. Guthrie preached a practical sermon from the text "Bear ye one another's burdens and so fulfil the law of Christ," Gal. vi. 2. Mr. Guthrie left on Wednesday for Richmond.

At a special meeting of the Presbytery of Huron held some weeks ago for the purpose of celebrating the 25th anniversary of the Westminster Standards, Principal Mac Vicar, of Montreal, delivered a powerful address on "The Distinctive Features of the Confession of Faith," which was highly

### A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months of the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." Mrs. P. H. Moore.

The above letter is similar to thousands received and constantly coming in.

Hood's Pills



appreciated. The address showed the grand theology taught in the Montreal College—a theology in entire accord with the "Old Standards." We are glad to hear that the address is to be published.

Rev. R. E. Knowles will preach next Sabbath in St. Andrew's church, Guelph, and will be inducted at Knox church, Galt, on the 27th inst.

Rev. Geo. H. Smith, pastor of St. Andrew's church, Thamesford, who has declined the call to Montreal, received an enthusiastic reception on his return from the meeting of London Presbytery. The ladies of the congregation presented him with a marble clock and pair of vases.

The Methodists of Caledonia have offered the Presbyterian congregation the use of their church for service each Sabbath until they have a suitable place of worship of their own. The old building in which the Presbyterians worshipped for over fifty years has been torn down, and a substantial brick church will be erected on the old site.

On Monday, March the 7th, the Rev. A. MacWilliams read before the Hamilton Ministerial Association a paper on "The Influence of Roman Law on Christian Doctrine." An interesting discussion followed. A very hearty vote of thanks was tendered the essayist for his able and instructive paper. This paper was read at the Alumni Conference of Knox College a few weeks ago.

In accordance with the desire of the members of St. Andrew's church, Lindsay, a committee was appointed recently to consider ways and means for the erection of a school room and the purchase of a pipe organ. The committee reported favoring the project providing subscriptions to the amount of \$1,000, payable in three years, can be secured, and canvassing will begin immediately.

Rev. R. E. Knowles preached his farewell sermon in Stewarton Church, Ottawa, last Sabbath evening, taking his text from Phil 1 7, "I have you in my heart." Mr. Knowles took occasion to thank his people for all their past kindness to him in the seven years he had been their pastor, and reviewed the work that had been accomplished. When he became pastor there were 26 names on the roll, about 350 had been added since, and the congregation had twice sought more commodious quarters.

A large congregation assembled in St. Andrew's church, Killarney, Man., on Wednesday evening March 16th, the occasion being the ordination and induction of Rev. W. Floyd, a recent graduate of Knox College, Toronto. The services were conducted by Rev. Mr. Bowman of Crystal City and Rev. Mr. Hamilton of Boissevain. Mr. Bowman addressed the minister, and Mr. Hamilton the congregation. St. Andrew's congregation has been laboring under difficulties for some time past, but it is hoped that a brighter day is dawning.

The congregational meeting of Knox church, Cornwall was held recently. After devotional exercises led by the pastor, Rev. James Hastie, the chair was taken by Mr. P. E. Campbell. The Session reported that during the year 35 members had been received; there were seven removals; Baptisms 21. The Sunday school numbered 306, and the Christian Endeavor Society 100 members. The senior Mission Band raised \$27 and gave clothing valued at \$29. The Junior Mission Band raised \$57. The total contributed for the Schemes in the congregation was \$306 and for all purposes \$5,271.

#### MAITLAND PRESBYTERIAL W.F.M.S.

The fourteenth annual meeting of the Maitland Presbyterial W.F.M.S. was held in Melville church, Brussels, on March 1st. A most interesting programme was presented. Mrs. J. L. Murray presided. Devotional services were conducted by Mrs. Murray, Mrs. MacLennan and Mrs. Wightman. Addresses of welcome by Mrs. (Rev.) Ross, Brussels, with reply from Miss McPherson, St. Helens. The following officers were elected for the current year—

President, Mrs. Murray, Kincardine; Vice-Presidents, Mrs. Ross of Brussels, Mrs. Malcolm of Teeswater, Mrs. MacLennan of Lucknow, Mrs. Miller of Ashfield; Secretary, Mrs. MacNabb, Lucknow; Treasurer, Miss Mather, Kincardine; Secretary of supplies, Miss A. Stewart, Wingham; leaflet Secretary Miss Anderson, Wroxeter. Following is a summary of the report of the society:—Number of auxiliaries 22, auxiliary membership 421, number of mission bands 10, mission band membership 260, life members added during the year 2. Total contributions for past year \$1,551. In addition 1,720 pounds of clothing valued at \$690 was sent to Rev. Mr. MacArthur for the use of the Indians on Benah reserve. In the evening Rev. D. MacGillivray, B.D., Honan, China, gave a very fine address on the "Old and the New." The choir of the church rendered the meeting good service.

#### SARNIA PRESBYTERY.

This Presbytery met in St. Andrew's church, Sarnia, on Tuesday, the 8th inst. at 11 a.m., Mr. Livingston, Moderator, in the chair. Rev. Mr. Drinnan was appointed Moderator for the next six months and took the chair which was vacated by Mr. Livingstone.

Mr. Fortune, minister, and Mr. G. Thompson, elder, were appointed members of the Synod's committee on bills and overtures.

Dr. Thompson was nominated as Moderator of the next General Assembly. The next ordinary meeting was appointed to be held in St. Andrew's church, Sarnia, on the second Tuesday in July, at 11 a.m.

Rev. W. G. Jordan, M.A., was unanimously nominated as Professor to succeed Professor Robinson, of Knox College, in the chair of Old Testament Literature. Mr. Nichol gave in a report from the Committee on Young People's Societies which was received and its recommendation adopted, and the Convener was instructed to forward the same to the Convener of the Synod Committee on that subject.

The Presbytery proceeded to the election of a Clerk. Mr. Hector Currie was duly elected. It was moved that a committee be appointed to inquire into the number and general status of those congregations within the bounds of the Presbytery which do not pay their ministers a minimum stipend of \$750 per annum and a free manse, and report at next regular meeting.

Mr. Livingstone reported that on the 7th inst. he had Moderated in a call at Corunna, Moorestown, Knox and Courtright in favor of Mr. Brebner, Probationer of this Church, promising \$800 salary and manse and three weeks holidays, the call was unanimous and hearty. It was agreed to sustain the call and forward the same to Mr. Brebner for consideration. In the event of acceptance the Presbytery appointed Mr. Livingstone to prescribe trials for ordination to be held at a meeting, at 10 a.m., and if satisfactory in Moorestown, on the 29th day of March. Mr. Weir to preach. Dr. Thompson to address the minister and Mr. Graham to address the people, the edict to be served in due time.

Intimation was given the Court that a call had been sustained by the Presbytery of London from St. James', London, to Mr. Joseph Elliott, of Nairn. It was agreed to appoint Mr. Aylward to cite the congregations of Nairn and Bechwood to appear for their interests at the meeting to be held in Moorestown on the 29th inst., when the call would be considered.

Mr. Currie, Convener of the Presbytery's Home Mission Committee, gave in the half-yearly report giving a statement of work done and claims for the same during the winter half year, viz.: Duthel \$52.00, Marthaville, etc. \$42.00 and for augmented congregations \$181.00. The report was received. It was resolved to make application for \$125.00 for the year for Marthaville and stations, now settled as an augmented congregation under the charge of Mr. Weir. It was further resolved to secure the services of a student for the summer six months. The report and recommendations were adopted.

The Presbytery proceeded to the election

of delegates to the General Assembly, with the following results: Ministers by order of roll—W. G. W. Fortune, Rich. Weir, and C. H. Daly, by ballot—Dr. Thompson, Robt. Haddow and Hector Currie.

Leave was granted to Wyoming and Plympton to have a call Moderated in there if necessary before next ordinary meeting.

Mr. Elliott, Convener of the Sabbath School Committee, gave in a report with recommendations. After consideration the report and recommendations were adopted and Mr. Elliott requested to forward the same to the Convener of the Synod's committee on that question.

On behalf of the Committee on Church Life and Work Mr. Eadie gave a report with recommendations which after consideration were adopted and Mr. Eadie instructed to forward the same to the Convener of the Synod's Committee on that question.

Mr. Cuthbertson laid on the table a request for leave to retire from the active work of the ministry, accompanied by medical certificates in reference to the same, and asking the Presbytery to take the usual steps in bringing the same before the General Assembly. It was agreed to accede to Mr. Cuthbertson's request and Dr. Thompson and Mr. Haddow were appointed to support the request when it comes up for consideration of the Assembly.

Mr. Currie, Treasurer of the Presbytery, submitted the annual report which was received and the Presbytery thanked Mr. Currie for his diligence.

The meeting was closed with the Benediction.—Geo. Cuthbertson, Clerk (retired).

#### GLENGARRY PRESBYTERY.

The regular meeting of this Court at Cornwall on the 8th inst., was largely attended, Rev. N. A. McLeod being Moderator.

The committee re East Lancaster arbitration reported that their award of \$600 had been accepted by Knox church and the East Lancaster congregation. The resignation of Rev. N. T. C. McKay, of Summerstown, was accepted to take effect on 1st May next. Rev. J. S. Burnet was appointed to declare the pulpit vacant on first Sabbath in May and to act as Moderator of the vacancy, with leave to Moderate in a call. Revs. A. Graham and A. Givan together with Mr. Burnet are the committee to arrange for the supply of Salem church, Summerstown.

Reports on Home Missions, Statistics, Church Life and Work, Sabbath Schools, Y.P.S.C.E. and French Evangelization were read by their respective conveners. They proved to be very encouraging and the conveners were thanked for their diligence. Rev. John McLeod was appointed convener of S.S. committee.

Rev. Dr. Torrance, of Guelph, was unanimously nominated for the Moderatorship of the next General Assembly. Rev. Geo. McArthur, of Cardinal, was nominated as Moderator of the Synod of Montreal and Ottawa. The Presbytery, feeling confidence in the Board of Knox College, declined to make any nomination for the chair of Old Testament Literature. The following were elected commissioners to the General Assembly: Rev. N. A. McLeod, J. E. Charles, Jas. Cormack, John McLeod, Dr. Macnish and James Hastie. The Sessions of Summerstown, Vankleek Hill, St. Andrews, Williamstown, Avonmore, Knox and St. John's church, Cornwall, are asked to send an elder to the General Assembly.

The following resolution was unanimously passed:—"That the Presbytery of Glengarry expresses its hearty approval of the effort being made to prohibit the sale of intoxicating liquors in the Yukon district," and the Clerk was directed to forward a copy of this resolution to the Hon. C. Sifton. Rev. J. Hastie and A. Russell and Mr. Wm. Colquhoun were appointed as a committee with Presbyterial powers to consent to the building of a church in Autaville.

The Clerk was directed to send a circular to each pastor with a view to raising the \$100 promised by Glengarry Presbytery for the Ottawa Ladies' College, and request them to report to Rev. Dr. Macnish on or before the Synod meeting in May, when a special meeting of Presbytery will be held.

The next regular meeting of Presbytery will be held in Alexandria on the second Tuesday of July.—David MacLaren, Clerk.

## HURON PRESBYTERY.

This Presbytery met in Clinton on the 8th March. Reports on Sabbath Schools, Church Life and Work, and Christian Endeavour were submitted and disposed of. On the recommendation of the Home Mission Committee, it was agreed to ask the Assembly Augmentation Committee for the following supplements—for Grand Bend, \$250; for Bayfield and Bothany, \$200; for Leeburn and Union church, \$200. The following were appointed Commissioners to the Assembly, Messrs. J. A. McDonald, J. A. Hamilton, M.A., William Graham, James Hamilton, B.A., A. McLean, ministers; and J. B. Ross, O. Northwick, Donald Stevenson, R. G. Radcliffe, and Peter McEwen, elders. Dr. Torrance was nominated for Moderator of next Assembly. Messrs. Shaw and Reid were appointed members of the Synod's Committee of Bills and Overtures. Rev. F. R. Beatty, Ph.D., D.D., was nominated for Professor of Knox College. A suitable minute was recorded respecting the death of the late Mr. John Horton, elder of Leeburn.

Mr. Moir, of Brantford, obtained leave of absence to visit his native land during the summer and Mr. Stewart was appointed Moderator of his Session in his absence. The next meeting of Presbytery is to be held in Clinton on the 10th day of May, at 10.30 a.m.—A. McLean, Clerk.

## REGINA PRESBYTERY.

The regular meeting of this Presbytery was held at Whitewood on Wednesday, March 2nd, at 9 a.m. There were eighteen ministers and four elders present. Mr. S. W. Thompson, of Qu'Appelle, preached the opening sermon, which was based on Dan. 2:34, 35. The Rev. Mr. Streich, of the Reformed Lutheran Church, was received as a corresponding member of Presbytery. The request of Mr. A. Matheson for one year's holidays was granted.

Mr. Reddon's resignation was then read. It was agreed that the resignation be laid on the table and that the congregation be cited to appear in its interests at a meeting of Presbytery to be held in Whitewood on Tuesday, March the 22nd, at 10 o'clock. Mr. Fitzpatrick was appointed to visit the Moosomin congregation and place this matter before them on Sabbath, March 13th.

Two calls were then disposed of; one from Lumsden, in favor of Rev. W. P. Adam, and the other from Wolseley, in favor of Rev. J. G. McKechnie. Mr. Adam accepted and will be inducted at Lumsden on Tuesday, the 5th of April, at 2 o'clock. Mr. Carmichael will reside, induct and address the minister; Mr. McKechnie will address the people. Mr. McKechnie asked time to consider the call from Wolseley. The request was granted. The Rev. Dr. Bryce was nominated for Moderator of the General Assembly. The Commissioners appointed were Messrs. McKechnie, Reddon, Arthur, Komto, Adam and Muirhead, ministers; and Messrs. Logan, Hyslop, Jeffries, Paul, Rothwell and Beale, elders. The Home Mission Committee recommended a re-arrangement of the fields in the eastern part of the Presbytery. That Moosomin become a charge by itself. That Fleming, Welwyn and New Hastings form another field, and that New Cambridge be joined to Hillburn. Messrs. Muirhead, Fitzpatrick and Murry were appointed to visit the stations interested, and instructed to take the necessary steps to bring about these changes in the autumn.

Reports of standing committees were then given and Presbytery adjourned to meet again at Whitewood on March 22nd, at 10 a.m.—J. W. Muirhead, Clerk.

## SAUGEEN PRESBYTERY.

This Presbytery met in Palmerston on the 8th March. Mr. Jansen and the Executive of the Young People's Presbyterian Society were appointed to prepare a programme for the July meeting of the Society. Honorary Certificates for repeating the Shorter Catechism were granted Fred. Paulin and George Scott, from St. Andrew's, and Arthur and Katie Morrison Hunter, and Salea May Wallace, from Woodland congregation. The Rev. Dr. Torrance, of Guelph, was nominated for the Moderatorship of the next General Assembly and the

Rev. Professor Kerawell, of Lincoln University, was nominated for the professorship of Old Testament Literature and Exegesis in Knox College, Toronto. Bethel and East Normanby Mission Stations were erected into a regular pastoral charge. Mildway and East Normanby asked that an ordained missionary or graduating student be sent them for two years. Messrs. Cameron, McKellar, Munro and Jansen, ministers, and Messrs. Wm. Young, Hugh Ferguson, Daniel Hamilton and Alex. Martin, elders, were appointed commissioners to the General Assembly. The remittance Mission Board was disapproved of. Mr. Miller read the report on "Church Life and Work." Mr. Dobson on "Sabbath Schools" and "Standing Order of Business," and Mr. Hanna on "Systematic Benevolence and Schemes of the Church." All the reports were considered, received and adopted. There was presented and read a petition from McIntosh and Belmore praying the Presbytery to transfer them, solely on the ground of convenience in attending meetings of Presbytery, from the care and oversight of the Presbytery of Saugeen to Maitland Presbytery in the Synod of Hamilton and London. It was agreed to petition the General Assembly through the Synod of Toronto and Kingston to grant the prayer of the petition. The Presbytery adjourned to meet in Moorefield on the 12th July, next, at 10 a.m.—S. Young, Clerk.

## QUEBEC PRESBYTERY.

This Presbytery met in Quebec on the 8th and 9th of March. Rev. John Sharp, Professor in Morrin College, tabled a Presbyterial Certificate and his name was added to the roll. The Home Mission report was submitted by Mr. Love, convener, and grants were revised for the ensuing year. Mr. John D. MacKenzie was taken under the care of the Presbytery as a student having the ministry in view, and being strongly recommended was commended to the Home Mission Committee for appointment. The report on French work within the bounds was submitted by Mr. Tait, convener, and arrangement for the conduct of the work and the supply of fields was made. Dr. Kellock, convener, reported for the Presbytery's Committee on Augmentation. A grant of \$250 was recommended for Sawyerville and one of \$175 for Windsor Mills. Mr. K. MacLennan reported having visited Valcartier Mission recently and commissioners from the field were heard. It was resolved to continue Mr. Dobbs in the field as catechist for three months. The following Commissioners to the General Assembly were appointed:—Revs. J. Sutherland, A. Stevenson, O. A. Tanner, J. M. MacLennan, D. Tait and D. McColl; and Messrs. Dr. Thompson, Peter Johnson, J. W. Eadie, John White and N. T. MacDonald, elders. Rev. Dr. Torrance, of Guelph, was nominated for the Moderatorship of the General Assembly, and Rev. W. A. MacKenzie, Brockville, for that of the Synod. Rev. J. M. Whitelaw gave in the report of Church Life and Work, which was adopted and ordered to be transmitted. Rev. A. Stevenson submitted the report on Sabbath Schools, and Rev. W. Shearer the report on Y.P.S.C.U. These were ordered to be transmitted. The Presbytery's treasurer submitted his report which showed a balance on hand of \$11. Reports of deputations in charge of missionary meetings showed that such meetings had been held in all districts except one. Application was made to the Synod for leave to take Mr. A. O. McRae on trial for license. Two petitions from parties belonging to the congregation of Scotstown, presented at a former meeting, were read. Instead of entering upon and disposing of these petitions, it was resolved to appoint a committee consisting of Revs. K. MacLennan, D. Tait, J. M. Whitelaw, J. R. MacLeod and A. T. Love to visit the field and report to a meeting to be held in Sherbrooke on the 19th of April. The Presbytery approved of the appointments of a Mission Board. The Clerk submitted the statistical and financial report for the past year and was instructed to have a synopsis of the same printed for the use of congregations. The Rev. Donald Tait, B.A., minister of Chalmers' church, Quebec City, was nominated for the vacant chair in Knox College. It was resolved to notify the Assembly's Committee on Widows and

Orphans of the death of the Rev. A. F. McQueen, Hampden. The Clerk was instructed to grant Rev. T. F. Fenwick a Presbyterial Certificate. The Presbytery adjourned to meet in Sherbrooke on the 19th April next.—J. R. MacLeod, Clerk.

## A CRIPPLED SHADOW.

The Remarkable Statement of  
Jas. Davis, of Vittoria.

Stricken With Rheumatism He Wasted to a Pain Stricken Shadow—Doctors and Hospital Treatment Failed to Help Him—Dr. Williams' Pink Pills Restored Health and Strength.

Proof upon proof accumulates that Dr. Williams' Pink Pills is the greatest medical discovery of the 19th century, and the following story told in the grateful patient's own words again substantiates the claim that they cure when other medicines fail.

"Knowing that I am a living monument of the wonderful curing properties of Dr. Williams' Pink Pills, I deem it my duty as a grateful man to give my testimony for the aid of such as are afflicted as I was. I am a resident of the village of Vittoria, Ont., and have lived in the town or neighborhood all my life and am therefore well known and what I say can be easily proved. Three years ago I was stricken with and partially paralyzed by rheumatism, and after being under the care of various physicians I was given up to die. I wanted to a human skeleton: nothing more than a crippled shadow. I lost the use of my limbs entirely and food was given me by a spoon. Life was not worth living and such an existence was indeed miserable. Thus I awaited the end to come,—an end of human suffering too awful to depict. As a last resort I was persuaded by my friends to try medical treatment in the General Hospital in Toronto, and after spending several weeks there came home disheartened and even worse than before. While writhing in the pangs of pain, discouraged and ready to die, I heard of Dr. Williams' Pink Pills and of the marvellous cures they effected. While doubting that they would cure me I was prevailed upon to take them. The effect was marvellous. For two long years I had not enjoyed a single night's rest and I then slept a sweet sleep which seemed like heaven to me. I revived, could eat and gradually grew stronger and as I gained strength my hope of living increased. I have taken forty-one boxes, which may seem a large quantity to some, but be it remembered I had taken many times their value in other medicines and had been declared incurable by doctors. The result is I am now able to undergo hard physical exercise. All my large circle of friends and acquaintances welcomed me back in their midst and life seems real again. The fact is beyond all question that Dr. Williams' Pink Pills as a last and only medicine proved successful in reaching the germs of my disease and saved me from a life of misery and pain. Again I say as a grateful man that I cannot too strongly recommend this remarkable medicine to all fellow beings who are afflicted with this terrible malady.

JAMES DAVIS.

The above testimony is signed in presence of  
ERNEST WEBSTER MAURER.

## ORANGEVILLE PRESBYTERY.

This Presbytery met at Orangeville on March 8th, Mr. Neilly, Moderator, in the chair.

Dr. Torrance, of Guelph, was nominated as Moderator of next General Assembly.

A call from Midland to Mr. Elliott of Hillsburg was considered. The congregations of Hillsburg and Bethel church strongly opposed the call. Mr. Elliott expressed himself in favor of accepting it, and the Presbytery granted his translation to Midland to take effect March 28.

Mr. McConnell was appointed interim-Moderator of the Session of Hillsburg and Bethel church.

# MONEY TO LOAN. MANUFACTURERS LIFE INSURANCE COMPANY.

HEAD OFFICE - - TORONTO.

**J. F. JUNKIN,**  
General Manager

Messrs. Crezier, McConnell, Fowlie and Harrison, ministers, and P. McGregor, of Danville; A. Smith of Sheburne, and John Buchanan, of The Maples, elders, were appointed commissioners to the next General Assembly to meet in Montreal.

Kildon congregation was separated from Corbetton and Riverview and united to Tarnbert.

A call from Priceville and Swinton Park to the Rev. J. A. Matheson, B.D., of Charleston, was submitted to the Presbytery. The stipend promised was \$400 per annum, to be paid quarterly, with manse. The call was signed by one hundred and seven members.

The call was sustained by the Presbytery.

Messrs. McConnell and McKinnon, of Priceville, and Knox of Swinton Park, urged the translation of Mr. Matheson, while Messrs. Ratledge and Lummont, of Charleston, Clark and Smith, of Alton, opposed it.

Mr. Matheson stated that on account of the necessity for the use of the Gaelic in Priceville and the difficulty of obtaining pastors who could use both languages he thought it his duty, subject to the will of the Presbytery, to accept the call.

The Presbytery accordingly granted the translation to take effect on the 28th inst.

Mr. Farquharson was appointed interim Moderator of the Session of Charleston and Alton and instructed to preach to these congregations on April 3rd, and declare the pulpits vacant.

It was agreed that a special meeting of Presbytery be held at Priceville on the 31st inst., at 1:30 o'clock in the afternoon for the induction of Mr. Matheson to the pastoral charge of the congregation of Priceville and Swinton Park; Mr. Harrison to preside and address the people, Mr. Thom to preach and Dr. McRobbie to address the minister.

Mr. Harrison moved that Professor W. D. Kerawell, of Lincoln University, Penn., be recommended to the Board of Management of Knox College as successor of Professor Robinson, resigned.

The matter was laid over until next regular meeting.

Mr. Harrison was appointed interim Moderator of the Session of Corbetton and Riverview in place of Dr. McRobbie, resigned.

The next regular meeting of Presbytery will be held at Orangeville, May 3rd.—H. Crezier, Clerk.

## ROCK LAKE PRESBYTERY.

The regular meeting of this Presbytery was held at Morden on the 1st and 2nd days of March inst. A large amount of business was transacted. The following are a few of the items.

It was announced that Mr. M. P. Floyd, licentiate, had accepted the call to Killarney and arrangements were made for his ordination at Killarney on the 16th inst.

A petition from Mountain City congregation was read praying to be removed from the Thornhill Field and along with Glen Cross and other points, to be formed into a Mission Field under the oversight of the Morden Session. After hearing parties, Messrs. Rumball, Beveridge and Caven, were appointed a Committee to meet at Morden, on the 14th inst., to enquire into the matter and report at the adjourned meeting on the 16th.

A Presbyterial Conference was held in the evening on "Systematic Beneficence." Mr. Beveridge spoke on "What is meant by Systematic Beneficence?" Mr. Hartley on "Why should we give systematically?" and Mr. Hamilton on "What proportion should we give?" The addresses were thoroughly prepared and were evidently greatly enjoyed by the audience.

Mr. Beveridge and his elder were appointed to audit the accounts of the Convener's of the Presbytery's Home Mission Committee and the Treasurer's books and report at the next regular meeting.

Dr. Bryce, of Winnipeg, was nominated Moderator of the next Assembly.

Commissioners to Assembly were appointed as follows:—Mr. Tattrie, La Riviere; Mr. Farquharson, Pilot Mound; and Mr. Hamilton, Boissevain, ministers and Messrs. Drysdale, Paul and McArthur, Montreal, elders.

Delegates appointed to visit the Mission Fields within the bounds and endeavor to get the people to increase their support for ordinances amongst them, reported that some of the fields responded at once while others promised to do the best they could.

La Riviere Mission Field asked to be placed on the Augmentation Fund with leave to hear probationers in order to call a pastor and promised \$700 per annum. The request was granted and Mr. Farquharson appointed Interim-Moderator of Session during the vacancy and empowered to moderate in a call when the congregation is prepared.

Reports on Home Missions, Church Life and Work, Sabbath Schools, Young People's Societies and Statistics, were given by their respective Convener, considered and ordered to be transmitted.

No nomination for the vacant chair in Knox College was made.

The next regular meeting is to be held on the shore of Rock Lake on the 2nd Monday in July.—Wm. Caven, Clerk.

## SYNOD OF MONTREAL AND OTTAWA.

The Synod of Montreal and Ottawa will meet (D.V.) in the First Presbyterian church, at Brockville, on the second Monday of May, at the hour of eight o'clock, in the evening.

The usual privileges for travel will be granted by the leading railway and steamboat companies, on conditions which must be strictly complied with. These will require to be ascertained and conformed to at the commencement of the journey.

Members having in view to attend the meeting and willing to accept accommodation from the local committee are asked to communicate on the subject with Mr. Charles Grant, Ontario Glove Works, Brockville.

All papers intended for the Synod should be forwarded at an early date, and in any case not later than ten days before the day of meeting.

The business committee will meet on Monday afternoon, at 5 o'clock.—K. Maclellan, Synod Clerk.

## ALGOMA PRESBYTERY.

This Presbytery held its semi-annual meeting at Sudbury, March 9th and 10th. Ten ministers and three elders were present. Encouraging reports were given with regard to Home Mission and other departments of Christian work within the bounds. The following were appointed Commissioners to the next General Assembly in Montreal: Ministers—J. L. Robertson, E. D. Pelletier, W. A. Duncan. Elders—P. Jenkins, D. Sampson, D. McDonald. The Presbytery also made the following nominations:—For office of Moderator of the General Assembly, the Rev. Peter Wright, of Portage La Prairie, and for the chair of Old Testament Literature in Knox College, Prof. Wm. D. Kerawell, of Lincoln University, Pennsylvania. The Rev. J. Renne, Home Mission Convener, was instructed to apply to the Home Mission Committee for the appointment of an ordained minister to Spanish River and for students to supply several other mission fields for the summer.

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