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# The Presbyterian Review.

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## The Pilgrim.

The way is dark, my Father! cloud on cloud  
Is gathering quickly o'er my head; and loud  
The thunders roar above me. See, I stand  
Like one bewildered. Father, take my hand,  
And through the gloom lead safely home Thy child,

The way is long, my Father! and my soul  
Longs for the rest and quiet of the goal,  
While yet I journey through this weary land  
Keep me from wandering! Father, take my hand;  
Quickly and straight lead to heaven's gate Thy child.

The cross is heavy, Father! I have borne  
It long, and still do bear it. Let my worn  
And fainting spirit rise to that blessed land  
Where crowns are given. Father, take my hand,  
And, reaching down, lead to the crown Thy child.

The way is dark, My child, but leads to light!  
I would not have thee always walk by sight.  
My dealings now thou canst not understand!  
I meant it so; but I will take thy hand,  
And through the gloom lead safely home My child

The way is long, My child! but it shall be  
Not one step longer than is best for thee,  
And thou shalt know at last, when thou shalt stand  
Close to the gate, how I did take thy hand,  
And quick and straight led to heaven's gate My child.

The cross is heavy, child! yet there is One  
Who bore a heavier for thee: My Son,  
My Well-Beloved; with Him bear thine and stand;  
With Him at last, and from thy Father's hand,  
Thy cross laid down, receive thy crown, My child!

## The One Lawgiver.

BY TALBOT W. CHALMERS, D.D.

ONE of the most distinctly marked features of the Church of the present day is the weakened hold which men have of the doctrine of future retribution. This is shown not by the alteration of creeds and confessions, but by the publication of books and pamphlets, by the utterances of prominent men in different communities and by the action of various local ecclesiastical bodies. In these it is declared with more or less emphasis that sin is not eternal, and that one day all men without exception will be brought home to happiness and to God. But if this be true then there is no such thing as retribution. All the penal sanctions of the law are changed into corrections, their real ultimate end being not the satisfaction of justice, but the reformation of the transgressor. Sympathy with the wrong doer takes the place of sympathy with eternal rectitude. This arises from a feeble sense of the evil of sin. Men shrink from the unsparing denunciations of Scripture, and are disposed to palliate and excuse moral delinquencies as if they were infirmities, accidents due to the weakness of man's nature, greatly to be regretted indeed and avoided, yet not by any means demanding a penalty strictly endless. If we trace further back the source of these views, we find it in the inadequate apprehensions men have of the divine Law. They do not recognize its absolute and unchangeable authority. They merge all the perfections of God into his one aspect as a Father, and so overlook his majesty

as a moral governor. Forgetting, too, that a father must rule, and that a family without discipline is on the road to ruin, they so explain the divine paternity as to make it mere good nature. The Father of all cannot finally reject any, and His grace is as universal as mankind. Making happiness rather than holiness the last end of His procedures, they resolve the law into an educational institution instead of an original and unbending standard of duty. In direct opposition to all such loose and indefinite opinions stands the positive assertion of the Apostle James (iv:12), "There is one Lawgiver." That God is a Lawgiver arises from the fact that he is Creator. Even in the lower sphere of physical forces it would be inconsistent with His perfections to allow the existence of a permanent chaos. Were there no uniformity in natural sequences, science would become guesswork and life a riddle.

But if God imposes law upon unorganized matter, much more must He upon rational beings. Man, we are told, was made in the image of God, a free self-conscious agent, endowed with reason, conscience and will, and therefore raised immeasurably above all others order of being on earth. As the immediate offspring of God he partakes of his spiritual nature, and therefore is capable of knowing Him and having communion with Him. But he is also capable of turning away from Him and pursuing wrong courses. Man, therefore, must have a rule of action. His own moral constitution requires it, as well as his relation to his Maker upon whom he is dependent and to whom he is subject. The wise and holy God cannot be indifferent to the character of His intelligent creatures either in respect to their dispositions or their conduct. He must have a will upon the subject, and that will must necessarily take the shape of law. It is indeed conceivable that he might have so constituted men that they would always be disposed to do right, an infallible propensity of nature guiding them at every step, so that there never could be a possibility of their going wrong either from inclination or from mistake. But, so far as we know, the Almighty never did constitute any of his creatures after this manner. Such being the case, man with all his high endowments being fallible and peaceable, there must needs be given to him a fixed rule of conduct. Mere suggestion or advice will not answer. There must be something absolute and peremptory, something that comes as the irrevocable declaration of God's own judgment of good and evil, something established over mankind, like the sun in the firmament, the same from the world's first day to the last. It says, Thou shalt or Thou shalt not, and it means to be obeyed. It has, therefore, sanctions, as it, indeed, must have; otherwise it would not be law at all, but a mere expression of opinion. And these sanctions must be enforced. For if not, then they might just as well not exist.

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Toronto, January 24, 1895.

## The Busy Reaper.

THE year 1895 has already laid to its account a heavy bill of mortality in which not a few who have been prominent in the Presbyterian Church are numbered. From the maritime provinces comes the news of Mr. Hugh Ross' death by which sad event New Glasgow has lost one of its most exemplary Christian citizens and one who was in many respects a notable man. Nearer home there falls to be recorded the deaths of Messrs. A. M. Smith, A. R. Christie, and Robert Green, of Toronto. The former of these three was known throughout the country as a merchant prince, whose integrity, public spirit and high character were equalled only by his intense love for the church of his fathers and of his choice. For the long span of half a century he was connected with Knox Church, as a consistent member, a trustee and latterly an elder in the discharge of the duties of which he found much spiritual comfort and fruition. His hospitable home was the resort of brethren visiting the city many of whom will miss his kindly welcome and his pleasant companionship. Messrs. Christie and Green, were men whom to know was to love. In their circles they wielded the influence never dissociated from the personality in which the religious element predominates.

### Missionaries Visiting Congregations.

In a paragraph in the last number of our contemporary the *Canada Presbyterian* it was stated that missionaries give special attention to city and town congregations, along the railway lines, whilst other congregations more remote are neglected. That remark is in line with complaints that frequently come to me in correspondence and accordingly justifies a word of explanation as to the policy of the Foreign Mission Committee. It is probably known that our missionaries when at home are under the direction of the Committee and that therefore the Committee is responsible if there is any just cause for complaint. The missionaries are not to blame. I think, when the facts are known, that you will acknowledge that there is no ground for complaint.

There are just three methods of employing these returned missionaries.—either allowing them to respond to as many as possible of the invitations that come for their services, or arranging a systematic invitation of all congregations in the Presbyteries continuously, or a combination of both. We have been trying the latter course. There are a great many special and urgent occasions when a missionary's presence is extremely

important, such as the many Presbyterian meetings of the W.F.M.S. now being held. At one such gathering a missionary will touch more congregations than in a month's systematic visitation. There are then these persistent people who are ever asking and sometimes show signs of displeasure unless their claims are liberally responded to. Probably the most profitable way is to yield to their solicitations as freely as possible, and instead of being angry with them, to feel thankful that they are so earnest in their desires for the education and stimulation of their people. On the other hand there has been regular Presbyterian visitation. Mr. MacVicar went through two or more Presbyteries, besides much occasional visiting. Mr. Jamieson is at present doing this in Quebec. Mr. Slimmon is now going through the Presbytery of Stratford, visiting every congregation and he has, so far as could be arranged visited one or two of the Eastern Presbyteries. Mr. Goforth, who has done far too much work since his return—and the Committee seems unable to restrain him—has I believe visited the greater part of the Maitland Presbytery besides numberless other promiscuous calls. Mr. Campbell is making an effort to visit and address Presbyteries, at their regular meetings, thinking he can do most good in that way, during the short time he expects to be in Canada. He is constantly visiting congregations in the intervals. Dr. MacKay made an effort to touch the leading points from east to west, for the cry for him was universal, and if he had been confined too long to one corner visiting every Church, there would have been a rebellion. Unfortunately the Canadian winter proved too severe for even his constitution, after twenty two years in a tropical climate so that the Committee requested him to desist and protect himself from dangerous exposure. He is at present engaged by request of the Committee and so consequently not visiting continuously. These are the lines upon which the Committee is endeavoring to work and I think they will be generally approved. It will also be admitted that as the interest in missions awakens and the demand increases, there is danger of overwork, and that the furlough instead of being a rest, and help to the missions may become a positive hindrance.—R. P. MACKAY.

### A Ministerial Calendar.

The ladies of Knox church, Embro, have had prepared a calendar of historic and ecclesiastical interest as well as a thing of beauty. It represents in picturesque form the history of one of the oldest and most successful congregations in the Presbyterian Church in Canada. On the centre panel is a representation of the present church building with the date of erection beneath, 1862-3. They who are acquainted with the locality and will highly value this work of art will regret that the older church, erected 1836 still standing near by in the midst of the graveyard, surrounded by many silent monuments of the past has not found a place. The original church known as the Log Church, was erected in 1832, about three miles from Embro. It also would have been a pleasant reminiscence but it has long been dismantled, before lithographs became so common as they now are. These dates which are however supplied embrace and will suggest to many sixty years of not only ecclesiastical, but sacred history. There are four portraits surrounding the central section, the

most prominent of which is the Rev. Dr. McKenzie, who was inducted into that charge in June, 1835, and who for thirty-seven years ministered faithful and with phenomenal success as will appear in the following narrative. The other portraits are the two succeeding pastors Rev. Gustavus Munro, M.A., inducted Aug. 1873, and the Rev. G. C. Patterson, M.A., inducted May, 1892 --and Rev. G. L. MacKay, D.D., Moderator of the General Assembly, best known as the veteran missionary of North Formosa. These portraits are all delicately tinted and well executed with one exception. Dr. MacKay, we think has received less than justice at the artist's hands.

On either side in upright columns is the roll of men who from that congregation have entered the ministry of the Presbyterian Church, thirty-eight in all. Several of these were called away before they had finished their college course, but in every case had rendered more or less service in the home mission field. There are about thirty of them still in active service. We notice that of the thirty-eight, twenty-two are Macs., and of these twenty-two, nineteen are MacKays. There are Sutherlands, Rosses, Murrays, Campbells, etc., all of which suggest the Scottish heather.

We are not aware that any other congregation in the Dominion has given so many sons to the ministry of the church if so, we would be glad to hear from them to extend our congratulations. What was there about that congregation that made it so fruitful in this respect? Was it the influence of Mr. McKenzie's ministry, who laid the foundations and built thereupon for thirty-seven years? Mr. McKenzie was an accomplished scholar and an eloquent preacher. A man of splendid character whose influence was never impaired by any thing in deportment unworthy of his office. Few men maintained a loftier standard of ministerial character. Much of the credit is due to him and to his successor, Rev. Gustavus Munro, whose able ministry, for eighteen years has been succeeded by that of Rev. Mr. Patterson, who has begun a promising pastorate in the same vineyard. But there was another and perhaps even a more potent influence. The earlier settlers brought with them from Scotland as their chief heritage a supreme reverence for the Sabbath and sanctuary services, and the universal practice of family worship. There were few families in these earlier times in which the day was not begun and closed at the family altar. In spite of all the cynical may suggest, such communities breathe a wholesome atmosphere and everybody much solid piety. With such a congregation the minister may well be endowed with sacred eloquence and the young people shall rise up and call him blessed. These early Fathers we understand are all gone. May the prayer expressed in the Paraphrase which they loved to sing be answered.

"God of our fathers, be the God  
Of their succeeding race."

**Resignation of Rev. Dr. John S. MacIntosh,** pastor John S. MacIntosh, of the Second church of Philadelphia, Pa., has announced that he will resign his pastorate on July 1st, 1895, owing to the financial difficulties of the church. In accepting his resignation the trustees of the church express the deep sense of obligation under which the congregation rests for Dr. MacIntosh's faithful, untiring and devoted pastorate given the church during the fourteen years he has been its pastor; and its sincere regret that he deems it wise to sever those relations.

**An Illustrious** A writer in the *Scotsman* calls attention  
**Presbyterian** to the fact that Sir Walter Scott was  
**Eldor.** ordained an elder in the parish church of Duddingstone, near Edinburgh, when the Rev. John Thompson, the celebrated landscape painter, was minister. Shortly after ordination at Duddingstone he was chosen by the magistrates and Town Council of Selkirk as their ruling elder to represent them in the General Assembly. He was again appointed in 1807, and on both occasions took up his commission. He acted as a member of Presbytery as well, for in the Kirk session-book of Duddingstone, at the date of December 25th, 1805, there is an entry to the effect that Walter Scott was then chosen to represent them in the Presbytery of Edinburgh and Synod of Lothian and Tweeddale. Another thing to connect him with the religion of his country was his interest in its psalmody. In 1827 he was consulted by Principal Bard on a movement then afloat for a revision of the Scottish metrical Psalms. He did not encourage this movement, and his answer is characteristic. "The expression of the old metrical translation," he said, "though homely, is plain, forcible, and intelligible, and very often possesses a rude sort of majesty, which would be ill exchanged for mere eloquence. There are the very words and accents of our early Reformers, sung by them in woe and gratitude, in the fields, in the churches, and on the scaffold. The parting with this very association of ideas is a serious loss to the cause of devotion, and scarce to be incurred without the certainty of corresponding advantages."

**The Points of** In a recent able lecture Rev. Dr. Kerr  
**Calvanism.** describes the points of Calvinism thus: The five points of the Calvinistic system were enumerated--original sin, personal election, limited atonement, irresistible grace and final perseverance. These, Dr. Kerr contended, made a coherent system, and presented logical solidarity, unapproached by Arminianism or any other religious creed. Calvinism emphasized God, placed Him on the throne, and claimed for Him the absolute right to rule without any consultation of the creature. If He were to fashion His decrees and carry on His administration according to the will of men, then He was a vassal and not a potentate. Several objections to the Calvinistic system were considered, as that (1) It was dogmatic; (2) cramped liberty of thought; (3) was opposed to revivalism, etc. The lecturer attributed the rise of Methodism, not to the Arminianism of Wesley, but to the out-and-out Calvinism of Whitfield. Calvinism was the mightiest of all factors in the progress of civilization and the formation of free governments. Paul, Augustine, Luther, Wycliffe, the Reformation creed, the Westminster Assembly, the Thirty-Nine Articles, the Reformers of Holland and France, the Puritans, confessors and martyrs, were all Calvinists. All Calvinists were in favor of all States acknowledging God, and conducting their administration in His fear. Froude, Hume, Taine, Carlyle, Bancroft--though not themselves Calvinists, have yet attributed to Calvinism the liberties of the world. The Calvinists were the unflinching opponents of the Papacy, foes to the Ritualism, which is the bulb of Romanism, and the haters of tyranny, religious and civil. "The fire," wrote Motley, "which had consumed the last vestige of royal and sacerdotal despotism, had been lighted by the hands of Calvinists. And Ernest Renan says that Calvin succeeded "because he was the most Christian man of his generation."

## CONGREGATIONAL SINGING.

In looking at Cooke's Church from the corner of Queen and Mutual streets it is difficult to realise that the edifice has the largest seating accommodation of any Protestant church in the Dominion. Standing as it does on the edge of the streets, with no spacious grounds such as surround the adjacent Metropolitan Church, its magnificent proportions are hidden from the casual observer. Only from the interior is it possible to form an adequate idea of its large proportions. When crowded with a multitude of earnest worshippers, as on the occasion of my visit, last Sabbath evening, the scene is deeply impressive. I was surprised to learn that the congregation was not quite as large as usual, the weather being somewhat inclement. The usher kindly escorted me to a seat in the body of the church which I noticed was the only one available in that section of the auditorium. Rows of benches are placed along the entire length of the outer aisles which, I was informed, are usually completely occupied at the evening service.

The organ is placed in an alcove behind the pulpit, while the choir gallery occupies the intervening space. This arrangement is not the best that might be devised for the use of those who lead the singing of a large congregation. The narrow, oblong form of the gallery causes the singers to be dispersed in a manner which must make it difficult to secure that concentration and unanimity of attack which is so desirable in public praise. The choir would be much more effective if seated in a compact square in front of the pulpit. The volume of sound would then reach the furthest corner of the building unimpeded by the conditions which at present interfere.

The opening psalm was the eighty-fourth and was sung to Samuel Wesley's tune "Phillipi." The third chapter of 2nd Peter was then read, after which the xlv psalm was announced. This was sung to "Raleigh," a tune deservedly popular with Presbyterian congregations. I wonder whether many readers of the PRESBYTERIAN REVIEW are familiar with the origin of the tune. It was written by Mr. David Grant, an amateur musician and composer of many excellent church tunes, who was engaged in business as a tobacco merchant in Aberdeen, from which he retired in 1878. It was named "Raleigh" by Mr. Wm. Cairnie, editor of the *Northern Psalter*, in view of the occupation of the composer and in honor of the introducer of "the weed" into Britain. The announcements were then made by the pastor, Rev. Wm. Patterson. I was especially interested in two of them relating to the psalmody department. Mr. Patterson announced that "we are trying to make it hot for the choir"; "they require to be kept in hot water." I was somewhat startled at this announcement, as the average church choir is usually supposed to be quite equal to the task of providing more hot water than is necessary for the harmonious conduct of its mission. My fears proved to have been groundless by the cool announcement that the collection at a lecture to be given during the week would be expended in defraying the cost of heating the church in order that the members of the choir might be enabled to practice in comfort during the winter evenings. The second announcement was that "the singing-class would meet on Monday evening." This class is co-ducted by Mr. Johnstone, the efficient and painstaking precentor of the church, who takes this means of training the young people of the congregation to take an intelligent and active part in the service of praise. I hope the effort is appreciated and that the young folks take advantage of the exceptional privilege which they enjoy. The congregational singing-class has been the most important factor in the development of congregational singing in the Old Country, but, unfortunately it is somewhat rare in Canada especially in cities. The prevalent idea seems to be that when an organ and choir have been provided, the congregation have done all that can reasonably be expected of them. That there is still room for improvement in congregational singing was clearly proven by the singing of the psalm and paraphrase which followed.

The xxv. psalm, tune "Silchester"; and liv. paraphrase to "Offingham" were marked by careful attention to expression and phrasing on the part of the choir, but, in the congregation these necessary elements of good singing were conspicuous by their absence. This was especially the case in the latter. The tune being in triple time and sung somewhat slowly was divided into musical phrases of three beats each, and the words treated accordingly. The result was a mutilation of the text which entirely obscured the meaning of the words. The relation of the words to the sense of the phrase was completely ignored by the greater part of the congregation in defiance of the excellent example set by the choir. I punctuated the fourth verse of the paraphrase mentioned, as it was sung by the congregation, as follows:

Then will He own His ser-vant's name  
Before His Fa-ther's face,  
And in the now-Jeru-salem  
Appoint my soul a place.

During the collection one of Sankey's hymns was sung by the choir. The verse was sung by Soprano and contralto only, the male voices being reserved for the refrain. This was sung in excellent time and with good expression, but the blending in the duet was somewhat marred by a soprano voice which insisted on being heard above all others. But few choirs are free from such a damaging drawback. The sermon was an excellent one. Mr. Patterson selected as his text Gen. xviv: 17 "Escape for thy life". He drew a strong parallel between the fire which destroyed Sodom and Gomorrah, and that which recently caused such great destruction in the business part of Toronto. He commended the firemen who displayed the noblest heroism in the execution of their duty and deplored the lack of appreciation which was shown to the men who are ready, at a moments notice to sacrifice their lives. He said "People say of their ministers," "our man is an alarmist." Thank God for it if he is. Men were excited to save life and property; woe unto him who is not excited when men and women are about to perish in flames. When the watchman ran to give the alarm would anybody stop to criticise his manner of running, or say whether his steps were of the proper length? Would anyone criticise the tone of voice in which the firemen called on Mrs Caven to jump? still people indulge in such damnable bosh when criticising the style of their preacher when he gives the alarm, and warns men to flee from a destruction which threatens, not only their bodies, but their immortal souls.

The necessity for prompt action was urged on his hearers and all were entreated to decide for Christ. While part of the audience was dismissing the choir sang a hymn. An after meeting was held to which many remained. All joined in singing "I love to tell the story" after which Mrs. Patterson sang a solo "What shall the answer be?" The audience joining in the refrain.

With respect to the music of Cooke's Church there is one fact which must be noticed. During the main part of the service psalms and paraphrases only are sung, no hymns being allowed by the session, which, in the Presbyterian Church has full authority in all matters pertaining to the service of praise. A concession is made in the case of the choir which is permitted to sing a hymn during the collection. No anthems or organ voluntaries are permitted in any part of the service. "Old prejudices die hard." I could not refrain from thinking of the narrowness of the line drawn which permits only such selections as are contained within the covers of Mr. Sankey's book, while excluding an anthem printed on a separate sheet, even when composed by the most scholarly church composers who have consecrated their talents to the service of the Master, and have laid of their best on His altar. It seems that even the endorsement of the General Assembly is an insufficient guarantee of the suitability of hymns for public worship, as even the Presbyterian Hymnal is not permitted to be used.

With such a congregation of young people as Cook's Church possesses there are great possibilities of development in the service of praise. Let us hope that a broader spirit may soon prevail and, that the gift of song may be cultivated to its full capacity in the singing of psalms and hymns and spiritual songs. Organ voluntaries are employed in opening and closing the service of the majority of Toronto Presbyterian Churches, but in Cooke's the instrument is used simply as an accompaniment to the voice. It seems a pity that the magnificent instrument with which the church is provided should be used with so many limitations. The organist of the church, Mr. Guest, plays with much taste and skill, and might safely be trusted to introduce compositions such as would not shock those earnest Presbyterians who look upon a very innovation as a step towards Rome.

## FIFTY YEARS RECORD.

### AN INTERESTING POINT IN THE HISTORY ST. PAUL'S CHURCH.

The following interesting historical sketch has been issued in connection with the celebration of the Jubilee of St. Paul's church, Smith's Falls, an extended report of which will be found on another page of this issue.

St. Paul's (formerly Union) church, Smith's Falls, had its origin in the great religious movement in Scotland which issued in the disruption of the National Church in 1813. The effect of that movement was felt in Canada, and eventually led to the formation of a branch of the Free Church in this western land. A considerable number of the early Presbyterian settlers in the townships around Smith's Falls had been connected with several of the secession bodies in their native country, and so when the disruption of the Presbyterian Church took place, they were ready to move in the direction of forming a new connection, and separating themselves from the congregation to which they had attached themselves in Smith's Falls. Accordingly, in September, 1814, there appeared a public notice in the village, signed by five individuals, calling a public meeting of all in favor of separating themselves from the Established Church party, and of seeking connection with some religious body where they could "enjoy gospel ordinances in their purity and under a Scriptural form of Church government." Accordingly a meeting was held, and after prayer for the Divine guidance and mutual counsel, they resolved to seek connection with the Missionary Synod of the United Session Church of Scotland in Canada. In further pursuance of this purpose, they chose a committee of eight (the only living member of which in Smith's Falls is Mr. George Foster) to carry out their resolutions and obtain religious services in connection with the body to which they had attached themselves. In answer to their application the late Dr. Thornton, of Whitby, visited them, and advised them to place themselves under the care of the Presbytery of the United Session Church of Canada East. They did so, and in due time were visited by several members of that Presbytery, and eventually in January 1815, were organized, and had the communion administered to them. Being without a place of worship the Methodist body in Smith's Falls kindly gave the use of their church till they could obtain one of their own. At the time of their organization they elected four elders, namely: Mr. Russell Bartlett, sr., William Ballentyne, sr., John Rutherford, and George Foster.

In the fall of the same year they had the services for a short time of the Rev. William Aitken, lately come from Scotland, and so satisfied were they with his services, that they resolved to call him as their pastor. Accordingly after the usual steps had been taken, in the spring of the following year they addressed to him a unanimous call, which in due time was accepted by him, and on the 14th May, 1816, he was inducted into the pastoral charge of the newly formed congregation, consisting of twenty-nine members of whom only three are on the roll to-day. The first thing after

the settlement of a minister was to erect a church building, which they immediately set about on a site obtained from the late Mr. Simpson, in exchange for one which had been presented to them by the late Mr. Abol Ward, on Church street.

The building was neither very ornate nor expensive, but sufficient for their needs and enough to tax their means to the utmost.

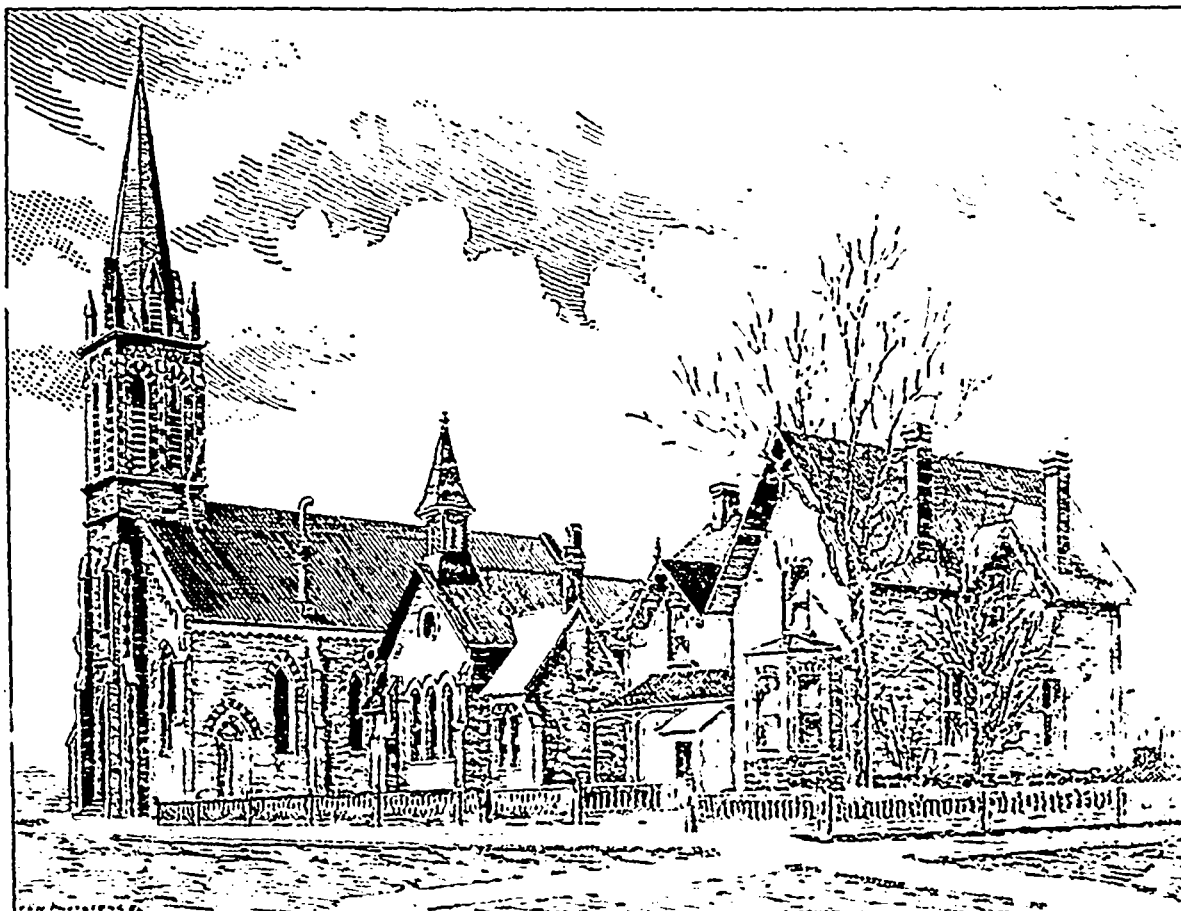
It was opened for public worship on Dec. the 29th., 1816, by religious services in the early part of the day, and by a grand tea-meeting in the evening, attended, it is recorded, by over two hundred people.

They had next to prepare a manse, which after a few years was occupied by their pastor, whose salary at first was only 75 pounds currency, or \$300, no princely sum, but as much as the congregation could afford. It was afterwards raised to \$400.

Under the ministry of Mr. Aitken the congregation continued to prosper, and in 1818 it was found necessary to do something to enlarge their church, or erect a new one. The latter step was at length resolved upon and the present handsome building was the consequence of that resolution.

At first the carrying out of the plan was too much for their means, and they agreed to dispense with the basement, the gallery, and the spire. The present church being in process of building during the years of negotiations for union between the United Presbyterian Church and what was known as the Free Church, and having been opened about the time of the consummation of that Union, it received the name of Union Church in commemoration of that event, in 1868 the Rev. Mr. Aitken, after a pastorate of twenty-two years, resigned his charge and was sent as a missionary to British Columbia, where he labored for a time eventually returning to his native country, where he died in 1892. In the fall of 1868 the Rev. John Crombie, minister of Iverness, P.Q., was invited by the Presbytery of Ottawa to visit certain vacant congregations in their bounds, and the congregation of Smith's Falls in particular. As a result of that visit the congregation gave to him a unanimous call, and in the spring of the following year he was released from his charge, and on the 14th day of March, 1869, was duly inducted into the pastoral charge of Union church. Soon after the new manse was built on lots, the gift of Mr. Wm. Williamson, at that time one of the elders.

A few years afterwards the spire was built and the church otherwise improved. About the same time instrumental music and other changes were introduced. Mr. Crombie continued in the charge for 18 years, at the end of that period he resigned his charge and was by the General Assembly permitted to retire from the active duties of the ministry as a *pastor emeritus*, retaining his membership in the congregation without any official connection with it. During his ministry the congregation steadily increased from 76 when he entered on the pastorate, and numbering 150 when he demitted his charge. In July, 1887, the present pastor was inducted, and under his zealous, and faithful ministrations, the congregation has made still greater progress, as the events of last week abundantly testify.



ST. PAUL'S CHURCH, SMITH'S FALLS



## THE PULPIT.

No. 53.

## The Cheerful Christian.

BY REV. DR. GEIKIE, BATHURST, NEW SOUTH WALES.

Our readers will read the following sermon with much of the interest attached to an honored name. The preacher belongs to a remarkable family, each son of which has carved out for himself a high place on the roll of fame. Dr. Cunningham Geikie, as the learned and popular author, Dr. Archibald Geikie, as the master in the science of geology, Dean Geikie of Toronto, as the intrepid and distinguished medical educationist; and the author of the sermon here given, as one of the most prominent and successful ministers of the Church with which he is connected. A family record truly to be proud of and on a par with some of the most remarkable that even Scotland can produce.

"Be of good cheer; I have overcome the world."—John xvi. 33. An old divine says, "Christ's victory is a Christian's triumph, for, as He overcome evil and all its results, so shall His people by Him, and in Him be enabled to do. Therefore, such may be of good cheer." This phrase, "Be of good cheer," occurs occasionally in our Lord's intercourse with men, as this is recorded for us. Thus, in Matt. ix. 2, He said to the palsied man who lay at His feet, "Son, be of good cheer, thy sins be forgiven thee." "When the disciples saw Him walking on the sea they were troubled, saying 'it is a Spirit,' and they cried out for fear. But straightway Jesus spake unto them, saying, 'Be of good cheer; it is I; be not afraid.'" So also in the text, when He had been telling them of the sorrows which awaited them through many tribulations, He used the same words, "Be of good cheer," and the thought thus suggested seems to be, that at all times it is the duty and interest of Christians to be both of good cheer, or heart, and of good courage; to keep up a delight and confidence in God whatever presses, and a good hope, whatever threatens; sorrowful indeed, but always rejoicing, know that all is in good hands.

Writing to the Philippians Paul says, "Let this mind be in you which was always in Christ Jesus," and we know what this mind was. "This mind," of which Paul spoke was the whole tone and all the thoughts of our Lord. He had a mind, and this had a character of its own. He had opinions, and these were definite. On all the relationships of man to God and of God to man He formed opinions, and on all His own doings He held unalterable and unerring opinions. Thus, the "mind of Christ" in its great features, and the opinions of Christ in their great features, are all before us. There are, however, lesser traits which do not so clearly appear. His habits as a man are not prominently set forth. Minor ways and idiosyncrasies are not set forth. We see the Prophet and His doctrines; we see the Moralist and His rules; we see the Son in relation to the Father; we see the Priest in His sacrificial work; we see the Intercessor in His meditation; we see all that economically belongs to His divinity and His humanity, all that belongs to the Father's glory and man's salvation; all this is clear, but the unofficial and specially human features of the Divine Man do not so prominently stand forth. No picture of Him remains. We do not know His height. We cannot tell what were the tones of His voice, and His manners in dealing with His fellows are not recorded. But these also were part of the mind that was in Christ Jesus. Thus, we never read of His being moved to laughter. He was moved to tears, He was moved to depression, awfully profound; He was moved to pity; He was moved to anger, but to laughter not, so far as we know. That He smiled we may well believe, for all good men smile, but beyond this He seems not to have passed. Nor in this gravity is Jesus meant for our example. The guilt of the world was laid on Him; the glory of His Father was entrusted to Him, and sufferings which we cannot understand were laid on Him; the salvation of mankind depended on Him. His was a tremendous load, such as no man bore before, nor shall bear again, and if when our own load is great we grow grave, even so, as I believe the son of man was grave. Ordinary life has its lightness, its gaiety, its abandon; but the life of Jesus could hardly know such relaxation. The mighty responsibility which excluded this was in truth part of His sorrow. He walked and spoke and looked as one on whose shoulders rested the burden of hell and the hopes of heaven. Such seems a just conception of the constant aspect and attitude of the Son of man. So also, doubtless, there was a quiet imposed on His immediate followers and friends. We read of His disciples being troubled with their mutual jealousies, with their quarrels, with their self-seeking, with their bursts of anger, with their

various littlenesses, but, in His presence, at least, gravity mastered them all. Even Judas Iscariot was silent in all the hardness of his sin. Just as our friends, when pressed with a great care, are honored by our decorum, so may we understand that our Lord was honored by the thoughtful ways of those who were most with Him. We find no trace of lightness amongst the men who walked with Him as He journeyed, any more than we find lightness with them at the last supper, or before the Sanhedrim. The Spirit of the Man of Sorrows overawed them all and at all times. But it so overawed them that there was no severity in it all, but incitement to the profoundest honor and the tenderest love.

His was the graveness of a God. While then we would feel that the mirth which becomes us well and is needed for our happiness and health is not exhibited by our Lord, it is surely never forbidden. His word of "good cheer" tells us that what He was in this respect we need not be. "Be of good cheer. I have overcome the world." What then is the fashion which becomes a true follower of Christ? We have read in these times of "muscular Christianity," and much folly has linked itself with the phrase. All it lawfully means, however, is that manliness in action, in speech and in conduct is quite compatible with true godliness. For a time and with many there was a notion from which religion has severely suffered, that if a man became a Christian his manliness must be more or less laid aside; that he must no more seem as other men seem, speak as other men speak, laugh as other men laugh, amuse himself as other men senselessly may; but that on the other hand, not only must he depart from evil, but he must throw off his natural habits and assume habits often wholly foreign to them, and which are supposed to be peculiar to persons of religious life. Against this there has arisen a strong protest, and, while in all things good men must avoid needless offence and defy no reasonable opinion, still in the name of Christ and for the sake of Christianity it is well that this protest against pretence and unnaturalness should be made.

Men may be cheerful Christians, sturdy Christians, energetic Christians, if only they be consistent Christians. "Be of good cheer; I have overcome the world." Thus, when the holiest of men are happy, they will show their happiness in the ordinary way, and laughter is one of the ordinary and most natural ways. Carlyle says that the "man who cannot laugh is only fit for treasons, stratagems and spoils." His whole life is already a treason and a stratagem. Of none such comes good." There is a laughter which is brutal and there is the laughter of a fool, but the laughter of a good man, whose mind is at peace with God and with men, if they will let him, is the outcome of qualities lying deep down in the purest portion of his soul. I am pleading, not for grimace, but for that cheerfulness of habit which is a joy to its possessor, and should be a characteristic of any follower of our Lord. "Be of good cheer; it is I; be not afraid." There are many things which make us afraid, and we are afraid about many things which should not fright us. But a Christian man is in the government of all things in the hand of his Redeemer, and surely he may, when he is cast down, wrestle against undue despondency. There are stormy nights and stormy days; there are cloudless and there are cloudy skies; there are glassy seas, and there are great green waves which threaten to engulf; there are dews which beautify the morning, and there are mornings which are the outcome of sleepless nights and which usher in hours of weeping, there are meetings too happy for speech, and there are partings where speech cannot be; there are lonesome walks by the sea, when nought is heard but the sullen dash of salt, salt waters, and nothing seen but a sky lowering into darkness. Then, Oh, then doth the Master come! And then, Oh, then, may the Master come! And then, Oh, then, let us hear Him say "It is I; be not afraid; be of good cheer." The palsied man was too weak to rise. His hollow face had heavy wrinkles and his eyes had a wistful look, and the Christ saw it all and felt it all and knew all that it meant. He would fain be well. But could he ever again rise from that bed, and could he ever again walk as other men walked, and speak as other men spoke, and act as other men acted, and be glad as other men were glad? Would he once again clasp his child in his arms and dandle it on his knees? Would he ever again sing as he followed the plough, or bargain as he stood at his stall? Would he ever again earn an honest man's bread? And the answer was "Son, be of good cheer," while sin was pardoned and he walked—a man erect, to his own home. The cares of a sinning nature at times are very heavy, very oppressive; nay, more, they threaten to overwhelm; but then comes the word "Be of good cheer; I have overcome the world." Yes, He has overcome, and His people shall also overcome. Their fortunes are linked with His life, and as the ages pass on He is always their Saviour. So they are safe, and may throw off their dread and go on assured and of "good cheer." Whether, then, we look at this life or at the next, the words of Christ apply, and we should seek to walk, not in gloom, not in fear not in cowardly shrinking, not in despair; we should travel in faith, and often say, as we pray for His help, "It is I; be not afraid; be of good cheer." How different is the thoughtless manner of the unreflecting man of the world, or the stolidity of the unfeeling, or the stoicism of the cold, strong man, from the invited confidence of him who, knowing every difficulty, quivering with every sorrow, bowing under every weight, nevertheless lifts up his head, knowing that God is on his right hand so that he shall not be greatly moved. He is of good cheer, for, poor and miserable and blind and naked as he is in himself, he yet knows that greater is He who is for him than all they that be against him, and that his Elder Brother will be his sun and shield, will give him all needful grace, and will at last bring him into that glory which will be all-sufficient, even should he sit on the lowest seat in the temple above. May we then, while we pass on, ever look to our Great High Priest and "Be of good cheer."

## FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON V.—THE TRANSFIGURATION.—FEB. 3.

Luke ix : 28-36.

GOLDEN TEXT.—“This is my beloved Son, in whom I am well pleased; hear ye him.”—Matt. xvii : 5.

CENTRAL TRUTH.—Transfigured.

ANALYSIS.—**T**ransfigured Christ, v. 28-31.  
 Troubled Disciples, v. 32-34.  
 Testimony of the Father, v. 35-36.

HARMONY.—Matt. xvii. 1-13. Mark ix. 2-13.

TIME AND PLACE.—A week after last lesson, in the Summer of A. D. 29, at night; probably on a spur of Mount Hermon.

INTRODUCTORY.—In our last lesson the Master revealed to His disciples the necessity of His approaching death. A week of which we have no record follows, and then, as if to dispel the doubts which must have been raised in their minds by the thought of His decease, He took three of them up into the mount to give them a glimpse of the glory beyond the gloom, the crown beyond the cross.

THE TRANSFIGURED CHRIST, v. 28-31.—Peter, James and John were the chosen three whom Christ took with Him into the mount to witness His transfiguration. It was no capricious favoritism that made this selection; it was simply the reward of faithfulness, the promotion to higher things that was made possible by growth in the lower. These three had gained by their grasp of elementary truth, the privilege to see greater things; and it is thus we find them present at this mountain prayer-meeting. The Master prayed, and no doubt the three prayed with Him; and while thus united before the Father God a wonderful thing occurred. Suddenly the Master's face was altered; a new glory shone in it; it became the face of a God rather than of a man. And His raiment became white and dazzling with a radiance, not from some external source, but from within, from the body that it clothed. But this was not all. The prayer meeting of four was suddenly increased to six; Moses the law-giver, and Elijah the mighty prophet were seen in earnest converse with the Master, and the subject of their talk was His departure. How interesting must have been the words that passed between them! Moses saw all the law fulfilled, and the need of temple sacrifices at an end. Elijah, representative of the prophets, saw in Christ, the Redeemer whom they had foretold. And so they talked of His departure, and all that it meant to the world; what a sweet privilege must it have been for Moses now to stand in that Promised Land he had only viewed from afar, and hold converse with Him whom he had in type foretold!

THE TROUBLED DISCIPLES, v. 32-34.—Peter and his companions had come up into the transfiguration mount tired and sleepy, as many of us too often go to our greatest spiritual privileges; nevertheless, as the Greek implies, they managed to resist their drowsiness, and were made fully awake by the startling brightness of the transfigured Saviour, and the two glorified saints. Peter was not long at a loss for something to say, and as Moses and Elijah were parting from the Master, he made the proposal, hastily conceived, that they should there build three booths in which to perpetuate the wonderful experience of the moment. Perhaps the idea occurred to the bewildered disciples mind, that the time for the long expected Kingdom had come, and from the brow of Hermon the laws of the new reign might be proclaimed. However, his suggestion was unheeded, and even as it was uttered a cloud overshadowed them, and they trembled in its darkness. How often our human planning brings upon us a cloud that strikes fear to our hearts as we hesitate on the obscured pathway. Poor Peter, in his thoughtless impetuosity to preserve the glory, was he to be plunged into hopeless night?

THE TESTIMONY OF THE FATHER, v. 35-36.—No; dark as was the cloud God was in it, as He is in every cloud that shadows the Christian's life. And His message came in words of joyous counsel, “This is my Son, my chosen; hear ye Him.” Ah, if Peter had been but listening to the Master's conversation with Moses and Elijah he would not have made the rash suggestion, and the cloud might not have come. How many a cloud we might escape if we but obeyed these words “Hear ye Him.” And when they had heard this the Father's witness and command concerning His Son, the cloud lifted and they saw no man save Jesus only. Sweet solace to their fearsome hearts to be alone with Jesus. I think they must have been glad to see Jesus once more in His ordinary human form; they were not grown enough to bear much of the glory. But the experience was very precious, and for a long time they told no man what they had seen.

NOTES ON THE TEXT.—V. 28, *Eight days*.—The six of Matthew and Mark with the day before them, and the transfiguration day make eight. V. 31, *Decease*.—Exodus, departure. V. 34, *A cloud*.—cf., Matt. xvii. 5; Ex. xl. 34-38.

## Application and Illustration.

WHAT CAN I DO?

PRAY MORE, v. 28, 29.—The less we pray, the less inclination for communion with God. A Christian boy was asked by his pastor, “Jimmie, do you never get tired praying?” “No, sir, I think not,” the boy modestly replied. “But,” said the minister, wishing to try him, “perhaps you don't pray enough to make yourself tired.” “Ah? sir,” replied Jimmie earnestly, “the less I pray, the more tired I become.”—*Practical Commentary*.

“As He was praying” the change came upon Him. Prayer always transfigures. It is true of us as it was of Jesus. This is one of the blessings of prayer of which we do not often think. We talk of receiving answers to our requests. But here is another way in which prayer does good: it brings heaven's brightness into the soul. What is praying? It is standing in the very presence of God. One cannot be in the midst of such glory and not be saturated with it. Thus it was with Moses when he came down from the mount, where, for forty days, he had been with God. His face shone so that the people could not bear to look on it.

SEE MY FUTURE GLORY, v. 30, 31.—If Christ alone had been glorified, we might have doubted whether such beauty were possible for us also; but Christ never showed us any power or glory in Himself if that we may not attain to through Him. He goes before us only that where He is—in condition as well as place—there we may be also.—*Golden Rule*.

This change is promised to us in many Scriptures, “He shall change our vile body that it may be like unto His glorious body.”

SEE JESUS ONLY, v. 36.—We want to see and hear Jesus only. A man once painted a beautiful picture of the Lord's Supper. He had spent much time and thought upon the picture; he asked a friend to look at it and tell him what he thought about it. The friend said, “How beautiful that cup is.” The artist at once dashed his brush over the cup, saying, “If you can see any thing more beautiful than Jesus in this picture, it is a failure.”

## CHRISTIAN ENDEAVOR.

## Advance Endeavor!

First Day—Toward more prayer—1 Chron. xvi. 7-15.

Second Day—Toward more work—1 Cor. xv. 53-58.

Third Day—Toward more Bible reading—Deut. vi. 3-9.

Fourth Day—Toward more zeal—Acts xx. 22-27.

Fifth Day—Toward more faith—1 Chron. xvi. 25-31.

Sixth Day—Toward more courage—Acts iv. 13-21.

Seventh Day—ADVANCE ENDEAVOR!—Exod. xiv. 15-31 xv. 1, 2.

PRAYER MEETING TOPIC, Feb. 3.—“Advance Endeavor.” Ex. xiv. 15-31; xv. 1, 2. (Christian Endeavor Day.) Thank God for Christian Endeavor, and all it means. Another year has been added to its history, a year of endeavor and a year of achievement for Christ and the Church. To day, over two million strong, we would bow to God in humble acknowledgement of His goodness, and thank Him for His graciousness in so mightily using us to His glory. And yet we have only begun the work there is to do. Advance Endeavor, is still our cry. Advance in the strength of Christ, in the guidance of the Spirit, in the provision of the Father to greater, nobler, wider achievement for the cause we love. Many are the souls that have yet to be won, many the messages to be given, many the efforts to be made, e'er our work is accomplished. Thousands are yet without the truth; the rum traffic still ruins men and women on our land; while the social evil levels its vile poison at the pure hearts of our boys and girls with an often deadly precision. While this is so we dare not rest. The anguished cry of China, India, Africa, and the islands of the sea rings in our ears, and urges us on. On, on, in the name of Christ, until at last He Himself returns, ends our warfare and take to Himself His reign.

ADVANCE ENDEAVOR.—The enrollment for societies on Jan. 1st, was.—In the United States, Young People's, 23,432; Junior, 7,155; Intermediate, 42; Mothers', 24; Seniors, 9; Total, 30,662. In Canada, Young People's, 2,076; Junior, 270; Parents, 1; total, 2,347. In Foreign Lands, Young Peoples, 3,839; Junior, 150; Senior, 4; total, 3,993; grand total, 37,002. Total membership, 2,223,800.

## From Deseronto.

We make the following extracts from the Deseronto Church of the Redeemer Y.P.S.C.E.'s report for 1894. We would be glad to hear from other societies in the same way.

The present officers of the Society are:—President, Miss Lowe; Vice-Presidents, Misses Robertson and G. Davis; Corresponding Secretary, Miss Davis; Recording Secretary, Mr. Day; Treasurer, Miss Bogart. During the year we have held prayer meetings each Sabbath evening, and also one on Xmas morning; the leaders of which were drawn in alphabetical order from the active members list. Our meetings are purely devotional and have been found very beneficial. Consecration meetings were held on the last Sabbath of each month. And we bear testimony to the help and encouragement received from them. Three socials have been held and all proved very successful. Flowers supplied for the pulpit were after each service given to the sick. The visiting of strangers and the sick was also an interesting feature of our work to those engaged in it. As to practical work, aside from that directly in connection with the congregation. Several members of the Society have taught classes at the West End Mission Sabbath School. The sewing school for girls has also been continued under the auspices of Endeavorers. Since the 1st of November the services of the mission have been under the direction of the Endeavorers, and two services each Lord's day. Sunday school and Wednesday evening prayer-meeting have been continued until the present time. Our president was sent as a delegate to the Provincial C.E. Convention held in Kingston in October; also two other members were present, interesting and instructive reports of the meetings were given on their return. The “Fulton” system of contributing a few cents per week by envelope for missionary purposes has been continued with fairly good results. Unity has prevailed, and we think the outlook is cheering and bright with hope.

CHARLES DAY, Rec.-Sec.



## MISSION FIELD.

## Foreign Missions.

**WOMEN.**—"A woman must never seek independence."—*Laws of Men.* "Woman's business is to get food and wine; beyond the threshold of her own rooms she should not be known for evil or for good."—*Confucius.* "Heaven is for our husbands and our sons, they have souls, we are only poor beasts."—*A Turkish Woman's Reply.* "Let her alone she has wrought a good work upon me." "Neither do I condemn thee go in peace."—*Jesus Christ.*

Robert Louis Stevenson, in writing to the Chiefs of Samoa, amongst whom he had made his home said: "I repeat to you that thing which is sure; if you do not occupy and use your country others will. You and your children will in that case be cast out into outer darkness. That is the law of God that passeth not away. I have seen it in Ireland, I have seen it in the mountains of my own country" Scotland, and my heart was sad. I do not speak this lightly because I love Samoa and her people. Now is the time for the true champion of Samoa to stand forth. And who is the true champion of Samoa? It is not the man who blackens his face and cuts down trees, and kills pigs and wounds men. It is the man who makes roads, who plants food trees, who gathers harvests, and is a profitable servant before the Lord, using and improving that great talent that has been given him in trust. That is the brave soldier, that is the brave champion; because all things in a country hang together like the links of the anchor cable one by another; but the anchor itself is industry." These words are applicable to our own country in relation to Home Missions. We must save our country now by missionary effort, or lose it.

**THE JEWS.**—By a ukase of the late Czar, a large number of Jews were to quit the Crimea on the 20th of October last. Many who could not dispose of their possessions did not obey the order, and during the last days of the Emperor the order was not carried out. On the conclusion of the marriage ceremonies, the community petitioned the new Czar to allow them to remain until they could dispose of their goods. The Czar replied by telegram "The Jews of the Crimea can stay there as long as they are willing to stop."

The French government demands the absolute submission of the Malagasy to French rule. The Malagasy refuse and the French contemplate sending a strong expedition to the island. Should the Malagasy yield, the work of the English Missionaries will be greatly hindered. The present advanced condition of Madagascar is due chiefly to the civilizing and Christianizing influences of English Christians and it is to be hoped that France will not destroy what has been done. Pray for Madagascar.

There is a large class in India educated in Western science and art who speak English fluently in some cases, and it is understood by many who cannot speak it, who are quite indifferent to Christianity. There is a second class, educated in their own religion and literature, but unacquainted with Western literature, who are proud, reserved and intensely hostile. The great illiterate masses, the third classes are quite indifferent—dead insensibility. The English community in India has many bright examples of men loyal and helpful to missionary enterprise, but very many have been and are a stumbling block.

**A GENUINE CHRISTIAN.**—They who cannot believe that the Chinese can be converted are asked what they think of the following. A convert named Mr. Hing, had a brother-in-law of considerable influence at Peking, who offered him a lucrative post in which he could earn about \$90 per month with prospect of increase. When the offer came he brought the letter to Dr. Griffith John, who said to him, "You are in the wilderness, with Christ, the devil is offering you wealth and position, the two things the Chinese covet. What are you going to do about it?" Mr. Hing replied, "I have made up my mind to decline the offer. Matthew left the customs to follow Christ. The devil wants me to leave Christ to follow the customs, that will never do." His wife wanted him to accept on account of the good he could do with the money. He found it more difficult to resist his wife's wishes than the offer. "I understand" said he "the story of Eden better now."—*Missionary Herald.*

**ANOTHER CHRISTIAN.**—Mr. Yang Pan-King was a Confucian Scholar. He was to have gone to England with his brother, attached to the Chinese Embassy, but was detained by his aged mother. He was converted by reading Dr. John's tracts and desired an interview with the missionary, when the following dialogue took place. "Have you been reading our books?" "Yes I have read quite a number of them." "What do you think of their teaching respecting God as compared with the teaching of the Sung dynasty philosophers?" "The difference is great. The philosophers spoke of God as a law, you speak of God as being spiritual and personal." "Which is right?" "You of course. There can be no law without a lawgiver. What they call law is nothing but the order of the universe, the thought of God as manifested in nature. But where a thought is, there a thinker must be." "Will you please tell me what you think of Jesus in comparison with Confucius?" "The difference is immense, Confucius was a man, Jesus is God." "What about them as

teachers?" "The difference is great, Confucius had no method of salvation. He taught men certain principles, exhorted men, but he had no way of saving men from sin." "Will you tell me what you conceive Jesus' method to be?" "In Christianity there are two doctrines of which Confucius knows nothing, the doctrine of the Atonement and the doctrine of Regeneration. Jesus saves by atoning for the sins of men and by changing the hearts of men."—*Missionary Herald.*

In the last week of October some missionaries attached to the Southern Morocco Mission arrived from Scotland to fill positions at Morocco city and its environs. The party consisted of Miss Macarthur, her sister, and two other ladies, and Messrs. Patterson and Nairn. They arrived at Magazan, where they stayed six weeks, and then set out for Morocco city, accompanied on the road by a Mr. Wilson, a merchant of Magazan. Mr. Nairn and Miss Macarthur was attempting to ford the River Azamoor, near Morocco city, when their horses became restive. Miss Macarthur was thrown into the river and disappeared, while her companion was carried away by the current for some distance. The lady was picked up by some Moors in sight of her friends, and carried off to a spot some way from the river, where they hid her, demanding forth dollars before they would give her up. Mr. Wilson advanced the money, but before she was restored to her friends she died. Had Miss Macarthur been restored at once her life would undoubtedly have been saved.

## Letter from China.

Editor *Presbyterian Review*:

CANTON HOSPITAL, CANTON, CHINA, Dec. 5th, 1891.

When it is known that the missionary to the Chinese in British Columbia is now in China with the intention of remaining some months some will ask, why go to China? As full an answer to this reasonable question as circumstances will permit may not merely serve to show the "needs be" for my coming here, but also help to a better understanding to the Chinese work in British Columbia—the last new work to which our honored Church has put her hand, in the name of the Lord.

1. It was absolutely necessary that the missionary to the Chinese in British Columbia should be able to speak Chinese. In Winnipeg, Toronto, Montreal and a number of smaller places throughout Canada, where the Chinese are very few, and Christian workers numerous—each Chinaman generally having a teacher to give him individual attention—much, and I trust, permanent good has been done though none of the workers were able to speak to the strangers in their native tongue. But the problem that fronts us on the Pacific coast province is a vastly different one. In Victoria alone there are upwards of 3,000 Chinese, the majority of whom do not understand any English beyond a few commercial phrases. As but a very small proportion enter our schools or care to study our language, it is obvious that if the great majority are ever to be made acquainted with the Word that is able to make wise unto salvation it must be through the medium of the Chinese language. (b) Again the Chinese in interior cities and towns are more easily attracted and held, and more free to act as they choose, than they are in British Columbia. Where they are few in number and environed by our Christian civilization at its best; where many evince a warm interest in them, and none, white man or Chinaman dare make them afraid—these things constitute a vastly different environment from that which obtains for instance in Victoria, where, as it were, a slice of heathen China has been segregated and transplanted in our midst, and is dominated under the combined malign influence of heathen temples, terrorizing secret societies; an atmosphere of idolatrous rites and ceremonies in every house and shop; pitfalls to entrap the unwary, the weak, the sensual and the avaricious at every turn, and the lynx-eyed espionage of some, who for various reasons affect jealousy for the customs, religions and superstitions of their ancestors. The best weapons are needed for a work so difficult. A halting foreign tongue is wholly inadequate for the impartation of knowledge which will break their fetters and free the Chinese from the bondage of idolatry and satan.

2. Except I had had an opportunity to study Cantonese such as British Columbia did not afford I would have been compelled, however reluctantly, to have left the Chinese work. For two years I kept struggling on against many and heavy drawbacks, but I could not have continued much longer without a working knowledge of the language.

The language which I studied in the north of China some years ago has been a hindrance to me in speaking Cantonese, though a decided advantage as respects character and idiom. Many may wonder why I could not study the language in Victoria where there are so many Chinese. A similitude, however clumsy will, I think, help us here. Suppose a recently discovered island of the sea to be suddenly peopled with five groups gathered from the uneducated laboring classes representing five districts in Great Britain, say—Aberdeenshire, Sutherlandshire, Devonshire, Cornwall and County Antrim. However suppose these diverse peoples are severally so wedded to their own patois that they will scarcely listen patiently to any who may speak another dialect, nevertheless they all alike understand fairly well and tolerate pure English. If my reader has a sufficient knowledge of the different dialects referred to and can imagine their being suddenly brought together in one heterogeneous community, I think he will appreciate the fact that such a place would not be the most suitable in which to acquire a knowledge of pure English, such as would be generally understood and would command the respect of all. In

Victoria I could not secure a teacher and the dialects are quite as different as those in Britain already referred to—I think more so—and Cantonese bears to these dialects much the same relation that English does to the Cornish, etc.

3. As incidental advantages in being here. (a) I expect to come in contact with native workers with the prayer that the great Head of the Church will raise up a man "full of the Holy Ghost and wisdom" to serve both as a preacher and to assist me in continuing my studies in the Cantonese. For be it remembered the five months more or less which I may be able to spend here is little more than a beginning. The missionaries who came here to labor are allowed two years to the study of the language before they assume active duties. I am so thankful to state here, that I have reason to believe I have made very encouraging progress since I came, in the Vernacular. I think the eight weeks here is quite equal to eight months at home. (b) I hope to be able to visit the districts about 100 miles from here, from whence nearly all the Chinese in America haul and hope thereby to gain knowledge that will help me in getting nearer to those poor strangers in our land.

Now that I have been permitted to cross the Rubicon and come to China I am much encouraged in heart. True I have given up much to come here, true the task is not yet accomplished—I am only wrestling daily and hourly with this strange language as with a begrudging miser who will only yield one secret at a time, and that provided with wings ready to fly away if lost sight of for a moment; true, also the work for which I am preparing if God spares me, is, humbly speaking as difficult probably as any on the face of the globe to-day. Nevertheless my soul is on the "high places," I feel thankful, strong and full of hope. Why? Because I am getting a chance to get the language of the people among whom I labor, and I believe the good Lord is loosening my tongue, and will yet permit me to speak His own precious, powerful and everlasting Word to the Chinese in Canada. Oh! with what joy I contemplate "holding forth the Word of Life," to the "strangers within our gates." Oh! I thank Christ Jesus our Lord, who hath enabled me for that he counted me faithful putting me into the ministry."

I am devoutly thankful for the clear and blessed leading of the Lord in every step of my journey and in preparing my way here. (c) As to place, I was led in a very pleasant way to Dr. J. G. Kerr's home, which he and his good wife opened to me at once. It is I think one of the very best places in this great city to which I could have come for the purpose of study. The Canton medical missionary hospital, of which Dr. Kerr has been superintendent for forty one years is immediately behind Dr. Kerr's home, in the same compound. Here a large number of patients are within my reach every day, upon whom I can practice my meagre but growing vocabulary in the effort to speak a word that may be helpful to them for "two worlds." Every morning we have a Chinese service in the hospital for half an hour, conducted by the native pastor or Dr. Henry, at which there is an average attendance, I judge of about 125. On Sabbath days we have a regular preaching service in Chinese and Bible class and on Thursday evenings the Young Men's Y. P. S. C. E., have their meeting, so that I have ample opportunity for hearing Chinese preaching, etc. It is an atmosphere of study, it is quiet and everything is done by the clock. Dr. Kerr—though he celebrated his 70th birthday a few days ago—starts out with his assistants and students to make his first rounds in the hospital wards at 6 a.m. We all rise at the same hour and begin the work of the day. I have my teacher with me except Sabbath, from nine to four with an hour for dinner. We study in the chapel where we are wholly free from any interruptions. (d) As to time. If I had been any earlier I would have arrived in the heated term. Had I reached Hong Kong even two days earlier I would have been caught in one of the heaviest typhoons that has ever visited that city. Since I came here, two or three days were oppressively warm, and reminded me that I must be very watchful or I might have a return of the sickness that incapacitated me for service when in China before. I am thankful to say that I am enjoying good health at this present. At this season the climate is well-nigh perfect, but I am warned to look for a change very soon now.

True, politically speaking it is a stormy period in which to be here and one not without threatened danger to foreign residents in this city. Last summer, owing to the plague, which many think will reappear this spring, and the declaration of war, the citizens of Canton were greatly stirred against foreigners and the feeling has not wholly subsided yet. Some of the missionaries told me that for weeks last summer they were ready to move at any moment by day or by night. The city was placarded and an attack on foreigners proposed. The attack on Dr. Halverson, by which that lady nearly lost her life, was premature, and defeated the general plan. The people have been kept in a feverish anti foreign temper by agitators who for sinister motives play upon the superstitious fears of the people and fervent trouble. Only last Sabbath day as I walked up to Sha Min, the foreign settlement about a mile from here, where I was to preach, I passed along the narrow thronged streets greeted frequently with a cry of "Foreign devil" and as I passed by a shop where some idolatrous ceremonies were being observed, one called out loudly, "Foreign devil is come, kill him! kill him!" Another called out I thought rather apologetically, "He is a Jesus believing one." I was so glad to hear that sweet name even in that connection. This is the second time they have called "kill him" after me. These may be signs of a gathering storm—and many such are reported—there may be special danger ahead of us, but one cannot forget that there has been danger for the last fifty years and more. Dr. Kerr who has been here for 41 years has seen wars, revolutions,

pestilences, famines and uprisings against foreigners from time to time through all that period and yet with two or three exceptions when he had to retreat to Macoa for a brief space, he has been carrying on with a stout heart and happy, his splendid and abundant labors for the relief of human suffering and the uplifting of Jesus Christ as the only Physician of sin sick souls. There is a deal of true heroism in the mission field and all the more heroic that it is unobtrusive, unproclaimed and except to the few unknown. Last week two ladies with only the native boatmen, started from here for their station three weeks journey up the river. To day a young doctor and his wife started out with their boat for a two years journey. They will visit periodically the churches within a certain area, living altogether on their boat and healing the sick and preaching as they go. They go unprotected in any way, they know these rivers are infested with bold pirates, they know the political crisis just at hand and the anti-foreign feeling that is unwontedly intense at this present, and yet they went quietly forward filled with the perfect love and trust in God that utterly casts out fear. I do not mention these because they are special cases at all—they are not—but because they are friends to whom I have so recently said good-bye as they left us. And how rarely does anything happen to the missionaries, though a thousand and more are constantly on the move through all parts of this vast empire! We may adapt the language of the spies to Joshua and say: "Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the land do faint because of us."

Judging from what one hears and reads, not a few people think of China as a land notorious for riots and cyclonic outbursts of anti-foreign madness; but whilst admitting that there have occurred a number of riots in the last fifty years—as in some other countries that we could name, we would nevertheless assert that the Chinese as a whole are one of, if not *the most*, peace-loving, law abiding people in the world. Remember that the marvels of our civilization which have grown slowly with our growth is being suddenly thrust before their astonished visions; that they are but children in knowledge of the practical sciences; that they have seen so many wonders wrought by foreigners, ships at-aiming against wind and tide, great factories throbbing with the pulse of the steam engine, men sending messages across oceans by the touch of a button and performing operations in major surgery, the patient remaining unconscious until all is over—and many other marvels, which their superstitious minds at once couple with satanic or other supernatural influences. Given this foundation and given a number of designing officials, or it may be thieves looking for plunder, who are ready to play on the credulity of the common people with the most abominable and horrible tales about foreigners, is it any wonder that these poor frightened creatures filled with their dark and wierd imaginings, should be ready to rise up when some untoward circumstance, perhaps the thoughtless act, or alas! it may be the cruel or unjust oppression of some foreigner, is used by wicked men as a match to spring the mine of their pent up feelings and hatred? They must be lacerated almost to frenzy before they will act so, but even your normal peaceable Chinaman when once aroused becomes like a ravening wild beast, a very monster of cruelty and destruction. Poor souls! they are not so much to be blamed as pitied. The blame should come on us to some extent, for had we been less greedy for gold—think of the East India Company dismissing from their service the great Morrison because he translated the Scriptures into the Chinese language and they were afraid it might injure their business, or again think of the infamous opium war, of which one cannot recall to memory a single line without a blush—I say if we had been less avaricious as a nation and had the Christians been equal to their privileges and responsibilities, China would have been probably in a very much better condition to-day. Thank God, amid all the turmoil and restiveness which this deplorable war has stirred up among the people with inevitable discouragements and hindrances to missionary work, evidences of the most blessed and convincing kind, that the Lord is working with His servants in distressed enthralled, wicked China, are abundant. At the communion service last Sabbath day in the chapel on this compound, thirteen joined by profession of faith, one an old woman of 70 years and another came with her who has only been a Christian for a short time and is 80 years old. The last was threatened by her fellow villagers with the most severe punishments but she would not recant nor deny the name of Jesus. They bound her hands behind her back and waited for her to give up the Jesus doctrine, but she remained firm. They laid her bound on the floor and sent for rods but she answered never a word. Finally they loosed her and let her go and she came into the communion with great joy. Many things of which I want to speak I must leave for another letter. I wish to express my gratitude to the dear young people of St. Andrews' church, Berlin, for their timely and valuable gift of the Micrograph (which I am now using,) just before I left for China. It will be of great service to us in our mission work in sending out invitation slips, tracts, etc., to the Chinese. These dear young friends have oft refreshed me and I am thankful to believe their own hearts are made glad in the Lord.

I cannot but speak in a word too of the comfort it gives me here in China to know that so many voluntary teachers and so many pastors in British Columbia are helping and carrying on the work among the Chinese. There the glad reward will come some day when we see these souls turning from their idols to serve the living and true God. I wish you one and all a very happy New Year, or full of promise and blessing as the days roll by.

Yours in the bonds of the Gospel,

H. B. WINCHESTER.



This, considering the times, shows the strength and heartiness of the congregation. The meeting was large, and the reports from the various missionary and benevolent societies all showed a work pervaded by life and vigour. The election of officers resulted as follows:—Messrs. James Oliver, Robert McClain, and Geo. H. Smith as managers; and Messrs. James G. Kent and Robert Oliver as new trustees. A pleasant feature of the meeting, was the passing of a resolution, moved by Mr. G. W. Ross, congratulating Rev. Dr. Milligan, pastor of the church, on his reception from the Senate of Knox College of the degree of Doctor of Divinity.

BLOOR STREET.

The Rev. W. G. Wallace presided last evening at the seventh annual meeting of the Bloor street Presbyterian church. The lecture-room was filled with the members, and the meeting was a most harmonious and encouraging one. The treasurers of the various funds, revenue, building, and missionary, reported total receipts of \$15,363, comprising \$9,096 on revenue account, \$3,099 on building account, and \$3,200 for missions. The two first named accounts showed a surplus of \$859, and the payments included \$3,000 toward the reduction of the church debt. The financial condition of the church is therefore highly satisfactory. The report of the session showed a membership roll of 657. During the year 93 new names were added, and 103 erased by death or removal. The election of managers, in the room of the four who retired, resulted in the re-election of Messrs. R. A. Donald, W. S. Thompson, Robert Mitchell, and the election of Dr. Gilbert Gordon in the place of Mr. W. J. McMaster. Messrs. James McIntosh and A. G. Allan were appointed auditors. The church officers, auditors and others were given a hearty vote of thanks for their labours.

WESTMINSTER.

The annual meeting of the congregation of Westminster Presbyterian church was held in the school-room and was well attended. Mr. George Chapman occupied the chair. The report of the session showed the total membership to be 665, an increase of 79 during the year. The treasurer's statement showed a balance of \$35 on hand. Mr. James Bain, jr., treasurer of the Board of Trustees, reported a balance due bank of \$121, the total receipts being \$7,577. The receipts exceeded the actual running expenses by \$676. The principal sources of revenue were:—From envelopes, \$5,000; loose cash, \$2,473. The building fund now stands at \$3,110. There is a balance to the credit of the Ladies' aid of \$244. The other funds and societies of the church reported satisfactory progress made during the year, with the exception possibly of the missionary society. There are 136 scholars on the Sabbath school roll, and an average attendance of 260. The following trustees were elected:—Dr. Fotheringham, Messrs. J. C. McKeggie, G. A. Carman, J. Waldie, W. J. Hendry, D. Gunn, and W. Cassels. Mr. J. P. Donald was re-elected auditor. Some discussion took place over the method of providing for the Sabbath school expenditure. It was finally decided to hand all the collections of the communion service to the session, and let them apply what is necessary to the school. Votes of thanks were passed to all officers connected with church organizations and the Sabbath school.

COLLEGE STREET CHURCH.

At the regular meeting of College street Presbyterian church, Rev. Alexander Gilray presided. Mr. Jas. Brown acted as secretary. The financial statement showed total receipts of \$7,562.91. During the year \$1,160 of a floating debt was paid off. The shortage from the ordinary revenue of the church was \$254. The session reported that during the year the net gain of members to the church was 26, and the total membership 826. The managers elected were:—Dr. Gordon, Messrs. Alexander Findlay, W. R. Miller, Peter Whytock, and W. J. McCollough. The trustees elected were:—Messrs. Jas. Turnbull, Henry Sharpe, and Thomas Adams; auditors, Messrs. D. R. Gardner and Charles G. Smith. The different reports presented were highly satisfactory. A vote of thanks was

passed to the Board of Managers, to Mr. Brown, the secretary, and to Mr. Peterkin, the treasurer.

ST. JOHN'S CHURCH.

Rev. J. McP. Scott, pastor of St. John's Presbyterian church, Gerard street, presided over the annual business meeting of this congregation. Reports were submitted by representatives of the Session, Board of Management, Sabbath school, Missionary Association, Ladies' Aid Society, Woman's Foreign Missionary Society, Mission Hall and Christian Endeavor Society, all of which were very encouraging to the young church. During the year 61 persons were received into membership, 37 by certificate, the remainder being converts. The disjunctions by certificate and removal occasioned by death numbered 24, leaving an increase of 37 for the past year. A careful revision of the roll indicates a total membership of 263. The Sabbath contributions amounted to \$1,636.58; missions and benevolences, \$730; total for all purposes, \$2,370.46. The managers advocate an increase in the Sabbath school accommodation, as an absolute necessity. The church's missionary organizations have been extremely active, one member, Miss Mabel Smith, having accepted a post in the African field. A resolution, proposed by Mr. Trail and seconded by Mr. John Gay, was passed, expressing the deep obligations that the church was under to the St. James' church for the financial aid rendered by that congregation. The church was formerly a mission of St. James', but has now voluntarily surrendered claims to assistance and has assumed control of all business matters in connection with the church. Officers were elected as follows: Managers: Dr. Gordon, Mr. Alf Duncan, Mr. J. M. Morrow; Property Trustees, Mr. P. McDonald, Mr. J. S. Patterson, Mr. M. Coulter, Mr. C. Robinson, and Mr. J. B. Graham.

LESLIEVILLE CHURCH.

Rev. Wm. Frizzell presided. Mr. D. W. Waddell presented the session's report, which showed that during the year 57 names were added to the membership roll and 26 removed. The present membership is 265. The teachers and officers of the Sabbath school were complimented on their work. All of the society of the church were mentioned as doing good work. Mr. Thomas Pashby presented the managers' report, which showed receipts of \$2,216, disbursements of \$2,192, and a balance of \$24. The assets of the church, including buildings, furniture, and etc., were given at \$20,000. The liabilities amount to \$4,500, of which \$4,700 is on a mortgage and \$100 bills payable. The latter item was overlooked two years ago, so that practically the board can show a clean sheet. Mrs. Passmore presented the mission report for nine months. It showed a revenue of \$130, which was distributed among the various schemes of the church. Mrs. James Fox presented the Woman's Auxiliary report showing \$36 revenue. Mrs. A. J. Jackson read the report of the Coal and Clothing Society, which has during the past three years done much good work for the poorer part of the congregation. The revenue for the year was \$122, of which \$76 has been expended. The remaining \$46 will be used during the coming winter. Miss E. Hall read the Christian Endeavor report, showing revenue and expenditure of \$76 and membership of 80. The society in this church is active and successful. Elections to fill vacancies resulted as follows: Managers, W. H. Morgan and John Preston; trustees, A. J. Jackson and Thomas Pashby; auditors, Jas. Kerr and Jas. Fox. During the year the Sabbath school accommodation has been increased. The Sabbath school receipts were \$408, and there is \$170 on hand. Sabbath school membership was 350, with an average attendance of 306, and 31 teachers.

ST. PAUL'S CHURCH.

Five years ago the congregation of St. Paul's Presbyterian church, at the head of Euclid avenue, was formed, and Rev. W. A. J. Martin installed as pastor. Since then the small handful of worshippers has gradually increased, until at the annual meeting of the congregation it was decided to secure

a new site, and erect a new and much larger building. This recommendation was brought in by the Building Committee, who reported that a suitable site had been found on Markham street, just north of Bloor street, and on this site the new church will probably be erected. The edifice will cost about \$2,500, and will be of rough-cast, so constructed as to allow of its being bricked over when deemed necessary. It will have a seating capacity of about 450, and there will be the usual class-rooms, Sabbath school rooms, etc. The committee have so far received donations for the erection of the church to the amount of \$325, not including several other promises. Rev. W. A. J. Martin, as chairman, reported on behalf of the committee. The managers in their annual report stated that there had been added to the communion roll 41 new members, being an increase of 27. Fourteen had removed during the year, and the congregation now numbered 158. The receipts of the church from all sources during the year amounted to \$1,682, an increase of about \$300 over last year. The contributions for mission and benevolent purposes were about \$245. The Sabbath school membership now reached 196, having increased about one-half. There are 22 teachers and officers connected with the school. Three new members were elected to the board of management. They are:—Messrs. J. Angus, James Northey, and Thos. Smiley. The board is now composed as follows:—Messrs. J. Black, P. Wilson, W. S. Dalby, J. J. Harton, John Wood, S. Clouston, and the three new members, Messrs. J. Angus, Jas. Northey, and Thos. Smiley.

Jubilee Services.

ST. PAUL'S CHURCH, SMITH'S FALLS, CELEBRATES ITS FIFTIETH YEAR—SERMONS BY LEADING DIVINES.

THE services by which the fiftieth year of its existence was celebrated, by St. Paul's



REV. THOMAS NIXON, PASTOR ST. PAUL'S CHURCH, SMITH'S FALLS.

church, Smith's Falls, were of a most appropriate character and made a deep impression on the community. They began on Sabbath, the 13th inst., and were continued on Monday. On Sabbath sermons were preached by Revs. Principal Caven and Professor Ross, and on Monday two meetings were held, one in the afternoon, at which Revs. W. Burns, Toronto; A. A. Scott, Carleton Place; John Crombie, Smith's Falls, and W. D. Hallantyne, Toronto, and Messrs. F. T. Frost, chairman, George Foster and Samuel Garrett gave addresses; and one in the evening, when, besides addresses by a delegation from the Presbytery, speeches were made by Rev. Wm. Patterson and Rev. Wm. Burns, Toronto.

Rev. Dr. Caven's morning sermon was from the text, "And mine eyes and mine heart shall be there perpetually" 1 Kings ix. 3. The gist of the sermon was that God loves Zion, and He will be present with us and make His promise sure. The perpetual presence of God in His Church will preserve it from all danger and deliver it from all trial. The Church has always had enemies and always will have. Its cradle was rocked by



persecution and the martyr's blood flowed like water. The more the vitality, the more the enemy has been stirred up. All kinds of weapons have been turned against her—historical criticism, physical science, philosophy, and she has been persecuted in many lands both in ancient and modern times. The Church has withstood it during the whole history of the world and will to the end. The Lord will continue to bless the ordinances of His house, and make them effectual to sanctification and salvation. It lends beauty, dignity and attractiveness to know that the Lord is in His house. Very few are here who laboured with you fifty years ago. Everything is passing away, but God's work does not pass away. The places are filled, the number of believers is multiplied and the work goes on. The hosts of the Lord grow larger and stronger. He is saving His people and blessing His inheritance.

Rev. Prof. Ross preached in the afternoon. His text was, "And he that taketh not his cross and followeth me is not worthy of me," Matt. x. 38. Cross bearing, he said, was a necessity to every disciple of Christ. It meant manfully setting ourselves to those Christian duties that were hard to do. The Lord had given us faculties to use in His work. The circumstances of to-day gave the text special emphasis. In fifty years all things distinctly human go like a shadow, but the sacrifices and work are retained. Speaking of the time when the Free Church was organized, he said that men of all parties look back with admiration on the heroic spirit of those who gave up so much. The cross which they took up soon became a crown. In that period the cross bearing was not all on one side. Those that remained were not in all cases governed by selfish motives. It was comparatively easy to do great things when the eye of the world was upon us. The crowning glory of that congregation during the fifty years was their sacrifices, and their self-denial was their most sacred memory and most sacred present possession.

An interesting feature of Monday's afternoon meeting was the reading of the historical paper by Rev. John Crombie, a brief summary of which is printed on another page. Rev. W. D. Ballantyne's loving address was reminiscent, as were those of Mr. George Foster and of Rev. Wm. Burns at the evening meeting. The addresses were congratulatory and practical.

## Correspondence.

### Was Moody Right?

EDITOR PRESBYTERIAN REVIEW:

SIR,—Will you kindly allow a few words in reply to Philalethes' letter, under the above heading, in your issue of 27th ult. Living far from Toronto, I did not hear Mr. Moody's addresses, but if Philalethes' report of his directions to enquirers like the Philippian jailer, is correct, I quite agree with him that Mr. Moody is not right. But neither can I endorse what Philalethes has said in the letter referred to as to the way of salvation. He says: "As I understand it, what saves is the death of Christ in atonement for sin." If he had said we have remission of sins through the death of Christ in atonement, and that we were reconciled to God by the death of His Son, I would have consented to it, but when he uses that word "saves," so great and comprehensive when employed to denote the deliverance of a guilty, fallen soul from the guilt and dominion of sin, and the elevation of that soul into the state, habit and practice of all purity and virtue, I cannot consent to his statement that "what saves is the death of Christ, etc." What saves is not the death of Christ, but Christ Himself. His atoning death is part of His work in saving His people, but only part of it. Every hour and act in His earthly life, His temptations, trials, death, resurrection, ascension; His mediatorial work at God's right hand, His gift of the Holy Spirit, and all the work of the Holy Spirit in us, is vitally essential to our salvation. No part of the work can be said to save us, nor can all of it be said to save us, but Jesus is our Saviour, He saves us.

As the natural outcome of his opinion as to what saves, Philalethes says in the next sentence in his letter:—"As I understand it, the time when a sinner is saved is when, as a sinner under condemnation, he puts his trust in the atoning efficacy of the death of Christ as releasing him from condemnation." He has said: "What saves is the death of Christ," and now that the sinner "puts his trust in the atoning efficacy of the death of Christ." It has been shown, I think that it is Jesus, and not His death, that saves, and if that is correct, it must follow that the object of faith is not "the atoning efficacy of the death of Christ," but Christ Himself. I know that in preaching and in teaching and in dealing with enquirers it is very common to speak of trusting in the death of Christ, trusting in the cross of Christ, leaning on the blood. I have heard many ministers pressing men to believe that Jesus died for them personally, and telling them that if they would believe that and depend on it they would be saved. But if Jesus be the Saviour, then Jesus is the object of faith. That Christ's death was an atonement for sin is taught in the Bible, it is a fact, a doctrine of the Word of God, but truths, facts, or doctrines, no matter what they may be, nor from whence they may come, cannot possibly save a man's soul, there is but one Saviour, the Lord Jesus Christ. Look at Paul's answer to the question, "What must I do to be saved?" in Acts xvi. 31, "Believe on the Lord Jesus Christ, etc." See also John iii. 15, 16, 36, and v. 24. It is exceedingly simple there, "Believe on the Lord Jesus Christ," depend on Him, entrust myself to Him. Jesus says I am a sinner, and I say, it is true. He says He can and will save me (not only pardon me, but give me life, pardon, adoption, sanctification, redemption, and their glory), if I will entrust myself to Him that He may do it, and I do so, I put myself in His hands as I would put myself in the hands of my doctor if I were sick, saying, I leave my case entirely in your hands, give me what treatment and medicine you know I need, prescribe my food and my exercise, I leave it entirely with you, I have all confidence in you; my trust is not in his medicine but in himself; so my trust for my soul's healing is in the Great Physician, not in His medicine. I need blood to wash away my sins, but I need much more besides that. I need a Prophet and a King as well as a Priest. I find them all in Jesus, and I believe on Him. My belief in what He says differs from my belief in Him. I believe, i. e. give credence, to what he says, I accept it as truth, but when I want to express and explain my belief in Him, I go down to the root-meaning of the word "believe," its literal meaning—to give leave to—Jesus wants to save me, and I give Him leave to save me, I allow Him to save me. Hoping this plain statement of the way of salvation may help some perplexed one.

PRESBYTER.

### Book of Praise.

EDITOR PRESBYTERIAN REVIEW:

SIR,—As Presbyterians are considering our "Proposed Book of Praise" permit me to make a suggestion in reference to the Psalms. The Book of Praise as sent down to us pleases me very much; in particular I am pleased with the complete and judicious selection of psalms, and with the emendations of of the same as far as they go; but there are scores of asperities and inaccuracies remaining, many of which have been eliminated in *Rouse as revised by the U. P. Church of North America*, giving us David correctly in smooth and pleasing lines. After comparing every verse of the selections with the U. P. revision I am so pleased with the improvements in the latter that I cannot refrain from calling attention to it. A copy can be had for ten cents from the *United Presbyterian Board of Publication, Pittsburg, Pa.*

By comparing the selections with the U. P. revision one will notice among others, the following improvements:—

1. Those lines ending in "never" and the like, giving neither rhyme nor rhythm are very perfectly corrected, e. g., Ps. i. 3—

"He shall be like a tree that grows  
Set by a river side  
Which in its season yields its fruit  
And green its leaves abide."

2. False rhyme as "peace" with "ness" is replaced by perfect rhyme and accurate rendering, e. g., Ps. lxxxv. 2—

"I'll hear what God the Lord will say,  
For He will speak in peace,  
To all His people and His saints,  
Let them from folly cease."

3. "Precious," "gracious," and "plenteous" as tri syllables are corrected.

4. Spirit no longer appears as a monosyllable in Ps. xxxii. 2; li. 5, 6; civ. 4.

5. "Thoroughly" becomes "thoroughly."

6. The U. P. revision has removed largely and by very simple changes that most fruitful source of unpleasantness in reading Rouse's version, namely the fact that when the lines are properly scanned the ictus or stress falls so frequently on the wrong syllable necessitating the mispronunciation of words or emphasizing the wrong ones.

(a) As an illustration of the former take Ps. xlviii. 3—

"Walk about Zion, and go round  
The high towers thereof tell,"

where the ictus falls on the first syllable of "about" and "thereof" instead of on the last; and "tower" is a monosyllable. The U. P. revision makes it

"Encompass Zion, and go round,  
Her lofty towers tell."

Similarly the following mispronunciations are avoided.—*unto* (15 times in the selections), *under*, *upon*, *after*, *precepts*, *triumph*, *captivity*, *justice*, *likewise*, *also*, *nothing*, *thanksgiving*.

(b) As an illustration of the ictus falling on the wrong word take Ps. xci. 1.—

"He that doth in the secret place  
Of the most High reside,  
Under the shade of Him that is  
The Almighty shall abide";

where we have the emphasis falling on "that," "in" and "the," and on the last syllable of under. It is corrected thus,—

"The man that doth in secret place  
Of God most High reside  
Beneath the shade of Him that is  
The Almighty shall abide."

7. The U. P. revision correctly makes the termination "ed" of the past tense cease to be a separate syllable in 25 places, e. g., Ps. xlvii. v.—

"The heathen raged tumultuously,  
The kingdoms moved were;  
The Lord God uttered his voice,  
The earth did melt with fear."

This becomes,—

"The heathen raged in tumult great,  
And moved the kingdoms were;  
The Lord most High sent forth His voice,  
The earth did melt with fear."

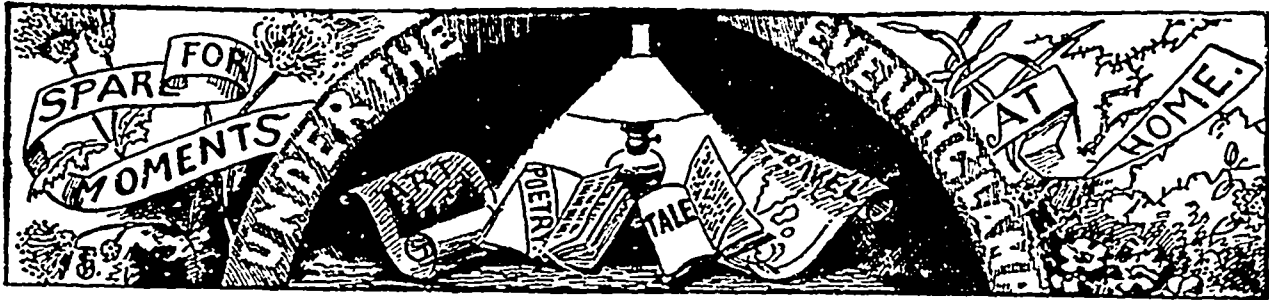
8. Notwithstanding these improvements in the versification the U. P. revision is as literal and as true to the original as Rouse's *simplificator*, and in some places more so. For example King James and Rouse make Ps. xix. 2, say the very opposite of what it does say; but the R. V. and the U. P. Psalter give the exact meaning. In the latter it is,—

"No language utter they nor speech,  
No voice of theirs is heard  
Yet through the world their line goes forth  
To ends of earth their word."

What we suggest is that the selections be adopted as they stand (with the addition of Ps. xxi. 1-3, Ps. cxlix. 1-4; and the revision in 11's of Ps. xxiv); but as the committee have already made some desirable emendations on Rouse's version, they should make such additional emendations as may be gathered from the U. P. revision. If this be done it will do much to make the psalms more popular with our people generally, and particularly with people coming to us from other churches.

W. J. DEX.

Simcoe, Jan. 7th, 1895.



A THIBETIAN ROOBY TEAR.

ACROSS THIBET—THE ROOF OF THE WORLD.

BY ARTHUR T. JERSON, D.D.

ONE of the few countries of the world into which the Christian faith has not entered is Thibet. It is not a small country either, being ten times as large as England, and half as large as China. As far as known no Christian missionaries have ventured within its bounds. All foreigners have been persistently repelled. A few years ago an English woman stood on the line which separates it from China, and after full consideration resolved to enter the unknown land, and if possible reach its other border. She succeeded, and hastened back to England. She told the story of what she had seen, many were moved by it, and in one of the closing days of February she sailed again from England at the head of a party of thirteen, bound for Thibet, with the Gospel of Christ in their hands. Christian people everywhere will watch with intense interest this earnest band of Christian disciples who have followed Miss Annie Taylor to Thibet.

Miss Annie R. Taylor was easily led to the knowledge of Jesus. Her thoughts were first directed to the heathen when a schoolgirl at Richmond. Dr. Moffat's son gave an address on Africa, which greatly impressed at least one of his young hearers. The place and power of women in missions had not then been discovered, and the whole drift of the speaker's appeal was for young men. His plea was, however, so forceful that the sympathetic young pupil almost wished she were a boy that she might go at once. From that time she read all the missionary literature she could obtain, and pondered the theme constantly. Some years later she found that the Lord wanted women for China, that they were being accepted and sent out by the China Inland Mission, and that their labors were blessed in the Flowery Land.

Miss Taylor offered herself to and was accepted by the China Inland Mission. In 1884

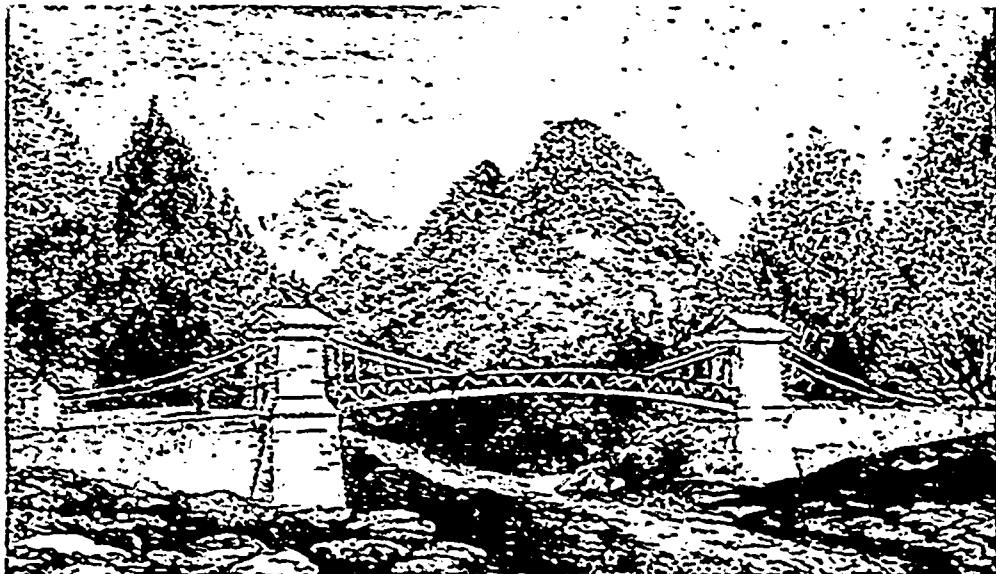
she went out to China, and having learned the language, worked for a time in Tai-Chau, near the Thibetan frontier. She was the first English person to reside in that city, and in 1885 visited the Great Lama monastery of Kum-bum, where the French priests, MM. Gabet and Huc, had previously learned Thibetan. Beyond this point no English traveler had gone, though a few Russians had explored the districts. That great, unevangelized land pressed upon Miss Taylor's heart. In the story of the China Inland Mission she saw how the great interior of China had seemed hermetically closed until the foot of faith pressed forward and then strangely and wonderfully it opened before the Lord's servants as they went in to possess, so she believed it would be on "the roof of the world," as Thibet has frequently been termed by reason of its altitude. At length she resolved to reach if possible Lhasa, the sacred city of the Lamas, the capital of Thibet.

Leaving China in 1888 Miss Taylor went to a Thibetan village near Darjeeling to learn the language. From there she pressed forward to Sikkim. "I went," she says, "in simple faith, believing that the Lord had called me. I knew that the difficulties were great, and that enemies would be numerous, but I trusted God to take care of me, just as He protected David from the hands of Saul." She got not far from Kambojong, a Thibetan fort. Here the natives would ask her frequently what they were to do with her body if she died. She told them she was not going to die just then. They have, however, a custom of "praying people dead," and to this they resorted, taking care to help their prayers in a very effective manner. One day the chief's wife invited the stranger to eat, and prepared rice and a mixture of eggs for her. Some conversation between the women as she was eating aroused Miss Taylor's suspicion as to the eggs placed before her, and sure enough, after she had partaken she became ill, with all the symptoms of arsenic poisoning. The Thibetan chief was greatly alarmed at her living so near the border, and came over and ordered her back to Darjeeling. She refused to go there, but settled down in a hut near a Thibetan monastery called Podaang Gumpa, living as best she could.

After a year spent in Sikkim, surrounded by natives only, Miss Taylor was led to see that it was the Lord's will she should enter Thibet by way of China. Her stay at Sikkim had, however, not been in vain. First, she had learned the language as spoken at Lhasa, and secondly she had secured a faithful Thibetan servant. This young man, Ponso, is a native of Lhasa. Traveling on the frontier of India, he had hurt his feet and was directed to the white stranger for treatment. He had never seen a foreigner before, and the kindness shown him won his heart, so that from that time he has been her constant companion and devoted servant, as well as a follower of Jesus.

Taking him with her, Miss Taylor sailed for Shanghai, went up the great river to Tai-Chau, a city in Kansuh on the borders of Thibet, and surrounded by Thibetan villages. She visited several large monasteries, and became familiar with many phases of Thibetan life and character.

A year was thus spent on the frontier, and at last came the longed-for opportunity of penetrating the interior. It came about thus. A Chinese Mohammedan, Nega, had a wife from Lhasa, and he had promised her mother that he would return to Lhasa with his wife in three years. This



THE JINTA BRIDGE NEAR KALINGTSO.



he wished to do, but having no money, he consented to conduct Miss Taylor to the capital, provided she found the necessary horses and funds. Noga's wife had already become very friendly with the young English lady, because she could speak her language, which the natives on the Chinese side could not do. Thus the way was prepared, and on September 2d, 1892, Miss Taylor and her four servants, two Chinese and two Thibetans, started from Tan-Chau for the interior.

The country is one mass of lofty mountains; a large part of it is above the snow line. The roads are merely mountain tracks, while the people seem to live almost wholly by brigandage, preying incessantly on the caravans which traverse the country. Hence the account of the long and arduous journey is simply a narrative of sore hardship amid snow and ice, perils from lawless robbers, and yet graver perils from her faithless and false guide, for Noga proved to be a great rascal, whose only object in taking Miss Taylor into Thibet appeared to be to rob and then murder her. In the first he succeeded pretty thoroughly, but in the second he failed, inasmuch as she had "a shield of defence" of which he dreamt not, and she was kept with a sure hand.

One of the illustrations we give is that of a "booby trap." The Thibetans have a trick of casting a lot of heavy stones over a perpendicular cliff, to fall on their enemy marching along the road below. For this purpose they devise a regular "booby trap," the stones being collected and put on a board which is only kept in a horizontal position by a rope; and when they cut the rope, at a suitable moment, down come the stones with most disastrous effect.

Sometimes traveling was so dangerous on account of brigands that the escort dared not stop, and traveling went on day and night. On the return journey a strong man, a Thibetan, died from the effects of a cold, and Miss Taylor herself at great altitudes had repeated attacks of palpitation. Cooking, when there was anything to cook, was most difficult, as the water boiled with so little heat. Frequently pieces of ice put in to replenish the pan, floated in boiling water some time before melting. Once she was twenty nights in the open air sleeping on the ground, snow falling all the time, as neither tent nor house was to be found. The horses were almost starved, the snow covering everything. The poor animals ate even woollen clothing when they got the chance. A small ration of cheese mixed with



THE CHOLA PASS AND LAKE, WITH MOUNT KINCHINJUNGA.

Noga began, now that he was fairly in the heart of the mountains, to show his hand, and not only tried to strike and abuse Miss Taylor, but attempted again and again to murder her.

At length she had to leave Noga and his wife, and with her servant, Ponto, and another Thibetan named Petera, she pressed on, penniless and comfortless, for the capital. They had many tokens of the presence of God. At one time they lost their way for three days in the mountains, finding afterward that this had been God's method of sheltering them from a deliberate attempt at murder planned by Noga. Foiled in these purposes, he spread the report that Miss Taylor had gold and precious stones round her body, this being done to tempt the cupidity of the natives to kill her for the booty. Then he went on to Lhasa and told the authorities of her coming. These sent out stringent orders that she must be stopped, but not injured. Thus, when three days' journey from Lhasa she was arrested by soldiers and brought before an official, who told her that if she resolutely went on he could not stop her, but he would be executed for letting her pass. She would have no man's blood spilt for her, and so, though on the verge of fulfilling her long-cherished idea, she turned back on a terrible return journey to China. The chiefs from Lhasa gave her two horses, an old tent, and some food, as her tents were gone, she having been robbed by Noga of two horses, a tent, and nearly all the food

tea and butter was often all that could be spared for them. Having lost her money, Miss Taylor could not buy a goat. Raw goat's flesh is an emergency food for horses in Thibet, and they like it. In fact, owing to the absence of grass, Thibetan horses will eat almost anything. Crossing fords was a very tiresome task. At first they crossed on rafts made of inflated skins with a few branches tied across. Later on, swimming on horseback was the only course, and this meant being up to the waist in water, the horse's head alone visible, and running the risk of tumbling into the torrent and then on the slippery ice.

A most remarkable experience was the meeting with the tribe known as the Golocks, governed by a woman chief, named Wachu Bomo. This is a most ungovernable tribe, amenable neither to Chinese nor to Thibetan authority, and living entirely by plunder. They go out in irresistible parties of five hundred or two thousand, and are so certain of victory that the women and children go out to see the fun. Plunder seems to be profitable, for they are the wealthiest tribe in Thibet. Wachu Bomo took quite a fancy to Miss Taylor, and gave her a royal safeguard. Finally, after many adventures Miss Taylor reached Ta Chien-fu, in Chinese territory, on April 12th, having left the Lhasa district on January 22d, the first English lady, and certainly the first messenger of the Gospel, to penetrate to the heart of Thibet.

### Two Days.

A perfect day! I tried to hold it fast:  
To make each hour my own, and sip its sweets,  
As if it were a flower, and I its bee.  
No one should come between me and my joy,  
My will should rule my actions for one day.  
Ah, yes! it slipped away, its secret kept,  
And hid from me behind the sunset clouds.

Another day: "God help me use the hours!"  
I said, "And let Thy will be done, not mine."  
I watched it might be some one needed help,  
If I might speak a word of cheer, or give  
A hand, or even softly step where wounds  
Were aching. Day of sweet revealing! when  
It passed, it left its perfume in my heart.

**THE CHURCH ABROAD.**

In the erection of the iron church for the seceders at Glendale, Sliye, over a hundred crofters and cottars are assisting.

In the Glasgow city churches of St. Andrew's, St. John's, St. James's and St. George's, there are nearly 2,600 sittings unlet.

Rev. R. Fingland, M. A., Greenock is recommended to St. Enoch's congregation Glasgow, by their vacancy committee.

Rev. R. Greenshields was, Jan. 3rd, inducted as pastor of St. George's Church, Myrtle-street, Liverpool.

Rev. John Davidson, of Beaumont, Northumberland, has been invited to take the charge of the congregation at Douglas, Isle of Man.

Rev J. H. Wishart, B.A., a probationer of the London Presbytery, has been elected assistant minister to Rev. Dr. Monro Gibson at the St. John's Wood Church.

The site Cambridge offered by Mrs. Lawis and Mrs. Gibson for the erection of the Presbyterian College, should its removal from London be agreed upon, consists of about three acres in the best part of the town.

The Women's Missionary Association of the English Presbyterian Church, formed in 1878, has now twenty agents in the foreign field, chiefly in China, with an income of about £4,800 per annum.

The venerable Professor Blackie is ill, and his illness has given his friends considerable anxiety. He is of the same age as Mr. Gladstone, and has kept his health and spirit up till recently. There is not a Scotchman more beloved and honoured than this grand old man.

An American organ has been presented to Newarthill church by Mr. John W. Dick of St. Louis, United States, who was connected with the congregation a quarter of a century ago, and is on a visit to this country at present.

Edinburgh town council fighting shy of the offer of a statue of John Knox, the suggestion has been made of the inside of St. Giles's Cathedral for a site.

The Rev. Hugh Price Hughes returned to London Jan. 4th, after his Continental holiday. He conducted two services at St. James's Hall on Sunday, and on Monday presided over a meeting in Craven Chapel.

Rev. S. R. Crockett, Free Church minister Penicuik, has at last come to the conclusion that he must leave the ministry and devote himself henceforth to the writing of books. This he has done, to the great regret of his congregation, and of the inhabitants of the village in which he carried on his work.

A daily service has been begun in St. Cuthbert's Church, Edinburgh, the Rev. G. McGregor's. Since the rebuilding of this church there has been a more elaborate service introduced, somewhat on the lines of the Episcopalian mode of worship. This has offended some of the members and has not had the sympathy, it is said, of Dr. McGregor to the extent that it has of his colleague, Rev. A. Wallace Williamson. It is the latter who has instituted the daily service, and he is to conduct it. This is the second daily service established in Edinburgh in Presbyterian churches, the other being St. Giles'.

Damage to the value of £1,000 has been caused to the Middle Church, Perth, by fire. Several valuable historic relics were destroyed, including the King's Loft, which had been used by Queen Mary, Charles II., and Prince Charles Edward.

The Annual Report of the Christian Literature Society for India, states that the total number of copies of publications printed last year was 1,133,115. At the Training Institution at Ahmednagar 73 students were admitted during the year, and over 8,000 scholars attended the village schools in Bengal.

"Do you go to school, Willie?" queried the visitor. "No," said Willie, who has a tutor. "School comes to me. I wish it didn't, too. Some days are too wet for me to go out; but there ain't any too wet for Mr. Diggins."—Harper's Young People.

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Children's Flannel Socks, 1. c. and 20c. pair.  
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**STAMPED SILK BRACES**, in all colors ready for wear, only 6c. pair.  
Stamped Linen Tea Coasters from 25c.  
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Miss Maggie Huston, Soprano;  
Mr. J. Churchill Arlidge, Flutist,  
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- Who are run down;
- Who have lost appetite;
- Who have difficulty after eating;
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- And to Nursing Mothers,

as it increases quantity and improves quality of milk.

PRICE, 40 CENTS PER BOTTLE.



**The Windows of the Soul.**

JOHN ISHIE, TORONTO, CAN.

The windows of the soul—dear loving eyes!  
That look from out the mysteries of life,  
And tell of love or sorrow, peace or strife—  
I love them as I love the changeful skies:  
All speak the language of the human heart,  
In which Love acts the nobler, better part!

Blue eyes tell of sweet, sunny, sun-lit isles,  
Where peaceful harmony for ever smiles;  
Grey eyes proclaim the music of the spheres,  
Yet melt in sympathy with others' tears;  
Brown eyes are for the heart that seeks a friend,  
And dark eyes faithful to life's bitter end!  
All eyes are good if but the heart be pure,  
They speak the language of the soul most sure!

**North American Life.**

THE ANNUAL STATEMENT OF ITS AFFAIRS PROMPTLY FORWARDED TO OTTAWA AT THE CLOSE OF THE YEAR.

On the 1st inst. there appeared a short notice in several of the daily papers advising the policy-holders of the partial result of the successful operations of this home company for the year 1894.

Notwithstanding the business depression which has prevailed throughout the Dominion during the past year, it appears the North American Life Assurance Company has had a wonderfully successful year, and the figures show that the remarkable progress which it made in every department in 1893 has been repeated during the past year. When the report is presented at the annual meeting, which we learn will be held about the close of this month, it will be found that the figures will show that the insurance issued will exceed that of any previous year in the history of the company.

The cash income, both for premiums and interest, will show the largest increase yet made, now totalling \$560,000. What will doubtless be of great interest to policy-holders and others concerned in this progressive company is that notwithstanding all the increases which have been made, this was accomplished at a lower ratio of expense than that of the previous year. The business has evidently been conducted in a conservative and careful manner, for the amount put by during the year totals about \$300,000, making the amount of the assets held by the company at the close of 1894 about \$2,000,000. The large sum of \$245,000 was added to the reserve fund, which now stands at over \$1,500,000, while the surplus has very largely increased during the year, and is now about \$340,000. If the paid-up guarantee fund of \$60,000 be added to this, it shows that over and above every liability the company holds for the security of its policy holders a surplus of about \$400,000, proving, if anything, that the holders of policies in this company have undoubted security, besides a large surplus being accumulated for their benefit.

While the figures quoted all tend to show that this progressive company has met with marked success during the year, it is also gratifying to note that while receiving large sums they are also paying considerable amounts for the benefit of their policy-holders, and during 1894 they disbursed in this way for matured endowments, profits, death claims, annuities, etc., over \$133,000.

It is to be hoped that when the reports of other Canadian companies are ready for publication they will show a like satisfactory state of affairs to that of the North American.

**ASSOCIATION HALL.**

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MR. J. HUMPHREY ANGER.

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Ticket for Single Recital 25c.  
To be had at principal music stores. Plan at Whaley, Joyce & Co., 135 Yonge St.

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EXPOSITIONS  
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Unlike the Dutch process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and soluble, and costs less than one cent a cup.

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

**THE  
YORK COUNTY LOAN AND  
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Head Office: Confederation Life Bldg., Toronto

TO INVESTORS is offered the most attractive plans for the safe and profitable investment of capital large or small sums.

TO BORROWERS who want money to build or buy homes, to pay off mortgages, to invest in business, or for any other legitimate purposes, are offered special inducements.

Write for particulars.

Reliable Agents Wanted.

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**CLERICAL COLLARS.**

The demand for our Clerical Collars tells more plainly than words that they are just what the Clergy require and cannot procure elsewhere. We have just received from London, England, another shipment. All sizes will now be found in stock. Orders by mail carefully attended to.

**Geo. Harcourt & Son,**

MERCHANT TAILORS.

57 King Street, West, Toronto.

**WANTED 5000 MORE BOOK AGENTS**

Hundreds of men and women are now earning \$100.00 per month canvassing for the world famous fast selling new book **Our Journey Around the World** by REV. FRANCIS CLARK, President of the United Society of Christian Endeavor. 10 beautiful engravings. Get the Key to all scriptures. It and its own chart corrected to 1894. It sold 200 in his own territory; another, a lady, 50 in one lady's society; another, 120 in 12 days; and one making money 250 thousand. Now is the time to get this new hindrance for the few people, five fixed Premiums London, Free Office, Extra terms, and Postage Free. Write at once for terms to A. D. WORTHINGTON & CO., Hartford, Conn.

**WHAT DO YOU WRITE ON?**

Send stamp for our samples of fine stationery, for private use.

**A GOOD MONTH TO MARRY IN!**

September! Invitations should be ordered in August. Send for samples.

**DO YOU USE VISITING CARDS?**

We engrave the finest cards in Canada

**G. TREHOLME BISHOP CO.,**

169 St. James St., Montreal.  
PHONE 187.

**THE T. EATON Co.,  
(LIMITED)**

190 YONGE ST., Toronto, Jan. 42.

**Dress Goods!**

We're all the time on the lookout for cash bargains—goods that can be bought specially cheap where ready money's in the question. These represent just such a purchase, and those of you who want Dress Goods will be delighted with the values:

**At 25c We Offer:**

- 44-inch All-wool French Cashmeres actually worth 40c.
- 42-inch German Tweed Effects, actually worth 40c.
- 46-inch French Diagonals, actually worth 50c.

**At 35c We Offer:**

- 42-inch All-Wool Estantine Serge, actually worth 50c.
  - 46-inch All-wool Henrietta, actually worth 50c.
  - 40-inch Scotch Tartan Plaids, actually worth 50c.
- with other supremely good bargains at 50 and 75c.  
Mail orders filled promptly.  
Samples sent to any address for the asking.

**Capes and Jackets**

Easier to sell now than two months hence.

If we were "stuck" as the boys say we might use big black type and scary headlines. As it is, we'll simply print the news:

- Ladies' Golf Capes, in fawn tweeds crimson linings, deep shoulder cape, regular price \$10.50, special \$7 00
- Ladies' 3 length Crimson Broche Capes, fur lined, ripple cape and storm collar, trimmed with fur, regular price \$15, special..... 10 00
- Ladies' All wool Heavy Tweed Suits, 3 length coat, with Empire skirt, regular price \$12.50, special 7 50
- Ladies' Tweed Suits, in fawn and gray mixtures, Eton coat, vest and Empire skirt, regular price \$12, special..... 5 50
- Ladies' Black Serge Jackets, vest front, with large revers, trimmed braid, regular price \$10.50, special 3 95
- Ladies' Heavy Black Beaver Cloth Jackets, 40 inches long, double-breasted, tight fitting, special.... 7 50
- Misses' Black Serge Jackets, vest front, large collar and revers, of black opoponou fur, regular price \$9.50, special..... 6 50
- Misses' Black Cheviot Cloth Jackets, double-breasted, beaver fur collar, regular price \$6.50, special at..... 5 00

**THE T. EATON CO.,**

LIMITED.

190 YONGE STREET, TORONTO ONT