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The Presbyterian Review.

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Toronto, May 24, 1894.

Bible Society Work.

IT ought not to be necessary at this time of day to have to urge the claims of such an organization as the British and Foreign Bible Society upon the liberality of the people. Yet it seems that the old time interest has rather diminished and a difficulty exists with respect to funds. This should not be so. As a pioneer institution, it has accomplished admirable work and much remains still to be done. Perhaps no better description of its composition and constitution can be briefly given than that contained in a leaflet issued by a Governor of the Society. He says that it is "Not a mere Bookselling Business; nor an ineffective Missionary Society, feebly attempting work which the Missions of the various Christian Churches are doing much better; nor a body of narrow-minded enthusiasts, of obsolete or obsolescent opinions; nor an aggregation of Undenominational religionists, from which anyone with definite convictions had better stand aloof. But it is an association of Christian men, women and children for the purpose of spreading the Holy Scriptures of God throughout the whole inhabited earth."

The Society was first founded to supply Bibles for Wales, and its operations soon spread to embrace the whole world. The extent of its foreign work may be judged by the following statement. In nearly all the countries of Europe, and in most parts of the world, the Society has its own agencies for the circulation, and in many cases for the printing, of the Holy Scriptures in the various languages spoken. It has agents entrusted with the selection and superintendence of

Colporteurs who carry the word of God to the homes of multitudes who have no other way of becoming possessed of this inestimable treasure. Colportage is maintained in France, Belgium, Germany, Austria, Hungary, Italy, Spain, Portugal, Iceland, Denmark, Norway, Poland, Russia, Siberia, Central Asia, Turkey, Greece, Crete, Cyprus, Asia Minor, Syria, Palestine, Arabia, Egypt, Algeria, Morocco, the Canaries, South Africa, Mauritius, Persia, India, Ceylon, Burmah, Malaysia, Sumatra, Java, Borneo, Celebes, China, Japan, Korea, Australia, South and Central America, the West Indies, and British North America. The magnitude of the work may be inferred from the fact that, for the benefit of France, Germany (particularly the Roman Catholic portion), Austria, and Russia, the benevolent work of the Society, in its various departments, involves an annual expenditure of about forty thousand pounds beyond the amount received in return for Scriptures sold.

The Chaplains and Missionaries of the Society for the Propagation of the Gospel in Foreign Parts require and use the Scriptures in about fifty foreign languages. Nearly all these versions may be procured from the Bible Society, most of them are actually obtained from it, and many of them, irrespective of the Scriptures incorporated in the Prayer Book, are procurable from no other source. The Missionaries of the Church Missionary Society use the Bible, or parts thereof, in about eighty translations, of which sixty, or eighty per cent., can only come from the Bible Society. The cases of the South American Missionary Society, the Universities Mission, etc., are similar. There are altogether, in round numbers, about a hundred and ten languages in which the Holy Scriptures are more or less extensively used by the Church of England in her foreign missions, and of these by far the greater portion are supplied by the British and Foreign Bible Society. And the list constantly grows.

The Society has had an admirable record in Canada. In days gone by the Society was the rallying point of much Christian effort, and it should be so still. There are eminent men connected with its local management and if supported liberally by the churches, the good work will be vigorously continued. Among the many organizations which press for attention this old, and necessary one should not be forgotten.

Reaping the Whirlwind.

The meeting of the General Assembly of New South Wales, recently held, was distinguished chiefly on account of the address delivered by the Moderator at the opening, printed in full in the PRESBYTERIAN REVIEW. It was to be expected that the pronounced statements made would evoke dissent and that has proved to be the case. The Australian exchanges to hand this week

contain evidence that the floodgates of criticism have burst and editors will be deluged with the mighty stream. On both sides the war is being waged, and so far the Moderator's side has the better of the argument. Indeed so confident is one of the commentators that he exclaims:—"No one who reads the address can for a moment longer doubt that the Verbal Theory is dead." But this is not passed with impunity, for the reply is "the internal and external evidence for the truth of Scripture is so demonstrably strong that it is like pouring water on a ducks back for the disciples of the (misnamed) 'higher criticism' to attempt to destroy it." The agitation forced the Moderator to an explanation. "Stress of time" did not allow him to state in full his arguments; these will be published, but before the Assembly dispersed he addressed the brethren as follows:—"I now say to you that my address was in every respect conformable to the Confession of Faith. I for weeks carefully considered the matter, and I am convinced there is not one word on which any man can lay his hand and say, 'This is contrary to the standards of the Church.' I am sorry to find the views I have expressed have been in some quarters misunderstood. I take the opportunity of saying that these views, properly understood, are by no means incompatible with a firm faith in the Divine authority of Holy Scripture as a perfectly reliable record of the revelation therein contained. What I attacked was a prevalent and popular theory, which has not a place in the standards of our Church, and disproof of this theory, instead of injuring the Holy Scriptures as a Divine revelation, will on the contrary elevate them to a position they have not held before in our esteem. I venture to affirm not only that I believe that the Scriptures are inspired and contain a revelation—I assert that most distinctly and most plainly, Fathers and Brethren—but I am able to say that with more confidence than those who dissent from my views."

The publication of the address has attracted much attention among our readers, a result not to be regretted will be the replies which the expression of such views will bring forth. Already, through the publication of the address in the *PRESBYTERIAN REVIEW*, the religious journals in the United States are issuing articles in defence, and some have been received by ourselves from able pens. The first, by Rev. Wm. Cleland, Toronto, will appear next week and others will follow; also a timely article by Professor Green, of Princeton, which will be found to be a valuable contribution to the question.

Presbyterian Federation.

The following is the report of the Joint Committee on Federation representing eight Presbyterian bodies adopted at their meeting recently held in Philadelphia:

For the glory of God, and for the greater unity and advancement of the Church of which the Lord Jesus Christ is the Head, the Reformed Churches in the United States holding to the Presbyterian system adopt the following articles of Federal Union.

1. Every denomination entering into this Union shall retain its distinct individuality, as well as every power, jurisdiction, and right which is not by this constitution expressly delegated to the body hereby constituted.

2. The acts, proceedings, and records of the duly constituted authorities of each of the denominations shall be received in all the other denominations, and in the Federal Council, as of full credit and with proper respect.

3. For the prosecution of work that can be better done in union than separately, an Ecclesiastical Assembly is hereby constituted, which shall be known by the name and style of the Federal Council of the Reformed Churches in the United States of America holding the Presbyterian system.

4. The Federal Council shall consist of four ministers and four elders from each of the constituent denominations, who shall be chosen, with alternates, under the direction of their respective supreme judicatories, in such manner as those judicatories shall respectively determine.

5. The Federal Council shall promote the co-operation of the federated denominations in their home and foreign missionary work, and shall keep watch on current religious, moral and social movements, and take such action as may concentrate the influence of all the churches in the maintenance of the truth that our nation is a Protestant Christian nation, and of all that is therein involved.

6. The Federal Council may advise and recommend in all matters pertaining to the general welfare of the kingdom of Christ, but shall not exercise authority, except such as is conferred upon it by this instrument, or such as may be conferred upon it by confederated bodies. It shall not interfere with the creed, worship, or government of the federated denominations. In the conduct of its meetings it shall respect their conscientious views. All matters of discipline shall be left to the exclusive and final judgment of the ecclesiastical authorities of the denomination in which the same may rise.

7. The Federal Council shall have the power of opening and maintaining a friendly correspondence with the highest Assemblies of other religious denominations, for the purpose or promoting union and concert of action in general or common interests.

8. All the differences which may arise among the federated bodies, or any of them, in regard to matters within the jurisdiction of the Federal Council, shall be determined by such executive agencies as may be created by the Federal Council, with the right of appeal to the Federal Council for final adjudication.

9. The officers of the Federal Council shall be a president, vice-president, clerk and treasurer.

10. The Federal Council shall meet annually, and on its own adjournment, at such time and place as may be determined. Special meetings may be called by a unanimous vote of the officers of the Council on thirty days' notice.

11. The expenses of the Council shall be met by a contingent fund, to be provided by a pro rata apportionment on the basis of the number of communicants in each denomination; and the expenses of the delegates to the Council shall be paid from this fund.

12. Amendments to these Articles may be proposed by the Federal Council, or by any one of the supreme judicatories of the churches in the federation; but the approval of all these judicatories shall be necessary for their adoption.

These recommendations will receive attention at the Assembly now sitting at Saratoga, a report of the proceedings of which will be given in the Review beginning with this issue.

Hymnal Revision.

In another column will be found a condensed report of the second meeting of the Hymnal Committee, held in Toronto last week. From the particulars given there is reason for much satisfaction with the recommendations which the Committee will forward to the General Assembly. In the first place the entire Psalter in its present form will be retained. Then a selection of Psalms will be furnished. On this section of the work great care has been exercised, compatible with the importance of the undertaking which cannot be over-estimated. If a selection be at all desirable it is absolutely necessary that no undue haste, nor prejudices should mar the choice made, and in these respects we have it that the most painstaking care, patient labor and prayerful consideration prevailed. The select Psalter will have as one advantage a number of new translations of the Psalms. In the third place the Committee came to an admirable decision in having one Hymn-book for old and young. The work of choosing has been great and trying, but six hundred hymns have been well selected, and the book ought to be at least an improvement on any existing one. That an impulse may be given to the service of praise by these labors will be the prayer of the Church. In connection with the revision of the Hymnal there is an interesting point which has not been much in evidence. It is the compiling of a Common Hymnal for the churches in the British Empire holding the Presbyterian system. When the Alliance of the Presbyterian Churches met in Toronto the Canadian Hymnal Committee invited co-operation with this end in view. A Committee has been dealing with the question in Scotland and it is understood that the prospects of a Common Hymnal are quite encouraging. It is only the other day that the General Synod of the English Presbyterian Church appointed a committee to co-operate with the joint committee in Scotland. It is possible this may delay the appearance of the new Hymnal for some time, yet such delay, having in view the ultimate gain, could well be conceded. There is still before the Committee the musical part of their undertaking and a difficult and important part it is. During this year no doubt much will be accomplished in this direction, and it may not be too much to expect the completed Psalter and Hymnal by the Summer of 1895.

Summer School It is a matter of regret that the summer school, under the auspices of the Halifax College has had to be abandoned for this year. The arrangements, it seems, were completed for a strong syllabus, but the death of Principal MacKnight and the illness of several others who were to lecture, necessitated the postponement of the school for this season.

Reduced Rates. The following list of return fares through the District of Evangeline will be of interest to Commissioners to the General Assembly. They are very much reduced from previous quotations:—To Halifax and return \$4.50, Bedford \$4.50, Windsor \$4.00, Hantsport \$3.85, Grand Pre \$3.60, Wolfville \$3.50, Port Williams \$3.45, Kentville \$3.25, Kingsport \$3.70, Lawrencetown \$2.70, Parrsboro via Kingsport \$5.30.

Progress and Prosperity. The Statistics presented to the United Presbyterian Synod of Scotland show that the various departments of church effort have kept abreast of the time and have had more than a usual share of prosperity. The missionary work of the Church has been particularly successful. The new Moderator is Rev. Dr. Oliver, of Glasgow, well-known in Canada.

Disestablishment. The overture in favor of Disestablishment did not secure so large a majority in the English Presbyterian Synod as was expected. The English non-conformists aim at the Disestablishment of the Church of England and from a Presbyterian standpoint would not naturally evoke so much opposition as the Disestablishment of the "Kirk" in Scotland. The vote, however, stood 87 in favor of, and 70 against the overture, a rather weak showing. The resolution demanded the speedy Disestablishment of the Church of England. It was ably proposed by Rev. Hugh MacKintosh. Sir George Bruce led the opposition with a direct negative on the ground, chiefly, that the opinion of the members of the Church was much divided on the subject.

Directory of Public Worship. While there is a manifest desire on the part of Presbyterian churches generally to arrange the services of the sanctuary in as attractive a manner as possible consistent with Scripture, there are many evidences of the care with which proposed changes are rightly scrutinized for fear of undesirable innovations. As an instance, the overture before the English Presbyterian Synod may be cited. It was brought forward by Rev. Dr. McEwan, who explained that the aim of the Committee had never been to produce a liturgy, nor even an order of service, that should be so rigidly adhered to as to interfere with individual liberty and independence in the conduct of public worship, but only such a guide as might promote greater completeness, dignity, and harmony in the ordinary worship of the sanctuary, as well as afford to ministers who desired it assistance in the sanctuary. In view, however, of a misunderstanding of its character, it was recommended by the Committee that, without giving more than a general approval, it should be left to ministers and sessions to adopt it as far as they might see fit. Even this timid proposal did not find acceptance; so radically-minded a man as Rev. Hugh MacKintosh, of Brockley, opposed the report as a ritualistic production, and it was sent back to the Committee for further revision.

As the sun, except it shine and beat upon the face of the earth, there will no fruit spring, increase, or ripen; even so, except faith shine in the souls of men, they shall never be acceptable to God.

We are pleased to learn that James Croil has completed another interesting work, "Martyr Missionaries of the Church." This work is shortly to be issued by the Presbyterian Board of Publication, Philadelphia, and ought to find a place in every Sabbath School library.

It is not the man who "cannot help sinning" who has reason to doubt his Christianity, but the man who ceases to pray. When a child ceases to ask anything of its father it has ceased to be a home boy. Apply the same thought to the relationship to the heavenly home.

Canadian Pulpit.

No. 41.

Prayer.

By REV. M. P. TALLING, B. A., ST. JAMES' PRESBYTERIAN CHURCH,
LONDON, ONT.

TEXT:—The last clause of Job xxi: 15.—“What is the Almighty that we should serve Him; and what profit should we have if we pray unto Him?”

Christians are not the only people who pray. The heathen pray, and the fervor of the heathen's cry may rebuke the more intelligent, but less fervent petitioner of his Christian brother. The infidel, and the agnostic too, in sudden danger cast, forget their training, and find the heart involuntarily voicing its great desire. Yea, even the atheist, so exposed, discovers his helplessness reaching out to “the greater than he” and prays against his will. Intuitively humanity recognizes Divinity. The heart least prayerful prays, for all men pray. But all prayers are not equally intelligent. The Christian prays to God “Our Father, which art in Heaven.” The African pigmy to a demon. The Egyptian to Apis, a calf. The Hindoo pastes his strip of printed prayers upon a wind-mill, and reverently believes that every revolution repeats his sad petition. The Patagonian savage picking up a stone, spits upon it, does his devotions thereto, then flings it at a passing bird, and the believer who pities ignorance so gross “asks and receives not, because he asks amiss.”

All prayers are not equally intelligent, neither are they equally devout. The blasphemer in petulance or anger invokes God's curse upon the object of his wrath. The Phœnix said loudly at the throne of grace his self-complacent gratulation, while the penitent Publican, in travail pain, gasped out his agonizing cry. A prayer may stop the sun, or it may be no prayer at all. Where is the soul of his subject? What is true prayer? “What profit should we have if we pray unto God?” Vital questions these. Let us answer them as best we may.

All Christians believe that “God created the Heaven and the Earth.” Some Christians at least believe that He did it intelligently. He knew all the future before He uttered His first fiat. He “counted the cost” before He began the building. Omnipotence saw the end from the beginning and “spoke a world from nought.” Now if it be true that God laid the tracks before he started the train of the universe, and is taking us to the terminus with unchanging purpose, “what profit should we have if we pray unto Him?” If we are predestinated according to the purpose of Him who worketh all things after the counsel of His own will.” (Eph. i: 11.)

Why should we pray at all?

First. We should pray because prayer is the keeping of a covenant—the fulfilling of a contract. “Ask and it shall be given you” (Matt. vii: 7). Our part of the contract is the asking. God's part of His own covenant is the giving. “Seek and ye shall find,” this is the promise of the Unchangeable One. “Knock and it shall be opened unto you,” thus it is written. And the Divine voice continues “For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.”

Second. But why, it may be asked, does the Deity enter into covenant with man? We reply because every department of God's universe must be under some kind of control, and God has adapted all laws to the character of the objects governed. The laws of the inorganic world by which crystals are formed, are different from those which obtain in the vegetable kingdom. Again, laws which govern development of life in the plant world, are different from those which hold sway in the realm of animal life. In turn, man who was made “a little lower than Elohim” is subject to still different laws. God does not treat us, nor do we treat one another, as we do the inanimate objects or irresponsible creatures of nature. We chip and chisel the unquestioning marble, we mould the clay, or slay our cattle with irresistible right, but man with man it is not so. And why? Because “God created man in His own image,” not in giving him such a form or figure, I presume, but “God is a Spirit” and the respect in which we resemble Him is that we are spirit also. As Jehovah is a self-determining subject so is man. Now, if God is to be sovereign in Heaven, and man subject on earth, some connection must exist between sovereign and subject, and God has made this the simplest within the range of Omnipotence, just “Ask and it shall be given you—seek and ye shall find,” “Hunger and thirst after righteousness and ye shall be filled.” “Look unto me and be ye saved to all the ends of the earth.”

Third. Again it may be asked “If God is ruling all things according to a fixed plan, may we not ask for something inconsistent with the fulfilling of that plan?” Certainly and we often do so—but no such prayer can be answered. Only petitions in line with God's purpose can be granted. Moreover, this is most satisfactory, since we press foolish claims on Heaven, but God is all-wise and seeks our highest welfare. His goodness is shown no less in refusing unwise prayer, than in supplying our real needs. If your

little child cries for that which will injure him you deny his request, “No Charlie, you cannot have that because it is poison.” And though Charlie cries to break his heart you still refuse him. “And if ye being evil know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him.”

Fourth. Has God anywhere given us directions for prayer, or revealed the plan which He is working out in the world? Yes. The broad principles of God's purpose are made clear for our guidance. The disciples pursuing this inquiry said to Jesus, “Lord teach us how to pray.” In response Christ gave us The Lord's Prayer wherein is revealed at once the purpose of Jehovah, and the limitations of effective prayer. “Thy Kingdom Come”—That is God's purpose.

To that end the Son of God became the son of man, suffered, died and rose again to be the world's Redeemer. To that end Jesus trained his disciples and sent them out to all the world to preach the Gospel. That is why we preach; for that we should pray, “Thy Kingdom Come”—but how is this to be accomplished? The next petition tells us. “Thy will be done on earth, as it is in Heaven.” Whenever man's will is in accord with God's will he has Divine assistance. Whenever man's “doing” and his prayer “Thy will be done” are in harmony, the prayer is answered, the purpose is blessed. A prayer is effective when within the limits of God's will, beyond these limits it is necessarily futile.

True prayer is spiritual communion with Our Spiritual Father. Any combination of words in which the heart of the pleader does not touch the heart of the Deity is not prayer, but heart-yearning wherever felt,—that is prayer.

“Prayer is the heart's sincere desire,
Uttered or unexpressed.”

Every “sincere desire” that faces Heavenward in conformity with the primary principle of the Almighty's purpose receives Divine consideration and is granted in terms of beneficent Wisdom.

Prayer is not words, it is only the heart that can pray, the lips are mere machinery. Then let us seek the aid of the Holy Spirit which “helpeth our infirmities” (in prayer) and “maketh intercession for us with groanings that cannot be uttered.”

As of old God's Spirit brooded over the waters and chaos became order, so I believe the same spirit “moves upon” our spirits to mould them to his will. If the heart be allowed to swing freely, like the needle of the compass, it will unfailingly point towards the magnetic pole of Divine attraction—i.e., it will if it has been magnetized by the eternal love.

To be thus sensitive to the Divine influence is largely a matter of cultivation or practice. The soul like the ear or eye may be educated. Living spirits may be attuned to harmony surpassing that of manufactured instruments, and the latter are in surprising accord. My uncle, a musician, once exemplified this for me by sounding a cornet near the open piano. The strings of the latter instrument “took up” the note and reproduced it quite audibly. Then he sounded another note on the cornet. The piano dropped the first and immediately sounded the second. Every note produced by the cornet caused the piano to vibrate in consort, and the thought came to me that, so it is with the human soul when in accord with the deity, God speaks and we feel the influence and respond accordingly.

Every man, saint and sinner alike, may hold such soul communion with the Eternal One. Let us, seek to become increasingly sensitive to Heavenly influences. But to the text. “What profit” should we derive from prayer?

(1) By putting ourselves into this vital communion with Jehovah we learn His will.

(2) We gain the disposition to labor patiently for the working out of the Divine purpose.

(3) Since all God's forces are moving along parallel, or rather converging lines, towards the realization of the Divine purpose, we become co-workers with God, and move forward with Him towards final triumph over sin, and toward the reward that awaits the faithful.

Whate'er the bosom's joy or grief,
Our matters, great or small,
Are but an errand to God's throne;
There go and tell Him all.

Whate'er the care that breaks thy rest,
Whate'er the wish that swells thy breast;
Spread before God that wish, that care,
And change anxiety for prayer.

Prayer should be the key of the day and the lock of the night. Let your prayers be as frequent as your wants, and your thanksgiving as your blessings.

Prayer is the telegraph wire between earth and heaven, and faith the electric current, without which the wires are useless.



REV. M. P. TALLING, B. A., LONDON

CHURCH PRAYER MEETING.

Necessary Qualifications of Church Membership.

Passages—Mark xvi : 14-16. Acts ii : 37-41. How wide or how narrow shall be the door of entrance to the church depends on one's conception of what the church is and what it is for. Theories differ from the all inclusive sacramental churches that make baptism and confirmation the tests of extreme separatists, as the Plymouth Brethren. It seems to us the Biblical way is different from either. The church is neither an ark full of clean and unclean beasts, nor a very small life-boat rescuing a handful from the wreck of humanity.

1. The church is a school, and so the first essential to membership is unwillingness to learn of the one Teacher whose word is law and who is the final authority. The candidate for membership must be willing to sit at Christ's feet as a disciple. This will involve being a Biblical student, a searcher of the word in order to learn of the historical Christ, and being a praying man in order to learn of the risen and ever-living Christ who is leading his pupils into the truth. It will also necessitate a readiness to obey, for the pupil will make no headway in "knowing the doctrine" until he is willing to "do the will of God."

2. The church is a family, and the family tie is love. The member must love. He must love Christ so as to be able to answer His question "Lovest thou me?" with "Yea, Lord, thou knowest that I love thee." He must love the brethren according to the eleventh commandment: "A new commandment give I unto you that ye love one another;" and he must love humanity—"thy neighbor as thyself." This love, not as an impulse or sentiment, but as principle, is the root of all Christian graces and virtues. It is the sine qua non of the Christian life,—the greatest thing in the world and the one thing needful.

3. The church is a working body, an organization of forces whose mission is to bring in the kingdom of God. So its members must be ready to lend a hand. They must have the spirit of service, be willing to "divide the word of truth" or to "serve tables," to work wherever providential openings occur. A true church is a working church, which means working members. A disciple of Christ who is willing to learn of him, willing to love and willing to serve, is a proper candidate for membership in His church. Creed tests should be of the simplest.

God leads through retirement and meditation, to life's work.

God's people are like this burning bush, safe and glorified in the midst of the flame.

We should always come into God's presence with reverence and proper expressions of worship, and careful preparation.

Christian Endeavor.

Daily Readings.

First Day—From trouble—Psalm xxxi : 1-24.

Second Day—From sin—1 John i : 5-10.

Third Day—From death—John viii : 51-59.

Fourth Day—By faith—2 Kings v : 8-14.

Fifth Day—By works—Phil. ii : 1-13.

Sixth Day—By Christ—John iii : 9-15.

Seventh Day—OUR DELIVERANCES : FROM WHAT AND BY WHOM?—John viii : 31-36.

PRAYER MEETING TOPIC, May 20.—"Our deliverances : from what and by whom?" Jno. viii : 31-36. All our bondage is the result of sin, and all liberty is the result of Christ's sacrifice, so that our topic may be briefly expressed thus

PAST **P**ENALTY
RESENT **P**OWER of Sin
ROSPECTIVE from the **R**ESURRECTION

And proofs for these three statements may be found as follows, Jno. iii : 16, 17, 18 ; Rom. viii 1, vi : 1-23 ; 1 Cor. xv : 42-44, 49, 58.

How to Reach the Young Men.

BY CARL B. TAYLOR, AKRON, ONT.

The following article written by Mr. Taylor chairman of the Christian Endeavor Brotherhood Committee of Akron, Ont., for the REVIEW is an answer to the problem raised in our editorial last week on "The Church and Her Young Men."

Some time ago the Akron and Summit County Christian Endeavor Union added to its list of committees a Brotherhood Committee. Its duties, as defined in the constitution, are as follows: "It shall be the duty of the Brotherhood Committee to co-operate with the Y.M.C.A. and other kindred organizations, and in every way possible to spread the cause of Christ among young men. The Committee shall be composed of the chairmen of Brotherhood Committees in the local societies, and such others as the Union Chairman shall appoint." This briefly is the origin and purpose of the Brotherhood Committee.

From the Rev. R. W. Miller, information concerning the Andrew and Philip work for young men was received. It was decided to adopt their rules of prayer and of service. They were therefore consolidated on the following pledge which all members of the local as well as union committees take, "Trusting in the Lord Jesus Christ for strength, I promise to pray daily for the spread of Christ's Kingdom among young men, and that I will strive earnestly to bring at least one young man within reach of the Gospel of Jesus Christ as proclaimed in the services of the Church or Young People's Society." This taking of a pledge has been found to be very helpful as securing a definite consecration to the work of the Committee.

By the Union Committee comparatively little work has been done, but very much good work has been accomplished by the committees in the different societies. Printed and verbal invitations are given to attend Church and Christian Endeavor services with good results. In one society one member and eleven visitors were brought in by this committee in one month. In another seven new members have been secured by the Brotherhood Committee in three months. And these are but samples of what has been accomplished in a large number of the thirty-eight societies forming the Union. In one society located in a small village in the northern part of the county a Bible Training Class has been organized with good results. They are now planning to open Young Men's Reading and Social Rooms and Gymnasium as a substitute for the street corners and billiard halls where many young men now spend their spare time. Receptions to young men who are not members of any society or church have been held in several societies with good results. In one society located in a "dry" village, the committee secured evidence which led to the conviction of the keeper of a "blind tiger," and the closing of his place. A census of the boys and young men between the ages of twelve and thirty is now being taken. The city is divided into districts which are portioned out among the different societies and canvassed from house to house. Information desired is secured by the following set of questions, "Name, address, age? Married or single? Do you go to Sabbath School? What Sabbath School? If not what Sabbath School do you prefer? Are you a church member? What church? If not church member do you attend any? What church do you prefer?" The names of those recorded as not being members or regular attendants of any church will be portioned out among the different societies as a field to work in. This work has just commenced and it is impossible to state what its results will be. We are also taking up work among boys and especially among our junior societies, for whom a pledge on Brotherhood lines has been prepared.

The above is a general account of the work done, and now underway of our Brotherhood Committee.

GENERAL ASSEMBLY of UNITED STATES.

MEETING AT SARATOGA.

On Thursday last the 106th General Assembly of the Presbyterian Church in the United States convened at Saratoga Springs, N. Y. At the opening Sederunt the large church was crowded, and among the eminent men on the platform were Rev. Willis Craig, D. D., the retiring Moderator, who, after the preliminary devotional exercises, customary at the opening of the Assembly, preached the sermon from the text: Acts 20:26-28.—“Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.” The sermon was an able effort. It was soundly orthodox, and was indeed a tribute to the faithfulness which the Church over which the Moderator had for a term presided had kept her trust, especially in guarding intact the Word of God. It was conservative in tone, and in argument, yet conciliatory.

In the afternoon of the same day Rev. Dr. Mutchmore of Philadelphia, was elected Moderator. A few sentences from his brief address on being introduced will show his idea of the work of the present Assembly:—“I hope this will be a busy Assembly. We are engaged this year as never before in the soul saving work of the Church. No year in our history has shown more of the power and presence of the Holy Ghost, and we are too busy to spend any portion of our time in picking motes out of each other's eyes. [Applause.] We have our great missionary interests to consider, a responsibility growing greater and the means to accomplish the work decreasing, at least not growing. If we are loyal to the Church of Jesus Christ, these great considerations will press upon our souls, and we will have little time except for the main work of the Church, to increase our efficiency for the coming year.”

The second day was given to the reception and consideration of reports. That on Church Unity was presented by Rev. Dr. Joseph T. Smith, the gist of which he compressed into a few words. Demonstrational individuality is to be retained, except where concession is made for the sake of unity. The great idea is to combine for certain kinds of work to be carried on under the supervision of a federal council representing federal denomination. It is especially desired to unite in work on the foreign field. No authority shall be exercised except such conferred by the federated bodies. Dr. Smith said his plan was like that of our country, “One nation, including several states.” Rev. Dr. S. J. Nicolls then read a rather long dissent from the main report, not opposing federation, but objecting to delegate power to legislate and levy tax, to a body unknown to the Assembly. The plan did not secure proportionate representation, and misunderstandings would be sure to arise. This report will be discussed later on.

“Church Co-operation” was the subject of an interesting report submitted by Rev. Dr. Charles L. Thompson. He said that the Board of Home Missions was instructed to be careful about infringing on the domain of other evangelical denominations. Boards and organizations uniting in this plan of co-operation should be careful not to interfere with each other's work. As to uniting small churches, careful inquiry is to be made, and union and discontinuance should be accomplished according to the necessity of the case. Sectarian consideration must not control. The idea is to economize forces and avoid rivalry and friction. When disagreements arise there should be a local council to settle the trouble, and in case of not solving the difficulty thus, it should be referred to the Home Missionary Societies concerned. Only three denominations so far have agreed to unite in this plan of co-operation, but it is hoped to win in other bodies. Especial effort is made to have the northern and southern Presbyterian Churches unite in the work on the Home Mission field. Much has been accomplished in Florida, Tennessee, Texas and Alabama; funds have been saved and

harmony and the spirit of fraternity have been generated. It was recommended that the Home Board and Presbyteries give attention to the local conferences and do all they can to unite weak churches and disband unnecessary churches. The committee was making progress and felt encouraged. Co-operative relations with the Congregationalists and southern Presbyteries were now actually consummated and had already brought about most happy results. The idea is to save both men and money in the groupings of weak churches. The movement for union between the northern and southern churches is right along the line of the work.

The report of the Theological Seminaries for obvious reasons was regarded with interest. Dr. Wm. C. Young is chairman. The recommendations were as follows:—

First. That each and all of the seminaries of the Church be requested to secure, at the earliest moment practicable, such changes in their charters, or amendments thereto, as will provide—

(a) That all of their funds and property, subject to the terms and conditions of existing or specific trusts, shall be declared to be held by them in trust for the Presbyterian Church in the United States of America, for the purposes of theological education according to the standard of said Church, and that no part of the funds and property so held in trust shall be used for any other purpose than for theological education in the doctrines set forth in the Standards of the Presbyterian Church in the United States of America.

(b) That the election of the trustees, directors or commissioners, or whatever the bodies governing the teaching or property shall be named, shall be subject to the approval of the next succeeding General Assembly, and that no election shall take effect until approved by the General Assembly; failure of the General Assembly to which said elections are reported for approval to act thereon, shall be regarded as approval of said elections.

(c) That the election, appointment or transfer of all professors and teachers in all seminaries shall be submitted to the next succeeding General Assembly for its approval, and that no such election, appointment, or transfer shall take effect, nor shall any professor or teacher be inducted into office until his election, appointment, or transfer shall have been approved by the said General Assembly; failure of the Federal Assembly to which the said elections, appointments, or transfers are reported for approval to act thereon, shall be regarded as approval thereof; and that all of said professors and teachers shall be either ministers or members in good standing of the Presbyterian Church in the United States of America.

(d) That in the event of the violation of any of the terms of said amendments, or the misuse or the division of the funds or property held by them, then the General Assembly shall be empowered to provide against such violation of the provisions of said charters, and for the enforcement of the same, and for the protection of the trusts on which said property and funds are held, in such manner, and in the name of such person, or corporation, as it may direct by resolution certified by its clerk, in any civil court having jurisdiction over the corporations whose charters were so amended.

Second. That all seminaries hereafter established or organized shall contain in their charters the foregoing provisions as an essential part thereof, before they shall be recognized as in connection with the Presbyterian Church of the United States of America.

Third. That the General Assembly shall, in the event of the approval of the foregoing resolutions, appoint a committee of fifteen persons to confer with the various seminaries, with a view of securing their approval of said resolutions and their consent to said changes in their charters and for the purpose of aiding them by counsel and otherwise in securing the necessary changes and amendments to the respective charters herein recommended; said committee to make report to the next General Assembly for final action on this whole subject by the Assembly.

A minority report was also submitted.

For the Sabbath School.

International S. S. Lesson.

LESSON X.—JUNE 3.—EX. XII., 1-14.

(The Passover Instituted.)

GOLDEN TEXT.—"Christ our Passover is sacrificed for us."—1 Cor. v: 7.

EXPLANATORY—PHARAOH HARDENS HIS HEART.—For nine months plague after plague falls successively upon the Egyptians with terrible severity, and yet Pharaoh's heart is hardened. In other places it is said that God hardened Pharaoh's heart. In what way? Much light is thrown upon this question by an attentive study of the narrative.

THE BIRTHDAY OF THE NATION.—Vs. 1, 2. Now began a new era and epoch in the history of Israel. It was like the motto on the reverse of the United States seal, "a new order of the ages." It was the birthday of the nation and needed a special commemoration.

and the Lord spake unto Moses. The work of redemption, the appointment of the feast, the change in the calendar, were all divine. The source of all was God, not Moses.

This month. *Abib* (ch. xiii: 4), i.e., the month of ears, when the corn comes into the ear. It was called, by the later Hebrews, *Nisan*, and corresponds nearly to the last half of March and the first half of April, the same date as our Easter. The months began with the new moon, and hence did not correspond exactly with our months, but varied in different years.

ANNIVERSARY DAYS.—(1) The change of the year marked the great importance of the events it commemorated. (2) It brought to mind every year the great truths and lessons of the events. (3) It pointed them to God, as the source of their national life and hope. (4) It ever reminded them of the privilege and duty of beginning anew their lives, of making a new era, a new epoch. (5) It is well to commemorate the great days of the nation and of the Church of Christ.

THE INSTITUTION OF THE PASSOVER.—Vs. 3-11. *First.* The Name. The Hebrew *Pesach* (Greek, *Pascha*) and the English *Passover* have exactly the same meaning,—to "pass over" or spare, and they are derived from the fact, mentioned in v. 13, that the destroying angel would pass over all houses whereon was the blood of the Pascal lamb, and not destroy the first-born there.

Second. The Lamb for Sacrifice. Speak unto all the congregation of Israel,—through their *elders*. (See v. 21.) Upon retiring from Pharaoh's presence, Moses had undoubtedly withdrawn to the land of Goshen, to make arrangements for the departure of his people, which he now saw to be close at hand. They had probably been gathering thither by degrees, and unconsciously, perhaps, forming themselves into an immense caravan, ready to move at an hour's warning.

Your lamb shall be without blemish, i.e., entire, whole, sound, having neither defect nor redundancy of parts, unsoundness of members, nor deformity of aspect. Of the first year. *A year old*; lit., *the son of a year*; because it was not till then that it reached the full, fresh vigor of its life.

Christ the Lamb of God. (1) He was perfect, without spot or blemish, or fault of any kind. (2) He was innocent. His death was from no fault of his. (3) He died in the prime of his life. (4) He was appointed of God. (5) He was slain, a sacrifice for others, a substitute. (6) He was offered at the season and the hour of the Pascal sacrifice, the beginning of a new year and a new era. (7) Not a bone was broken. This was true of his body, and of his spiritual work.

Third, Home Religion. Every man a lamb . . . a lamb for a house, so that only the members of one family or family circle should unite, and not an indiscriminate company.

If the household be too little. That is, if there are not enough persons in the family to eat a whole lamb. Him and his neighbor. Josephus assigns ten as the least number for a Paschal company, and twenty as not uncommon. According to his eating. Estimating, that is, how much each might be fairly expected to eat.

All the first-born. "From the first-born of Pharaoh who sat on his throne, unto the first-born of the captive that was in the dungeon, and all the first-born of cattle" (v. 29). Against all the gods of Egypt. (1) God smote, in this stroke, objects of Egyptian worship, in destroying the first-born of the king and the animals which were worshipped. (2) I am the Lord Jehovah, who is able to do what he has promised and is the rightful ruler of men, instead of the idols who usurp his place.

SALVATION OF BELIEVERS.—V. 13. The blood a token. A sign; not to God, but to *you*, as showing your faith and obedience. The plague shall not destroy you. Those who had faith to put this sign on their door-posts were not touched by the destroying angel.

Christ our Passover. (1) We are in bondage to sin and Satan,—hard masters. (2) Jesus Christ, the Lamb of God, was slain in our stead. (3) All that apply this sacrifice will be saved. (4) For faith in Jesus is the test of obedience and consecration. Those who would not apply the blood to their door-posts thereby proved that they did not believe and did not obey God.

THE PERPETUAL MEMORIAL. V. 14. This day . . . for a memorial. An ordinance to help them to remember God's mercy. It would lead them to love and worship God, to trust him, to be grateful and obedient, to realize in every trouble that he was able and willing to save. God knew that men ever need such memorials. So Jesus bade his disciples, "Do this in remembrance of me." A feast by an ordinance for ever. It continued till Christ the Passover was slain for us, and remains still in the Lord's Supper our memorial of the Lamb of God forever. The Lord's Supper was instituted in connection with the Passover, and is to the disciples of Jesus what the Passover was to the Jews.

PRACTICAL SUGGESTIONS.—God's mercies if misused, his invitations if rejected, his providence if resisted, harden the heart against every influence for good.

Christ's sacrifice on the cross was a new era to the world, from which we date the world's existence, as the Jews dated from the Passover.

Those who reject Christ must certainly perish. And it is their own fault, for God has provided a way of salvation to all.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

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

1894		SECOND QUARTER.		1894		
1894.	BIBLE LESSON	PROVE THAT	COMMIT TO MEMORY			
			PROOF.	GOLDEN TEXT.	CATECHISM*	
Apr. 1	Jacob's Prevailing Prayer.....	Gen. 32: 9-12 24-30	Fervent prayer prevails with God...	Jas. 5: 16	Gen. 32: 26	Question.
" 8	Discord in Jacob's Family.....	Gen. 27: 1-12	Brotherly love is a good thing.....	1 Pe. 3: 11	Gen. 45: 24	95
" 15	Joseph Sold into Egypt.....	Gen. 37: 23-36	Children's sins bring sorrow to parents	2 Sam. 12: 33	Gen. 50: 20	96
" 22	Joseph Ruler in Egypt.....	Gen. 41: 38-48	Trials are the path to honor.....	Rev. 3: 21	1 Sam. 8: 30	97
" 29	Joseph Forgiving his Brethren.....	Gen. 45: 1-15	We should return good for evil. [ed.]	Matt. 5: 44	Luke 17: 3	98, 99
May 6	Joseph's Last Days.....	Gen. 50: 14-26	The memory of the righteous is cherished.	Pa. 112: 6	Prov. 4: 18	100
" 13	Israel in Egypt.....	Ex. 1: 1-14	The cruel are punished with cruelty..	Isa. 19: 4	Pa. 124: 8	101
" 20	The Childhood of Moses.....	Ex. 2: 1-10	God's people are protected.....	Pa. 91: 7	Isa. 91: 15	102
" 27	Moses sent as a Deliverer.....	Ex. 3: 10-20	Christ is our deliverer.....	Acts 3: 22	Isa. 41: 10	103
June 3	The Passover Instituted.....	Ex. 12: 1-14	Heaven is opened by Christ's blood.	Heb. 9: 24	1 Cor. 11: 7	104
" 10	Passage of the Red Sea.....	Ex. 14: 19-29	God's presence means Deliverance..	Isa. 43: 2	Heb. 11: 29	105
" 17	The Woe of the Drunkard.....	Prov. 23: 29-35	God provides the best refreshment...	Isa. 45: 6	Prov. 25: 31	107
" 24	REVIEW		God works for our salvation.....	Phil. 2: 13	Deut. 32: 9	REVIEW

Mission Field.

North-West Indians.

FOLLOWING are extracts from a paper recently read before the Winnipeg W. F. M. S. by Mrs. A. D. Mackay, who, by personal visits to several of the missions, is in a good position to write intelligently about them:

Three miles from Regina is situated our largest industrial school, built and equipped by the Dominion Government at a cost of \$80,400.00. The main building is 180 feet long by 40 feet wide, is built of brick and has two wings 72 feet by 36 each—all with two stories and a basement. They are heated and ventilated by the Smead-Dowd system, with provision for hot and cold water. The water is pumped by a windmill, which also supplies the power for the grain crusher and other machinery. The staff consists of the principal, Rev. A. J. McLeod, assistant principal, two teachers, shoe and harness maker, painter, carpenter, farmer, fireman, matron, seamstress, housemaid, cook and laundress—fourteen in all. The school was opened in April, 1891, with one pupil, but was speedily supplied with the larger scholars from other schools, as well as many who had never received any training. The pupils now number 110, seventy boys and forty girls. The most advanced are in Standard V. The larger scholars work on the half-day system—half the day in school, the other half in the workshop. In the shoe, harness, painting and carpenter departments job work is done for residents in Regina, and the boys are making very satisfactory progress. The girls are taught sewing, laundry work, housekeeping, etc. Plenty amusements and recreations are provided, as foot-ball, base-ball, cricket, lacrosse, skating, hockey, quoits and tobogganing. There is a company of the Boys' Brigade and a brass band of eighteen instruments. A drill master from the North-West mounted police gives instruction to both boys and girls. Mr. McLeod has a magic lantern with over 300 slides. In this way many pleasant, profitable evenings are spent in Bible history and foreign lands. He is also trying to collect a library of suitable books for the pupils. A literary and debating society meets every Friday evening and the Missionary Society every Thursday evening. To raise money for missions, the members give an hour's work each week outside their regular employments. In the summer they pursue making "missionary gardens." Fifteen minutes each morning and afternoon in school is given to Bible study, and at the end of the quarter written examinations are held. At morning and evening worship religious instruction is also given. As many as possible are taken to church in Regina on Sabbath morning, and in the afternoon a Sabbath School is conducted in the schoolroom. Sabbath evening all gather together and Mr. McLeod gives a most interesting Bible talk, and music and worship ends the day. The children are greatly interested in China and give their collections in Sunday school to Chinese missions. One asked lately "Why don't the China boys and girls come to our school?" The work is not all sunshine; there are many difficulties to be met. The children have the evil habits of their parents and need to be watched closely and sometimes severely punished. A novel feature in this line has been recently introduced. The offender is tried by a fellow jury of pupils. Mr. McLeod on the bench as judge, officers of the school as counsel for plaintiff and defendant. A sentence recently passed was that the offender sit for two days at the bread and water table. A breezy little paper called the "Progress" is issued monthly in connection with the school.

Five years ago a school was opened at Birtle for children of various reserves, the principal ones being the Bird Tail Sioux Reserve and the Lizard Point Cree Reserve. Mr. McLaren is principal, Miss McLaren matron and Miss McLeod assistant matron. This school has fought its way through many difficulties, the buildings formerly occupied being very inadequate to its use and the staff being few in number have had to work very hard. Last year, however, a fine stone building was erected on the hill-side facing Birtle.

The building is 82 feet long and consists of two stories with attic and basement. The rooms are bright and cheerful, boxes of plants flourishing in the windows. There are thirty acres of land surrounding the school, by means of which the children will be taught farming on a small scale. There are thirty-one pupils at present, sixteen girls and fifteen boys. Three little boys were drowned in the river last fall by breaking through the ice while skating. It was expected this accident would have a bad effect upon the Indians and lead them to remove children from the school; but such has not been the case. On the contrary it seems to have drawn parents and teachers closer together, and greater confidence has been manifested than before.

The children have made remarkable progress in their studies. The writer of this paper visited this school recently and was astonished at the grasp they have acquired of the English language, their knowledge of physical geography as well as the geography of their own continent. From the manner in which they can manage arithmetic we conclude it will not be easy for the average white settler to hood-wink them when they come to take their parents' places. Hugh McKay, the oldest boy, now works in the Birtle printing office, still making the school his home. Some idea of his character may be gained from the following incident: His mother had contracted debts in the town to the amount of thirty dollars and then departed without payment. Hugh, on becoming employed, saved his earnings and paid off every cent of the debt.

The girls are taught housework, sewing, knitting and spinning. The boys make up their beds, sweep their own dormitories and basement, and find plenty employment in sawing wood and in doing other outside work. The children attend services and Sabbath school in the church, and Rev. Mr. Frew, the pastor, spends an hour every Tuesday giving them religious instruction.

The last school on our list is that at Portage la Prairie, a school established in 1888 for the benefit of a band of Sioux Indians, who, taking part in the Minnesota massacre of 1862, were forced to flee for their lives, and have since made Portage their home.

The lives of these Indians have been of a most degraded character, their original depravity having been augmented by the addition of drunkenness and other vices of the white settler. Whiskey is the great foe of these Indians, both men and women drinking freely. Many of them work around hotels and breweries, and obtain intoxicants in spite of law and law administrators, and often drunken orgies are held, resulting in violent quarrels and sometimes bloodshed. Other vices prevail of which we cannot speak here. Suffice it to say, that often those who go to work among the Indians find out something of the depravity of their white brethren. There is no resident missionary among these people; but for several meetings have been held on Sabbath and often through the week in their tipis, and the truths of the Bible explained, and notwithstanding many hindrances the Gospel has made itself felt. Several have been converted, some of whom have since died, giving evidence both in their lives and deaths of the power of Christ to save. All are trying to improve their mode of living and during the past two years have saved enough money to buy a tract of land on which they are now making homes and gardens. Several have signed the pledge and do not use liquor in any way, and it is hoped that all will soon forsake their pagan gods and turn to the only living and true God.

The school numbers twenty at present, nineteen resident pupils and a baby whose mother died and the father has given it to the school to be cared for. This is the great desire of all Indian teachers, to gather the children in as young as possible and train them to righteous living before they go back to make homes for themselves.

The Portage school is under the care of Miss Fraser and Miss Lillwall, and has made steady progress, and though opened by a few private individuals with much fear and trembling has been wonderfully blessed by Him who accepts the humblest effort put forth in His name. It is now on the same basis as other

schools. The children are taught all the common branches of an English education, as well as housework, gardening, etc., and their religious instruction is faithfully attended to.

In closing we feel that we have presented a very meagre report of the work being done in our twelve schools. We have dwelt on the bright side and said little of the trials and discouragements that beset the faithful workers. In fact words cannot describe them. One must be engaged in the work to have an adequate idea of the superstitions, the want of confidence, the paralyzing indifference to wards improvement that fill the Indian heart. He simply does not care as long as he obtains enough to eat, tobacco or other vile stuff to smoke, and if he has lived near white settlers and learned the practice, whiskey to drink. Yet when we think of the shortcomings of the white race with centuries of Christian knowledge behind them, we cannot be surprised at the Indian; nor seeing what the Gospel has accomplished for other races, can we doubt its power to raise him also. It is because of faith in this Gospel these brave patient men and women, who in most cases have given up the culture and refinement of eastern homes, are toiling to aid in transforming these uncouth, untutored beings into "new creatures in Christ Jesus." May your interest be deepened in these children of the plain, who, we hope, will one day be industrious, intelligent Christian citizens, instead of the idle, roving, ignorant, degraded characters many of their fathers have been and doubtless they would become were it not for the influence of these schools. You may look upon them as your children in one sense, for a large part of the funds of the W. F. M. S. goes towards the maintenance of these schools, and the clothing is almost entirely provided by the same Society. May our prayers and sympathies go out for them in a greater degree than ever before, and wherever souls are found at home or abroad who know not the truth, let our earnest effort be to bring them into the "knowledge of our Lord and Saviour, Jesus Christ."

The New Year's Outlook in India

REV. S. H. KELLOGG, D.D., LANDOUR.

THE year opens full of omens of great approaching changes in India. Politically, the most important fact, as for some time past, is the threatening attitude of Russia on our northwest. While so late as 1880, the Russian lines were but a few miles east of the Caspian, they are now looking on the Hindu Kush near the Indian frontier. This move of the Russian army toward India, which began shortly after the check of her advance on Constantinople in the last Russo-Turkish war, is regarded in India as but a part of a vast project, the plans of which cover not years, but generations, and have now come to affect very gravely a large part of the habitable world. In the development of these plans, great wars, like the Crimean or the Russo-Turkish, are but as it were only single campaigns.

THE RUSSIAN MENACE.

Russia menaces India; but her real objective is not Calcutta, or Bombay, but Constantinople and the Holy Land. Twice in the present generation, during the Crimean and the Russo-Turkish War, the efforts of Russia to possess these strategic points have been thwarted by British diplomacy and British arms, but she has not relaxed her purpose and she does not intend that England shall again be able to prevent her from attaining the goal of centuries. Hence, though since her last defeat she has been quiet in Europe, she has been steadily making immense preparations for her next supreme effort.

And when she shall judge the moment opportune for another move against Turkey, Russia will be able to say to England that if again she should interfere with the imperial plans in the eastern Mediterranean, she must do so at the risk of losing her Indian Empire.

Even if things continue as now, Russia will be prepared to reply to the next British intimation to thwart the Czar's ambition in Constantinople or Syria, by a flank movement on British India, in which doubtless she hopes to be seconded by an uprising of millions in India, ready to welcome any ally

for the time who will help turn out the hated English. In this, too, is to be found the meaning of the establishment in late years of the great naval depot at Vladivostok on the North Pacific, soon to be connected by the Trans-Siberian Railroad with St. Petersburg. Vladivostok and the Siberian Railroad are in fact, Russia's strategic answer to the Canadian Pacific Railroad, as a possible alternative route for troops to India. From this point, when the crisis comes, she will be able to menace India, not only from the northwest by land, but from the sea at such points as Calcutta and Bombay, and intercept army reinforcements coming via Canada, no less than those sent via the Suez Canal.

This too is generally recognized to be the ominous significance of the recent appearance, in defiance of treaties, of the Russian navy in the Mediterranean, and the ill-boding alliance with France, by which Russia secures Toulon as a naval station on French soil, in case of need.

In all of these monuments, India is vitally concerned, for the highest naval authorities question whether even now, in event of need, England would be able to reinforce the Indian army via the Suez Canal, if France, who wants Egypt, and Russia, who wants Constantinople, chose to oppose her.

A DISTURBED EMPIRE.

All this is well understood here, where one therefore regards with concern the evidently increasing restlessness of the people, signalized by various bloody riots here and there during the past year, and the rancorous anti-English tone of a large part of the native press.

And, most unfortunately, just at this time, when it were desirable at all hazards to conciliate the people by lessened taxation, it becomes imperative to spend enormous sums in placing the whole north-west frontier of India in the highest state of military preparation for the shock of the expected Russian assault. This alone means heavy additional taxation; but within the past year the phenomenal depreciation of silver has made the situation far worse. A very large part of the expense of the Indian administration has to be met in London in gold payments, and now that exchange, of which the old par was about two shillings to the rupee, has fallen to 1s. 2½d., all this enormous loss of nearly 40 per cent. on expenditure must apparently be met by still additional taxation. It is not strange that, with business paralyzed, my last daily paper described the state of feeling in Calcutta and Bombay as one of "intense anxiety."

It is no wonder that the educated classes, especially, are restless. They say, and truly, that they could administer the government on much smaller salaries than their English rulers, and regard themselves as wronged, so long as the highest places are not open to them all without restriction. They forget what the recent repeated bloody conflicts between Hindus and Mohammedans signally demonstrated, that in the present feverish state of public feeling and bitter religious animosity, only a power believed by both sides to be absolutely neutral and impartial, can be trusted by both to preserve the public peace.

THE RELIGIOUS UNREST.

As under analogous political conditions elsewhere, with many of the people, religious feeling deepens, and fanaticism is rife. All feel that the times are pregnant with approaching change, and each hopes that it shall be to the advantage of his own particular cult. Among the Hindus many say that the Kal Yug is about ending, and that the expected tenth Incarnation of Deity is at hand, coming on a white cloud with a two-edged sword to execute vengeance on the wicked. Many Mohammedans look for the speedy appearing of the last of the Imams, the rising of the "Dajjal" or Antichrist, and thereafter the second advent of "Hazrat 'Isa" to destroy him and save all those good Mussulmans, of whom in that day the prophet shall say *Ummati!* ("My people"). Among Hindus and Mohammedans sect rises on sect, all aiming at social, political, or religious reform, or all of these together. Many of these reforms are evidently due in

part to Christian influence, even though bitterly opposing the Gospel. Others, again, as in the mischievous "Cow-Protection" societies, seek to revive the grossest forms of Hindu superstition.

Only this week there has appeared here in Dehra a Maulavi, who comes, claiming to be one of twelve apostles sent out by one Mirza Gulam Ahmad Qadir Fani, a Mohammedan reformer in the Punjab, who asserts himself to be the fulfillment of the Gospel prediction of the second advent of Christ. By this, as the Dehra apostle explained before me the other evening, he does not mean that he is himself Jesus Christ, but that, just as John the Baptist came "in the spirit and power of Elias," so this man appears "in the spirit and power of Jesus Christ, to preach God's truth as revealed in the Law, Gospel, and Quran.

READINESS TO HEAR THE GOSPEL.

As the result of the whole situation, political, social and religious, we see in many places a spirit of unusual readiness to listen to any one who may profess to set forth a solution of the mysteries and remedy for the crying evils of the time. Only two or three evenings ago, taking advantage of the presence of this Mohammedan "apostle" in the city, we announced a meeting in our High School to consider the questions raised by this man in regard to the asserted death, resurrection and second advent of the Lord Jesus, and our room, holding between two and three hundred, was filled, as also all the doors and passage ways, with a crowd of Mohammedans, largely of the better class who listened for a full hour to the Gospel, with a civility and decorum which could not have been exceeded in America; a refreshing contrast to the contention and ribaldry one often has to meet in bazaar preaching.

Surely these are times in India, when the words of Zechariah may be fitly applied: "Ask ye of the Lord rain in the time of the latter rain, even of the Lord that maketh lightnings; and He shall give to every one showers of rain, to every one grass in the field." (R. V.) Will not all our readers in their meetings for prayer for missions especially remember India, that threatened calamities may be averted, the counsels of the wicked brought to nought, and the Holy Ghost move on this troubled deep with life-giving power!

Financing in Honan.

THE following extract from a letter from Dr. Fraser Smith, the treasurer of our mission in Honan, shows very clearly how difficult and perplexing are the duties that devolve upon missionaries living under conditions so entirely different from what we are accustomed to at home:—

"It is almost impossible to give an exact idea of the many difficulties in connection with the work, and the time it takes to do this work in a satisfactory manner. If we were living near the coast, or in the ports, where the Mexican-silver dollar is in circulation the difficulties would not be so great. We use silver in different shapes, varying in weight from an ounce up to fifty ounces. So far we have purchased most of our silver at Lin-Ching, as the bankers in that place were willing to take cheques on the foreign bank in Tientsin; and here is an example of how it is done:

"Dr. Reid sends me a sterling draft worth say \$500.00 gold, and I sell this draft in Tientsin for 550 ounces (or taels) of silver. I then give the Lin-Ching native banker a cheque on the foreign bank in Tientsin for the whole amount, and he gives in return 550 taels of silver, according to the Lin-Ching weight, which is about three ounces lighter than the Tientsin weight. This is his commission from me, and I cannot grumble if the said banker sells my cheque the next day to some Chinaman who has a quantity of silver to carry to Tientsin for 553 taels. I then take the silver to Honan, and then find that owing to the difference in weight between Lin-Ching and Honan that it only weighs 533 and a half ounces. This silver is sold at 1,520 copper cash per ounce. The rate varies from 1,500 to 1,650 cash per ounce. This cash is taken from the bank by

the different members as they require it; 1,000 cash weighs about seven pounds. All the material used in building is paid for in this currency, so also is the wages of all the helpers, teachers and servants. All these amounts must be reduced to gold, and charged to the parties concerned. That is one side of the question.

"Besides this the different members of the Mission have accounts both in Tientsin and Shanghai, either in Mexican dollars or taels. The rate of the dollar, Mexican, is always changing, and the Shanghai tael is about 5 per cent. less than the Tientsin tael. All these different accounts come to the treasurer and are entered on the books, which are balanced every quarter. I then have an account for each member something after this form:

Dr.	
To Copper Cash used in Hsin Chon	80,000
" Moneys paid by Dr. Reid in Canada	\$
" London Stores	£ s. d.
" Frisco Gold	\$
" Tientsin Accounts, Tientsin Taels	\$
" Shanghai Account	\$ Mex.
Shanghai Taels	

Cr.

By three months' salary, Gold	\$300
" Teachers' salary, Cash	16,000
" Sums from other members, Cash	
" Lin-Ching members, Cash	

At different rate from above.
"The rate of exchange for gold drafts and sterling is always changing, and an average rate has to be struck for each quarter. To keep ten such accounts as the above and look after four different bank accounts, and an account with our agent at Tientsin, as well as to look out to sell the silver at the best advantage, and write all orders, takes more time than any person would imagine.

"We propose to have a Station Treasurer for each station who will take charge of all moneys used at the station, and report to the General Treasurer. The rest of the work in its entirety will be done by the General Treasurer, who will receive and sell all drafts, keep all accounts and render the same regularly to individual members and also to the Home Treasurer. We expect, if the Mission grows larger, that we will require a man to devote his whole time to such work, and this is but the first step in that direction."

There can be no doubt that the interests of the Mission will be served by the appointment of a treasurer, for any missionary who attends to all this, must find his proper work seriously interfered with.

Church News.

In Canada.

MEMBER congregation, of which Rev. A. MacWilliams is moderator, is provided for until October 1st, 1894.

Rev. J. W. PENMAN, lately minister at Dominion City, Man., is about to return to Ontario, and for the immediate future will make his home in Hamilton.

THE capacity of the Regina church has been increased by the addition of ninety sittings, but the growth of the congregation is so decided that the managers expect a new church will need to be erected next year.

THE Presbytery of Regina, and especially the congregation of Fort Qu'Appelle, have met with a great loss in the removal of Rev. Alex. and Mrs. Robson. As a preacher, as a helper in all Presbyterian and other Christian work, and as a moral influence in the community, it will be difficult indeed to find the like of Mr. Robson, who for the past ten years has borne the burden and both the heat and cold of the day.

IN Knox Church, Embro, on Sabbath, the 6th inst., the second anniversary of the settlement of Rev. G. C. Patterson, M.A., was observed. Rev. Dr. McTavish, of Central Church, Toronto, preached morning and evening to large congregations. On Monday evening a meeting was held under the auspices of the W. F. M. S. Addresses of great interest and power were delivered by Dr. McKay, of Formosa, and Dr. McTavish. An excellent musical programme was furnished by the choir.

THE death is announced, at Brantford, of a younger brother of Rev. F. O. Nichol, Sarnia.

MR. INGRAM has made a good opening at Nottawa of which church he has taken charge.

REV. A. M. McCLELLAND, D.C.L., Toronto, was inducted yesterday to the congregation at Havelock.

THE funeral of the late Rev. John McMillan, who died on Wednesday 16th inst., at Wick, took place last week at Beaverton.

AN "At Home" of more than usual interest was given by the Christian Endeavour Society of St. Andrew's church, Lindsay, last week.

MR. THOMAS McCULLOUGH, of Knox College, who is in charge of the church at Guthrie, is meeting with much encouragement in his labour.

THE Sabbath school-room at Collingwood, was re-opened last Sabbath, Rev. Dr. Grant, of Orillia, preaching morning and evening and addressing the children in the afternoon.

THE following officers have been elected by the C. E. Society, of Cooke's Church, Kingston:—hon. president, Rev. S. Houston; president, S. S. Montgomery; vice-president, Miss F. Dennison; recording secretary, W. H. Montgomery; corresponding secretary, Miss Edith D. Kennedy; treasurer, Miss H. Makins; organist, Miss F. A. Montgomery.

THE following paragraph from the Advocate, of Waverley, N. Y., gives a good example of what every congregation ought to aim at. It refers to the First Presbyterian Church, Waverley, N. Y., of which Rev. P. R. Ross, formerly of Ingersoll, is the pastor: "Financially the church is in fine condition. During the past year the whole indebtedness on the church and manse has been paid. The total income last year from all sources amounts to nearly \$8,000. During the last ten years the total receipts amount to \$68,000. No wonder the Presbyterian friends are a happy family. They have an elegant church home, no debt, and perfect harmony."

Montreal and Ottawa District.

THE following have been licensed by the Presbytery of Montreal to preach the Gospel: John Robert Dobson, B.D.; George C. Pidgeon, B.A., and Joseph E. Charles, B.A.

REV. F. M. DEWEY, pastor of Stanley street church, Montreal, was presented with an address of thanks and a handsome revolving study chair by the members of his Bible class, on Tuesday of last week.

ON Wednesday last, the temperance society in connection with St. Gabriel church, Montreal, passed a resolution supporting the C. E. Association in their effort to separate the liquor business from grocery stores.

REV. GEORGE C. PIDGEON, B.A., having received a call to the church at Montreal Junction and he having accepted, arrangements have been made for his ordination and induction, to take place on the evening of Tuesday, May 23th, Rev. S. J. Taylor to preside; Rev. Murray Watson to preach; Rev. F. M. Dewey to address the minister, and Rev. M. S. Oxley, the people.

THE Protestant Ministerial Association, of Montreal, met on Monday, 15th inst., Rev. Dr. Williams in the chair. It was reported that 5,000 copies of Mr. H. L. Hastings' pamphlet on "The Old Book; Will it Stand?" had been received from the author. It was decided to divide them as follows:—Two thousand to the French board of the Presbyterian Church, one thousand each to the Methodist, Congregational and Baptist churches. Rev. A. C. Courtice reported correspondence with the Police committee to the effect that it had agreed to receive the representatives of the Association against the state of morals in this city. The date and time fixed were the 22nd inst., at 2.30 p.m. Rev. Dr. Smyth complained of the noise made by the electric cars when passing his church, during the service on the Lord's day, and stated that it was almost impossible to continue the service at such times. It was agreed to make representations to the company upon the subject. Rev. G. E. Bland read a paper on "Christian Socialism," in which he insists that ministers should show all possible self

denial and labor, so that the working people may have confidence in them. He thought that more time might be given to the help of the poor, and less to the solution of theological subtleties.

DURING the past year the mission to lumbermen in the Ottawa district has distributed twenty thousand tracts and papers and twelve hundred books among the shanties. Thanks are due to the London Religious and Tract Society for literature and Robertson Bros., of this city, for free storage. Rev. Dr. Armstrong, who has been convenor of this missionary committee for seven years, has retired and Rev. M. H. Scott, of Hull, has been appointed in his place. The colporteurs were Rev. D. L. McKeechie in the Mattawa and Temiscamingue district, Rev. G. S. Logie in the vicinity of Chalk River, and Rev. Andrew Miller in the Gatineau district.

The Hymnal Committee.

THE Committee on the Hymnal met in Toronto on Wednesday, Thursday and Friday of last week and practically completed its report for the General Assembly. There were present Revs. Prof. Gregg, who presided; D. J. Macdonnell, Toronto; Dr. MacLac, St. Johns, N.B.; Mr. Robert Murray, editor Presbyterian Witness, Halifax; Revs. G. C. Hoins and Mr. R. A. Beckett, Montreal; Revs. W. T. Horridge, Ottawa; Malcolm McGillivray, Professor Dyde, Kingston; Dr. J. B. Fraser, Annan; Alexander Henderson, Appin; J. Thompson, Ayr; A. McMillan, Mimico; J. B. Mullan, Fergus; J. G. Stuart, W. B. McMurrich, Secretary J. H. Thom, and J. Anderson, Toronto. Altogether the committee held two meetings, one continuing for four and the other for three days. All the Presbyteries in the Church with one or two exceptions reported on the Hymnal, and a number of letters from individuals containing suggestions were read and considered.

Briefly stated, the result of the Committee's labours will be threefold:—First, the Psalter in its present form will be retained. Second, a select psalter, containing choice psalms from the present metrical version and other metrical translations, not found in the Psalter in common use, such as the translation of the 29th Psalm, from the Irish Hymnal—a most beautiful translation. In this select psalter there will be ninety five pieces. Third, a hymn book, combined from the present collection, for church use and from the collection used for children. From these two one book hymnal of about 600 pieces has been compiled. There are a few included in this book that are not in the two books alluded to, but which are considered singularly appropriate. The committee also made provision for the preparation of passages from the prose psalms, and poetical portions of Scripture, to be used as chants in the service of praise and for Scripture sentences.

A sub-committee will arrange the work drafted as here described, and will submit it to another meeting of the full committee just before the presentation of the report to the Assembly. It will be recommended that the report be sent to Presbyteries for ratification, and during the ensuing year that the committee work upon the tunes, the selection of which is of great importance. They will also keep in communication with a committee of the Presbyterian churches in Scotland with the view of the preparation and adoption of a common hymnal for the Scottish and Canadian churches. It is understood that the prospects of arriving at a satisfactory basis for such a hymnal are very good.

Presbytery of Huron.

THIS Presbytery held its regular meeting at Clinton on Tuesday, the 8th inst., with the moderator, Rev. J. A. Hamilton, M.A., in the chair. Rev. W. M. Martin, B.D., was reappointed as convenor of the Presbytery's Home Mission committee for the ensuing year. A committee consisting of Revs. Fletcher, Steward, Musgrave, Martin and McLean were appointed to examine Mr. Guthrie—the student now assisting Dr. McDonald, with a view to licensure at an early date. At the afternoon session this committee reported, highly commending Mr. Guthrie. Rev. Peter Musgrave, convenor of the finance committee

submitted a tabulated statement of the financial returns from the congregations within the bounds, when it was agreed to have the statement printed and distributed among the families in each congregation of the Presbytery. Rev. J. A. Anderson, B.A., was appointed as a member of the Assembly's committee on bills and overtures. Rev. Alex. Stewart, B.A., appeared before the Presbytery in the very trying and peculiar position of presenting a call from the congregation of Union church, Brucefield, in favour of himself, he being at the time Moderator of that session. The call was signed by 144 members and 68 adherents, and the promise of an annual stipend of \$1,000, with a manse and four weeks' holidays. A number of remits sent down by the General Assembly were considered by the Presbytery. The court agreed to hold an adjourned meeting at Clinton on the 22nd inst., when the call from Brucefield to Mr. Stewart will be issued, Mr. Guthrie licensed and any other matters coming before the Presbytery dealt with. The next regular meeting will be held at Brucefield on July 10th, at 10.30 a.m.

Presbytery of Winnipeg.

THE Presbytery of Winnipeg met on the 10th of May in Manitoba College; in the absence of Rev. Mr. Omand, of Keewatin, the moderator, the Rev. R. G. MacBeth was chosen moderator pro tem. Rev. Professor Baird brought forward the case of Mr. T. U. Kichmoud, of Point Douglas church, who was required by the General Assembly two years ago to attend college for two sessions and to have his case again reported on by the Presbytery to the Assembly. It was agreed on motion of Prof. Baird that the case be reported to the General Assembly at its next meeting, so that in case Mr. Richmond completes his college course satisfactorily he may be open to licensure and ordination and may not be required to wait until the following Assembly to have his case adjudicated upon. J. W. McLean, who has completed the necessary course of study in arts, applied to be received as a student in theology. Robert McMillan, who has recently arrived from Scotland, where he completed a partial course of study for the ministry, asked to be received as a candidate for the ministry and be recommended for employment in the home mission field. Donald McLeod, M.A., a licentiate of the Free Church of Scotland, who bears a commission from the colonial committee of that Church, and who has been appointed for two years to the Greenwood group of stations, asked for ordination. The cases of these three students were referred to a committee of examination consisting of Revs. Dr. DuVal, John Hogg and C. B. Pitblado. This committee at a later stage reported that the application in each case be granted. This report was adopted, and the Presbytery proceeded at once to the ordination of Mr. McLeod, and he having answered satisfactorily the questions prescribed in the formula was ordained with prayer and the laying on of the hands of Presbytery. Afterwards he was addressed in a few suitable and solemn words by Rev. Professor McLarev. Mr. McLeod's name was added to the roll as a member of Presbytery, and he was appointed Moderator of Greenwood session in place of Rev. Alex. Hamilton, of Stonowall, who had hitherto held that position. Revs. Messrs. Pitblado and Omand, as ministers, and C. H. Campbell, D. Sinclair and Prof. Hart, as elders, resigned their commissions as delegates to the General Assembly. Rev. Prof. Hart was appointed as a minister in place of Rev. C. B. Pitblado; Rev. S. C. Murray, of Port Arthur, was appointed in place of Mr. Omand, and as elders, Messrs. J. G. Forbes, of St. John, N.B., James McAllister, of Moncton N.B., and George Cunningham, of Halifax, were elected. On motion of Revs. C. B. Pitblado and Dr. Duval, the commissioners from this Presbytery were instructed to extend a cordial invitation to the Assembly to hold the gathering of 1895 in Winnipeg. Rev. Dr. Bryce reported that he had moderated in a call at Morris; it was heartily and unanimously in favor of Rev. Bryce Innis. The call was signed by twenty-eight members and twenty-one adherents, and was accompanied by a guarantee of stipend of \$600 per annum.

The action of the Moderator in taking this step was approved, and the call was sustained as a regular Gospel call and placed in the hands of Mr. Innis for consideration. Mr. Innis accepted, and it was arranged that ordination and induction take place at Morris, on Monday, August 6th, at 2 p.m. Rev. R. G. MacBeth will preside at the induction and preach, Rev. J. A. F. Sutherland will address the minister and Rev. Dr. Bryce the people. Rev. Joseph Hogg presented the report on temperance, in which strong grounds were taken in favour of prohibition. It expressed great satisfaction at the results of the plebiscite in three provinces of the Dominion, and hoped for an early and satisfactory decision by the Supreme Court as to the jurisdiction of Parliament on the liquor question. The report was received and adopted and ordered to be transmitted to the committee of the General Assembly on the same subject. Rev. J. A. F. Sutherland presented the annual report on Sabbath schools. The following increases were noticed:

	1893.	1892.
Teachers.....	366	335
Scholars.....	3,722	3,487

The committing to memory of scripture verses was recommended, as it was noticed with regret that this teaching was neglected. It recommended that in every Sabbath school a collection be taken up for missionary purposes, not only for the pecuniary return but for the educative effect on the habit of giving on the future of the Church. The Presbytery adjourned to meet again on July 10th.

CONFESSION OF FAITH.

Interesting Discussion at the Toronto Presbytery.

Though the special meeting of Presbytery of Toronto followed so hard on the Synod, there were thirty-six ministers and a fair number of elders present to discuss the overtures to be presented by the Presbytery before the General Assembly. The first considered was the overture on the Administration of the Augmentation Fund, which has already occupied the attention of Presbytery for two months. The final deliverance was to adopt the report of a committee into whose hands the overture had been given. It was reported that the reduction proposed by the overture would much more than meet the actual deficit, and that it was very undesirable to reduce the grants at present. It was recommended however, that if reduction were necessary it should be in the ratio of \$2 in the city for \$1 in the country, so as to equalize in some measure the present discrimination. The clerk was instructed not to transmit to the clerk of General Assembly, but to the Assembly's Committee on Augmentation. The overture in respect to the Calling and Settlement of Ministers, presented by Mr. Macdonnell, is as follows:

Whereas the present method of calling and settling ministers in vacant charges is often injurious to the welfare of the congregations and detrimental to the estimation in which the office of the ministry is held, and

Whereas it is much to be desired that vacancies should not be long continued and that ministers should not be without employment, and,

Whereas it is demanded by the spirit of the Presbyterian system that the Presbytery should have some share in guiding congregations in the choice of ministers,

It is humbly overtured to the Venerable, the General Assembly, to take such steps as may be thought best in order to secure that Presbyteries shall exercise their rightful power in caring for vacant charges and in endeavoring to secure speedy and suitable settlements.

This it was agreed to transmit, having adopted it unanimously, and Revs. D. J. Macdonnell and R. P. Mackay were appointed to support it at the Assembly. The next overture considered was one of the Confession of Faith, of which the following is the text:

"Whereas it is very desirable that the Confession of Faith should be the actual expression of the living faith of the Church; whereas it is important that the Confession when used as a test of admission to office in the

Church should deal only with matters that are vital, and should not include matters on which the opinion of Christian men are and may rightfully be divided; whereas the Westminster Confession of Faith includes many statements on matters that are non-essential; whereas it is much to be desired that there should be one creed for office-bearers and for private members of the Church; whereas there is at present no document subordinate to the Scriptures which can be appealed to, as containing an authoritative statement of the faith of private members of the Presbyterian Church in Canada; whereas there is a growing desire in many branches of the Church of Christ for greater unity, which can hardly be hoped for unless by a simplification of the distinctive creeds of the several churches; whereas the Presbyterian Church in Canada has indicated its desire to come into closer relations with some other branches of the Church; whereas the inviting of ministers of other churches to occupy pulpits in the Presbyterian Church without any restriction being placed upon their teachings has become so common that it no longer occasions remark; it is humbly overtured to the Venerable, the General Assembly that such action be taken in the premises as the Assembly may deem wise for the shortening and simplifying of the Westminster Confession of Faith, or substitution for a shorter and simpler creed, for the said Westminster Confession of Faith, so far as its use as a test of admission to office in the Church is concerned."

In support of his overture Mr. Macdonnell said he had tried to put into these eight sentences eight indisputable propositions. In its general use a confession of faith served two purposes: In the first place it was a declaration of the faith of the Church, that was of the members of the Church, and in the second place it was a test of admission to the offices of the Church. These were the two purposes it ought to serve, but, as a matter of fact, the first of them was practically set aside as far as the Westminster Confession was concerned. Personally, he did not know of a single session in Canada which asked a declaration from one who was to become a communicant. So, practically, the Westminster Confession had ceased to be a declaration of the common faith of the members of the Church. It had ceased to be put before either the young or the old people as a set of articles to which they were expected to give a rational consent. He had no hesitation in saying that when this Confession had been framed it had been intended for all the members of the Church, and not for the officers only. If, he went on, a declaration of faith was to be the actual expression of the faith of the Church at stated periods, it must be subjected to periodical revisions. But now often had this Confession been revised in the last two and a half centuries. He argued that, except in one unimportant point, that of the power of civil magistrates, which did not affect the people here at all, the Confession in Canada remained in its original integrity. He would not hesitate to say that it was not the faith of the Church. Unless the human mind had actually stood still in its interpretation of the Bible, it was impossible that the Confession made in the sixteenth should be identical with that entertained in the nineteenth century. At the present time there was in the Presbyterian Church no document except the Shorter Catechism which could be fairly said to be an expression of the faith of the average member. The ministers and elders, in subscribing to the Confession, did so with reservations, and everybody understood that they did. There was no document which could be produced as a standard of appeal of what the faith of the Presbyterian Church in Canada was. The speaker held that the declaration should be the same for ministers, elders and members. If it was not so, it would simply result in a chasm which, indeed, partly existed in the Church now, and which would widen. In speaking of the expression, "non-essential," in the third clause, he said that what he meant by being essential was that it must be essential to Christianity, not to Presbyterianism. The more he thought of it the more he saw that it was not only inexpedient, but unjust, to exclude a man who was a good member of the Church—godly, capable and

fit—to exclude such a man from office in the Church because he would not assent to articles which were not vital to Christianity. He did not mean that he must hold what is vital to Presbyterianism, to Calvinism, but what was vital to Christianity. If a man in his spiritual life held fast to Jesus Christ he had hold of the vital principle. The choice which the Presbyterian Church had been accustomed to make was that he must hold fast to Calvinism. "I want to say this," said Mr. Macdonnell, "that the Church at its peril puts Calvinism in place of Jesus Christ." In speaking of the efforts towards union, he said that simplification of creeds was one way, but the only real union could be by holding the great simple truths which were common to all. This effort to union was an argument in favor of the revision and simplification of the Confession of the Faith. "We must take care that we exclude no man from the Church of Christ who has been chosen by Christ."

Rev. Dr. Gregg led the attack against the overture. He said before he had heard Mr. Macdonnell's address he had been considering which one of three courses he should pursue in regard to the overture. It might be endorsed by the Presbytery and not sent; it might be sent *simpliciter*, or it might be opposed. Had he not heard Mr. Macdonnell's speech, he might have thought favourably of sending it to the Assembly, but he could not now, as he felt certain it would create discord. Mr. Macdonnell virtually excluded Calvinism from the Church. He combated the argument that one creed should exist for members and office-holders. We read in the Scripture of babes in Christ, and of others who were full-grown men. Ministers should be full-grown men, and it was hardly to be admitted that the creed of the dying malefactor would have sufficed for a minister of the Church of Scotland. The result of the adoption of a similar stand for ministers and members would be that there would be no particular system of doctrine, and that this, instead of uniting, would break up the Church. There had to be a system, and if a man did not hold Presbyterian views, he need not join the ministry; but there was no reason why, because he refused his belief in certain things, that he should be refused membership, although he would not be admitted to the ministry. To bring in all people into the Presbyterian Church simply because they professed Christianity would be to produce anarchy. It would be to break down the bulwarks, and that form of doctrine which Presbyterians hold to be according to the ideas of God.

The overture was opposed by Revs. Turnbull, Mackay, Lindsay, Neil, Drs. McTavish and Parsons, while Messrs. Hunter and J. A. Grant gave a modified support.

On the motion of Rev. Dr. Gregg, seconded by Rev. R. P. Mackay, the overture was laid on the table.

The third overture considered was one on the employment of students in the Home Mission field, of which the following is the text:

Whereas a number of students in their literary course are appointed every summer to our Home Mission field by the General Assembly's Home Mission committee;

Whereas, several students in their theological course who have applied to the Home Mission committee for work in the mission field, have not received appointments;

Whereas, the opinion prevails that students in their theological course are better qualified by reason of their advanced training to undertake the work of our mission field;

Whereas, it is well known that some mission stations secure their supply by private arrangement with students or Presbyteries;

Therefore, we humbly overture the Venerable the General Assembly to instruct the Home Mission committee to give appointments in the Home Mission field, first, to students in their theological course, then to students in their literary course, according to their years in attendance on classes;

And further, we would ask the General Assembly to enjoin all Home Mission stations to procure their supply through the Home Mission Committee.

The overture was unanimously adopted and ordered to be transmitted to the General Assembly.—R. C. TRUB, Clerk.



WAYSIDE Letter To A Child

BY M.L.B.



①
I'm riding on the Cars to-day,
My darling little Boy,
And if You were beside Me here
I should be full of Joy.

②
I'd show You all the pretty things
That greet us as We pass.

The Trees, the Flowers, the little Birds
That fly from out the Grass.

③
Now there are Hundreds in a flock
As black as black can be.

And here, from out a marshy Pond,
Start Ducks, Oor, Two, Three!

④
Now as we go, a Farm-Yard by,
And you would laugh to see
Five little spotted Piggies run,
Each crying, "Oore, Oore, Oore!"

⑤
Here Sheep are lying on the Grass
Beside the patient Cows.

While Dogs salute the rushing train,
Making their best "Baw" sound.

⑥
And here's a funny little house
Right in a field of Corn.

And Children standing by the door
With Dresses old and worn.

⑦
Are feeding such a crowd of Chicks,
Black, Brown and Gray, and White.

I'm sure if You were here to see,
You'd shout with real Delight.

⑧
But Cars can't wait, and so we go
By fields and Orchards old,
Where Trees are bending with the weight
Of Apples fair as Gold.

⑨
And here are Pumpkins, piled up high,
Close by a Country Road.

And standing near, a patient Horse
Is waiting for his Load.

⑩
For do you know, the farmer's Cows
The yellow Pumpkins eat?

They're good for Food, and when they make
The Milk so rich and sweet.

⑪
Now as we go, past quiet Woods
Where Squirrels love to hide

They, and the happy, singing Birds,
Love no Railway Ride.

⑫
And yet beside me, as I write,
Four Birds with plumage gay

Are happy in their palatial Cage,
Though travelling far away.

⑬
I think the Reason must be this:
That they have never known

The freedom of the wild, wild Woods,
Nor from their Cage have flown.

⑭
So all love well their own dear Home,
Though humble it may be.
And Home is just the dearest Place
For Birds, or Boys, or Me!



Literature.

A Good Book*

"Whoso findeth a good book findeth a good thing" may be used as an adaptation of one of the well-known proverbs. The printing presses are so busy and pens of all sorts are so busy that the busy man is thankful for any suggestion that will guide him in rogaw! to what books he may profitably read. Books upon Biblical subjects are apt to be dull and heavy. It is very difficult to term it otherwise in the discussion of questions involving minute and careful distinctions. "The Expositor's Bible" series is meeting a great need in combining through exposition of the text with interesting and delightful discussion and application of its truth to the needs of our own time. Of all that valuable series there is perhaps no work superior to the last issued,—The Epistle to the Romans by Principal Moule, of Ridley Hall, Cambridge. The selection of this man to prepare an exposition of that Epistle of Epistles seems pre-eminently according to the eternal fitness of things. He is a man who in a rare degree combines profound knowledge of Biblical truth with intense spiritual fervor. That epistle after passing through the hands of some writers is grand, but it is the grandeur of an ice-palace. As you read Principal Moule's book you feel like one walking through a beautiful garden, where you are seeing new beauties and breathing fresh fragrance at each turn. The British Weekly calls it "One of the best popular expositions ever written." It is almost impossible to refrain from quoting largely from the book itself as one of its best recommendations. The spirit of the man is shown in the opening sentence of the preface. "He who attempts to expound the Epistle to the Romans, when his sacred task is over is little disposed to speak about his commentary; he is occupied rather with an even deeper reverence and wonder over the text which he has been permitted to handle, a text so full of a marvelous man, above all so full of God." Then we instinctively turn over to see what he has to say on the 8th chapter. These are his concluding words: "So once more the divine music rolls itself out into the blessed name. We have heard the previous cadences as they came in their order—'Jesus, our Lord who was delivered because of our offences and raised again because of our justification; (iv. 25.) 'That grace might reign through Jesus Christ our Lord,' (v. 21.) 'The gift of God is eternal life in Jesus Christ our Lord,' (vi. 23.) 'I thank God through Jesus Christ our Lord,' (vii. 25.) Like the theme of a fugue it has sounded on deep, and high, still always 'Our Lord Jesus Christ' who is all things and in all and for all to His happy believing members, and now all is gathered up into this. Our 'Righteousness and sanctification and redemption,' the golden burthens of the third chapter and the sixth and the eighth, are all within living ultimate essence 'Jesus Christ our Lord.' He makes every truth, every doctrine of peace and holiness, every sure premiss an indissoluble inference to the life as well as light. He is pardon and sanctity and Heaven. Here, finally, the eternal Lord is seen not as it were diffused into infinity but gathered wholly and forever in Him, therefore to be in Him is to be in it, it is to be in the clasp which surrounds the beloved of the Father."

Messrs. D. APPLETON & Co. are to publish immediately "A Daughter of To-day," a novel by Mrs. Everard Cotes (Sara Jeannette Duncan); "Cleopatra," an Egyptian romance, by Dr. Georg Ebers; "Mary Fenwick's Daughter," a novel, by Beatrice Whitby; "General Washington," by General Bradley T. Johnson, a new volume in the Great Commanders Series; and "Climbing and Exploring in the K'arakoram Himalayas," Dr. William Martin Conway's eagerly awaited book.

HAMLIN GARLAND has written for the June number of McClure's Magazine impressions of a visit to the great Carnegie steel mills at Homestead, showing how the work and life there strike the eye of a strenuous and humane realist. Many pictures made from life drawings will illustrate the article.

* The Epistle to the Romans (The Expositor's Bible.) By Rev. H. C. G. Moule, Principal of Ridley Hall, Cambridge. Toronto: Willard Tract Depository

Nae Folk like Oor Folk.

THEIR's nae folk like oor folk,
Gao travel whaur ye will,
There's guid stuff in oor stock,
Fra ilka glen or hill;
Scotland is a sma' place,
But a' the world ower
Ye'll aye soo a Scotch face—
O' men they are the flower!

There's nao folk like oor folk,
Their hearts are kind and true;
There's aye meal in oor pook
For a' oorsels an' you.
Ye'll ne'er want a true frien'
Whon worth the gifte earns,
Kindly words are aye gie'n
Amang John Tamson's bairns!

There's nae folk like oor folk
When frien's are ill or dee,
The feelin' word is aye spoke
Whon sorrow dims the e'e;
I'll dee at peace abroad,
Wi' Scotsmen by my side—
We're a' the bairns o' God,
Tho' scattered far an' wide.

The above verses are from the Third Edition of JOHN IMRIE'S POEMS containing about 400 pages, neatly bound in cloth and gold, and will be sent, post free, on receipt of one dollar. IMRIE, GRAHAM & Co., 31 Church Street, Toronto, Canada.

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From the *Methodist Magazine*: "A distinct advance upon 'The Stickit Minister' This is no introspective, subjective mental anal sis like many current books, but a wholesome, breezy, out-of-door story, full of adventure, full of manly feeling and of pure and honest love between man and maid. We had the pleasure of reading this story in advanced proofs from England and sat up half the night to do so. It has been compared to Blackmore's 'Lorra Doonee' but, to our mind has far more condensed interest and dramatic power."

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The pioneer company to introduce prompt payment of death claims immediately upon satisfactory completion of proofs of death was the North American Life Assurance Company, Toronto, Ontario. It still continues to adhere to that sound practice, as will be seen by a perusal of the following letter lately received from the beneficiary of a deceased policy holder:

Toronto, May 16, 1894.

Wm. McCabe, Managing Director, North American Life, Toronto:

Dear Sir,—I am this day in receipt of your cheque numbered 262, on the Union Bank of Canada, for \$2,000, being the full amount of policy, No. 3,035, on the life of the late Wm. A. Pamphilon. It was only yesterday afternoon that the claim papers were handed into your office, and in less than twenty-four hours after the receipt by you the cheque for the full amount of the claim was received. Although Mr. Pamphilon was insured in other companies and societies, thus far I have not heard from any of them in respect to the claims made upon them. This exceedingly prompt action on the part of your company is highly appreciated, and is another illustration of the advantage of Canadians dealing with home companies rather than with foreign corporations.

Yours truly,
ELLYN F. PAMPHILON.

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TENDERS.

SEALED TENDERS marked "F. & M. Mounted Police Provisions and Light Supplies," and addressed to the Honourable the President of the Privy Council, Ottawa, will be received up to noon on Monday, 4th June, 1894.

Printed forms of tender containing full information as to the articles and approximate quantities required may be had on application at any of the Mounted Police Posts in the North-West, or at the office of the undersigned.

No tender will be received unless made on such printed forms.

The lowest or any tender not necessarily accepted. Each tender must be accompanied by an accepted Canadian bank cheque for an amount equal to ten per cent. of the total value of the articles tendered for, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the service contracted for. If the tender be not accepted the cheque will be returned.

No payment will be made to newspapers inserting this advertisement without authority having been first obtained.

FRED. WHITE,
Comptroller, N. W. M. Police.
Ottawa, April 23rd, 1894.

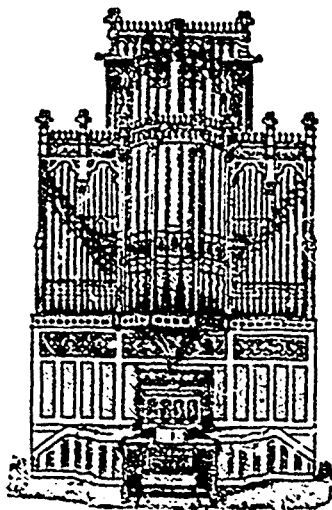
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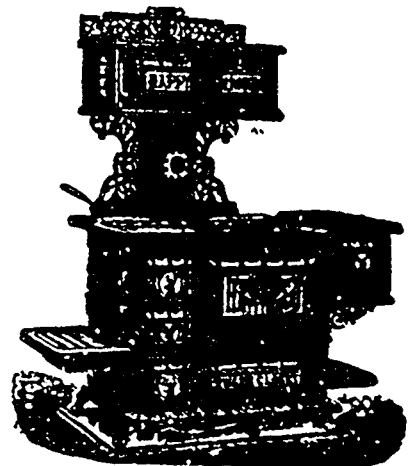
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