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June 9, 1898.

THE GENERAL ASSEMBLY.

THE General Assembly which opened last night at Montreal, meets under unusually happy auspices. Our correspondent elsewhere in this issue makes allusion to the remarkable enthusiasm which this meeting has evoked among the Presbyterians of Canada's commercial Capital. Comparisons should not be entered into, and certainly no town or city in Canada has yet shown an indifference to the honor of having the Assembly. Instead of that, towns have always vied with one another in the desire to extend a worthy hospitality to the visiting commissioners. Who can forget the welcome given by the loyal, true-hearted, openhanded Westerners at Winnipeg? Or the splendid receptions at Toronto, St. John, London, etc? No; the General Assembly is thrice welcome wherever it may decide upon holding its Sessions, and one of the obstacles in the way of meeting in Toronto yearly, as the headquarters of the church, is the reluctance on the part of other places to surrender to Toronto the pleasure of entertaining the commissioners, now enjoyed by these cities. Long may this sentiment remain strong. The General Assembly deserves well of the church, for not only is it the court of highest resort in our ecclesiastical system, but it is composed of fathers and brethren so devoted to the interests, and so fully in touch with the best thought of the church, that it would be difficult not to feel proud of it.

Of course the friends at Montreal will do their duty, and do it in the magnificent way so characteristic of them. And well they can afford to do it. Recently

we published an article showing the leading position occupied by members of the Presbyterian Church in Montreal. In the several vocations of life remarkable success has crowned them. The business of the country has been greatly controlled by them and many of its great prizes have naturally fallen into their hand. And how have they fulfilled their high trust? Let the hospitals, colleges, homes, charities and churches tell! We commend to the attention of the observant commissioners the object lesson furnished by many of the grand institutions of Montreal, which furnish proof of the fruits of Christian faith and Christian teaching. Much profound thought may be exercised on these examples of consecrated wealth, and the result will not be a weakening of faith in God's providence.

But Montreal has other attractive features for the members of Assembly. There are her grand men in the church, her leaders, clerical and lay. It will be a pleasant thing to come in contact with her ministers at their home, in their sphere of labor, and with her able professors. Let the visitors examine the problems these brethren have to solve.—City work with a mixed population and under conditions consequently of aggravated difficulty.

The French Canadian problem is still a live problem with the Church if not with the State. In Montreal it may be closely studied. The brethren there can give of their personal experience, a knowledge difficult to be otherwise gained. As in Toronto, Home or Foreign Mission work may naturally be in the ascendant, and in Winnipeg work in the Western section, so in Montreal one naturally looks for much interest in the work of French Evangelization, and additional light on that difficult and onerous task. We hope this question will bulk largely in the deliberations of the Assembly, and that, as one result of the meeting in Montreal, a quickening will be experienced throughout the entire Church with regard to the French department.

Never before had the Assembly a better opportunity to do good solid and needful work. There is an absence of questions that need raise prolonged discussion or bitter controversy. The condition of the Funds is satisfactory, and the spiritual state of the church can receive the prolonged attention it demands and deserves. True, the question is a difficult one—one that cannot well be disposed of by resolutions or deliverances, but surely the highest duty of the General Assembly must be to take cognizance of the life of the church, of the upbuilding of members and the extension at home of the Kingdom. Verily these are the questions of all questions, and the communion together of the fathers and the interchange of their experiences ought to make an impression on themselves and on the church at large to be felt for many a long day. General Assemblies remarkable for the outpouring of the Holy Spirit, are greater than those distinguished for the dry bones of legislation. The absence of intricate business and the fairly comfort-

able state of the funds give, as we said, an exceptional opportunity for the devotional side of duty and for deliberating upon means for bringing about a deepening of the spiritual life.

The reports which we have had the privilege of perusing are on the whole satisfactory, some of them extremely so. They will reveal faithful, hard, work on the part of the committees all along the line. It would be difficult to single out any committee for exceptional praise where all have shown most praiseworthy devotion to the interests entrusted to them. That there will be critics and fault-finding brethren may be taken for granted. They are the necessary thorns in the flesh. Without them committees, and some men, would be infallible. Their function is to remind us that even Conveners and Moderators are merely human. Their discomfiture will be manifest to all when the reports are read, for not for many years, we may venture to affirm, can less be said in dispraise, or more in praise of the committees than can be said this year. It has been a year of many and great opportunities and the church has nobly risen to the occasion, surmounted difficulties and made advances in work which in years to come will be appreciated even more than now. The General Assembly will not fail to render to the leaders in these departures the praise and the encouragement they so richly deserve.

WELCOME TO THE ASSEMBLY.

THE PRESBYTERIAN REVIEW, which is now published in Montreal as well as in Toronto, and so has some claim to speak in the name of Montreal Presbyterianism, extends a hearty welcome to the General Assembly and prays that the most abundant success may attend its meeting in the commercial metropolis of the Dominion. The history of Presbyterianism in Canada is closely associated with this city. Here have been fought some of the bitterest contests between the adherents of diverse ideas within its fold. It is pleasing to set over against that the fact that here its two most important unions have been consummated—that of 1861 between the Free and the U.P. Churches, and that of 1875 when practically all the Presbyterians of the Dominion became fused into one grand organization.

Since 1875 the Assembly has met three times in Montreal, in 1880, in 1885 and again in 1892. This then makes the fifth meeting in twenty three years, which has been held at this point. All the previous ones have been of a pleasant character and have been marked by excellent work. We feel sure that this will maintain the honorable record. That there will be honest differences of opinion goes without saying when Presbyterians meet. But that all will loyally support the conclusions reached, whatever these may be, we venture to predict. And if loyally supported we feel sure they will be for the moral and spiritual good of the country.

We need hardly say we shall be pleased to welcome any and all of the commissioners who may honor us with a call at our office in the fourth flat of the Y.M.C.A., Building adjoining Knox Church.

FAITHLESS SENATORS.

THE Senate has been discussing the Plebiscite Bill and, as might be expected from the past record of many of them they have been throwing cold water on Prohibition as a means of checking intemperance. The cry that Prohibition will not prohibit is of course

no new one, and it is no more weighty from the lips of Senators than from other people. But unfortunately it must be confessed that they have more power than many others to render it abortive. The great difficulty in the way of carrying it out comes not from the besotted members of the laboring classes. These can be effectually dealt with when occasion demands. It comes from men and women in high social positions who have so much selfishness and so little patriotism that they are not willing to make any personal sacrifices for the good of their suffering fellow countrymen. They are a comparatively small minority of the population but when they violate or evade the law, it is almost impossible to convict them or deal out adequate penalties. Let them honestly set the example and lend the weight of their influence to carrying out this law as they do to most other laws, and it can be carried out so as at least to diminish very greatly the evils that now flow from the licensed sale of intoxicants.

It is all very well for them too to urge moral suasion upon the temperance people as the means of restricting the abuse of intoxicants. They have already done their fair share of that and with some success by way of prevention through the education of the young. But they have a right to ask that when they are rescuing individual drunkards the State shall refrain from authorizing a traffic that ever recruits the ranks of the falling, and shall do all it can to remove temptation from the weak. The State will never know how much it can do in that direction until it makes at least one honest effort to accomplish it.

INTIMIDATION.

THAT the Liquor Traffic has a genuine dread of the result of the approaching Plebiscite is evident from a circular said to have been sent out recently by a well known firm of distillers in Ontario to all the religious and charitable organizations to which they have been giving subscriptions that these will be withheld until, at least, the vote is taken.

We do not know what the extent of their benefactions has been. Possibly they may have been large. Those of distillers and brewers often are. But however large, we are certain that they have never been large enough to compensate for a tithe of the evil they have inflicted on the community by the products they turn out.

Nor can we say we are very much surprised that they should now withhold their aid from religious organizations. These organizations are undoubtedly the instinctive foes of the traffic which gives them their wealth. The only wonder is that they have not long ago recognized this and declined to give aid and comfort to the enemy.

But we must say it seems a small business for them to announce this decision to their wanted beneficiaries on the eve of an election, where it can be interpreted only as an attempt to intimidate a few weak friends of prohibition. People who are likely to be influenced by considerations of that kind deserve to have all contributions withheld from their hands as being wholly unfit to administer them for the public, and we cannot believe that any of our churches or other religious institutions are so lost to all sense of decency as to allow their course to be determined by it in the slightest degree. Better that these institutions should perish than live on such conditions. Still less can we conceive of any worthy institution deliberately throwing the weight of its influence against prohibition in order to win the support of the liquor manufacturers. To put it on no higher grounds such a policy would almost

certainly lead to failure. The liquor men are not likely to have much to give them if the plebiscite succeeds, and to court their support would not be calculated to increase the liberality of the many friends of prohibitory legislation.

THE DESTRUCTION OF CALVINISM.

THE Rev. S. G. Bland is one of the ablest and most thoughtful of the younger Methodist ministers in Canada to-day. At the meeting of the Montreal Conference last week he gave a carefully prepared address on the changes now proceeding in religious thought and life. In the course of this he is reported as saying:

"Probably of all changes in the religious thought and life of to-day the most pregnant was found in our changed conception of God. The democratic spirit of the nineteenth century had co-operated with Methodism in the destruction of the Calvinistic idea of sovereignty and the substitution of the idea of fatherhood, for the genius of democracy was friendliness. It was inevitable that the rights of man should be asserted as well as the sovereignty of God. A God above ethical criticism had to disappear as well as a king who ruled by divine right."

We have no wish to be hypercritical in matters of this sort, and perhaps at bottom we are substantially at one with the speaker, but we cannot help thinking the above mode of stating his position most unfortunate and an unhappy survival of the systematic misrepresentation of Calvinism once so common among the more ignorant Methodist preachers. There seem to be several presuppositions involved, against which we are bound to protest.

It is implied, for example, that the Calvinistic idea of God's sovereignty is fundamentally opposed to the democratic spirit and that it was bound to disappear with the triumph of democracy along with the old idea of the divine right of kings. But surely Mr. Bland must have read history to little purpose if he does not know that the cause of freedom and the progress of true democratic ideas owe more to the adherents of Calvinism than to all others combined. It was the idea of the sovereignty of God that gave the death-blow to the fiction of the divine right of kings. Its defenders were Arminians almost to a man. The modern Methodists have but entered into the heritage of liberty won for them by the Scottish Covenanters and the Calvinistic Puritans of England. Even the Methodist Church was and continued to be a despotic body until it adopted Presbyterian methods of government learned from their more democratic Calvinistic contemporaries.

Then it is implied that the idea of God's sovereignty is somehow antagonistic to the idea of the divine fatherhood, and that Methodism deserves credit for bringing this last idea to the front. Well, if they have helped we are glad of it, but we venture to say that in the past the preaching of "hell fire" as a means of frightening men into the Kingdom of Heaven has been more characteristic of the Methodist ministry than of any other. When a Calvinist emphasized that aspect he was at once noted as exceptional. Jonathan Edward's sermon on "The Sinner in the hands of an Angry God" is remarked to this day. Calvinistic Scotland had its "hell fire Johnnies" but they were few and far between. Spurgeon in his younger days was nicknamed "brimstone," though in all his maturer years he dwelt upon the grace of God rather than on the terrors of the law. No Methodist ever won such an unenviable distinction, simply because they were practically all of that class.

Further, it is implied that the Calvinistic idea of God was that of a Being above ethical criticism. If that means that Calvinists believed there was no ground for such criticism but, that the Judge of all the earth would do right, then we agree with him. But, if it means that He was supposed to be indifferent to ethical considerations, then we repudiate it with all earnestness. Calvinists always made much of the Old Testament and one of the great features of its teaching has always been recognized, to be absolute righteousness and holiness of God.

Finally, it is implied here that Calvinism is dead or nearly so. We agree that the Calvinism of Methodist caricature is dead, for it never lived. But we venture to predict that the Calvinism of history will live for many a long day to confound the heralds of its approaching dissolution. There never were so many Calvinists in the world as to-day and the Shorter Catechism was never before studied by so many as now. It is making conquests too in quarters little suspected. Under the new names of evolution and heredity, modern science pays its homage. We have even met not a few Methodist ministers who were as Calvinistic as one would wish to see without knowing it. Conceal from them the old familiar battle cries and most of them welcome its teaching as the very truth of the Gospel.

LIFE AND WORK.

THE report which will be read with most attention by those interested in the spiritual health of the church is that on life and work. It covers many pages and deals with many important topics, such as the regular work of the ministry, religion in the home, church services, systematic giving, temperance, the Plebiscite, and Sabbath observance. The report contains statements which are cheering and encouraging on the one hand, and on the other "things fitted to fill the Christian heart with feelings of deepest grief. Among those latter are the decreasing number of homes in which the family altar is honoured. Family worship is declining, not growing in favour among the church members and in many cases even where family prayers are said, the exercise is a mere formality. This condition is very justly deplored, and demands the serious attention of the Church. The home life is the corner stone of the fabric of church work, and weak here the superstructure will prove faulty. Here also is to be found the explanation of another complaint in the report, namely: that so large a proportion of our young men make no profession of faith in Christ and decline to give Him any pledges of their love and service." The young people are influenced by home ties and example more than by any thing else in religious matters. When, therefore, example is wanting in the home, and no mark of vital religion is there the young men and women do not come forward as professing Christians.

The bright side, however, is not wanting in color. Against the back-ground are many pleasant pictures. The Gospel is preached in its purity and power, genuine followers of the Lamb are neither few, nor faithless, the eldership, the Sabbath school, the various agencies are manned by fearless witnesses for the Lord and Master, and the good seed is bearing golden fruit in many hearts. It is the old story. Side by side in the church are the representatives of the wheat and the tares, of the empty professor and the real disciple. How to so labor as to rescue the former and nurture the latter is the problem of the Church and the influence of the home, and of the public example of the real Christians cannot be over-estimated as means to the desired end.

Reminiscences of a Scottish Country Parish.

BY AN OCTAGENARIAN.

VIII. STATE OF THE PULPIT AND MINISTRY.—(Continued).

For the Review

Not only were the sermons of many of the ministers in this district limited in number and given generally in the same order of rotation, but the subjects chosen were not always of such a character as to lead their hearers to repentance and faith. In many cases they were moral essays without any heads or divisions and with no very close or pointed application.

In a volume of sermons of Dr. Chalmers's published after his death specimens may be seen of the kind of sermons common in his early days—Sermons in which neither the name of God nor of Christ is to be found from beginning to end. We once heard of a sermon preached in a neighboring parish by the parish minister of the time which came up again and again in its regular rotation and which was known in the parish as the "worm sermon," where the preacher attempted to show that worms were happier creatures than men or angels, inasmuch as they had neither care nor sorrow.

The library of the same minister consisted of a Bible, a Concordance and an Almanac. "He is not much of a preacher," his parishioners would say, "but he is a grand farmer." His stock of sermons was so limited that certain observant ones could tell beforehand where the text for the day would be found; and a man who had a head for figures knowing the average amount of yearly stipend, the number of sermons the minister had, and the number of times they had been repeated in his memory, could tell the money value each sermon had been to the preacher.

One thing could be said of the sermons of the ministers of that day, they were at least original. The copying or buying of printed sermons was, so far as we have ever heard, never laid to their charge. It remained for the English clergy and for times nearer to our own day to discover and encourage such a practice.

The practice of borrowing a sermon now and again from a neighbor was not altogether unknown. In a volume of reminiscences by the late Dr. Davidson, of Inverurie, an amusing example is given of a borrowed sermon, and as the place where it occurred was near to our home we have often heard it told. There was a vacancy in the parish and the pulpit was being supplied by probationers for a time, till a presentation could be issued by the patron. According to custom

one of the neighboring ministers was appointed to take charge of the supply during the vacancy. The same was a good deal of a wag and fond of a practical joke. As his manse lay in the way he arranged that the preachers should visit him for their instructions and stay with him over the Saturday night. It happened that one of the first who came to supply the vacant pulpit had unfortunately forgotten his manuscript. He was bewailing his misfortune and wondering what he would do in the circumstance. "Give yourself no trouble about the matter," said his host; "I will lend you one of mine. I preached it lately to my own people. It was thought a good sermon and will be quite suitable." The preacher was pleased to accept the offer, and so next day he preached to the parishioners of Woodney from the text, "Jacob was a plain man dwelling in tents." On the following Sabbath the next preacher, on some pretext or another, was prevailed upon to take the same sermon and deliver it in the same place to the same people. What they thought or what they said, we do not know, but doubtless they thought it a strange coincidence that the two men should happen to choose the same text and subject. But their astonishment was increased when by some means or other the third preacher came the next Sabbath with "Jacob was a plain man dwelling in tents." One man, the village blacksmith, could stand it no longer, but when he heard that Jacob had come back to them again, rose from his seat and walked out of the church, muttering in wrathful words, heard by all, "Deil care whar he dwalt; he has dwalt long enough in Woodney."

But a great change took place and a new race of ministers began to take the room of the old men. Changes too were taking place all over the land. In 1834 the Evangelical party gained the ascendancy in the General Assembly and reforming measures began to be introduced. Patronage, though not abolished, was modified, so that an unacceptable presentee could not be intruded upon an unwilling congregation. The Session, for a long time a self-elective body or the nominees of the minister, began to be elected by the free choice of communicants, missions to the Jews and to the Gentiles inaugurated, church extension promoted on a large scale, and the *quoad sacra* ministers raised to seats in the church court. New life was imparted and for the next ten years, the Church of Scotland enjoyed a season of general prosperity such as had not been enjoyed by her since the time of the Second Reformation.

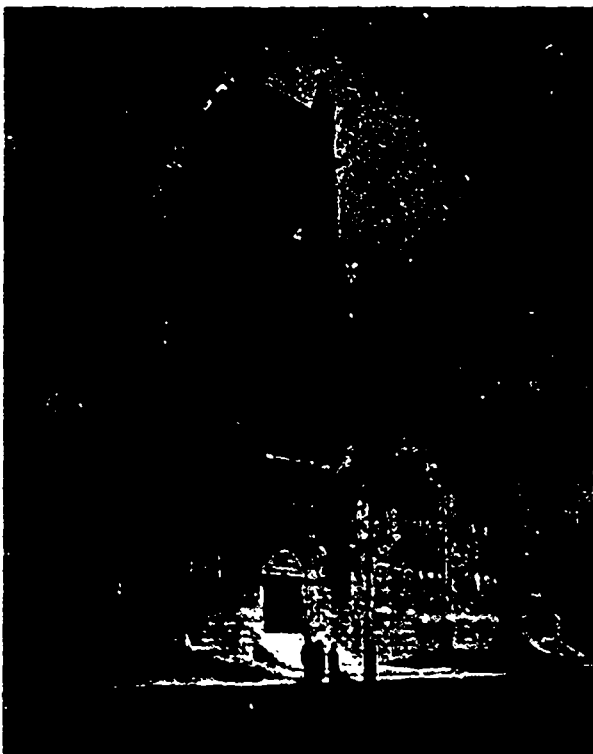
The Ownership of Life.

Acts xviii. 23.

T. IVERTON.

For the Review.

The little birds upon the boughs, according to Omar Khayam, sing two eternal notes of "I and thou." We do not truly live until we have said these words in the sense in which the Apostle would use them. The agnostic who denies that God can be known cannot use them at all. He does not know whence his life came, nor whither it tends. The atheist would scorn the use of them: for he denies that there is a God whom the soul can thus address. He may acknowledge that his life is not his own since it may be taken from him at any moment, but he will not admit that God owns him or has any interest in him. One says "I do not know whose I am"; the other, "I am nobody's." Practical atheism, a very common heresy, says, "my life is my own." It matters not who gave me life, or how soon it may be taken from me. For the present it is mine, and I am going to enjoy it as I please. There are thousands of nominal Christians whose lives and conduct prove that this is their creed. This is to miss the real end of life and to take all purpose and order out of it. To such life is but "a tale told by an idiot, full of sound and fury signifying nothing." The Christian view of life is different. Paul says: "Whose I am." He has been taken out of the shallows in a large place, and we must feel that he has the right view and the right hold of life. He is not isolated—not alone—not an orphan. He is God's. He knows that he belongs to Christ; for long ago he



ERSKINE CHURCH, MONTREAL.

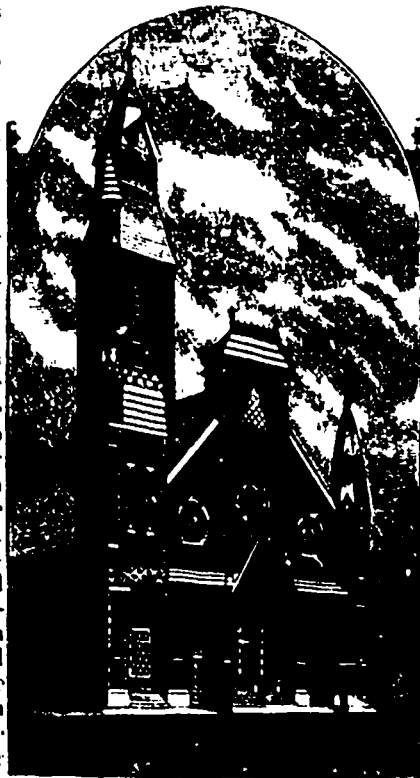
said, "My beloved is mine and I am his." He had heard the Saviour say "I have redeemed thee, thou art mine," and from the depth of his soul he responded, "Yes, Lord, and I am Thine." This thought that we are the Lord's comes out again and again in the New Testament and in the lives of all who are saints. Whether they say, "Fade, fade each earthly joy, Jesus is mine," or "Jesus the very thought of thee with sweetness fills the breast," or "I am thine, O Lord, I have heard thy voice, and it told thy love to me," the meaning is one. They have come to know God and Christ as all in all. The ownership of life is acknowledged. God is the God of their life and they desire to praise Him, "Whom I serve." We are not likely to serve God unless we, with Paul, believe that we are His children, His heritage and possession. "This people have I formed for myself, they shall show forth my praise." To the man who can with Paul say "Whose I am and whom I serve," life can never be meaningless and vain. Nothing is more fitted to put order and satisfaction into life than a genial faith in One whom we believe to be our Father in Heaven. In vain will physical magnitude seek to crush us while we believe that God is interested in us—that He is ours with all He has to give, as surely as we and all that we are and have belong to Him. Ye are Christ's—Ye are not your own. Are these ideas grasped with any conviction by us? There is much talk of consecration. Is there much of the reality? What of our affections and talents; of our time and means; of our advantages and opportunities? Are they not all the Lord's. Until we are convinced in a practical manner that they are, life can only be dreary and disorderly; for it lacks the golden thread of Fellowship with God which for the Saints links day to day and time to the vast forever. We are still at work "without a conscience and an aim." But the secret of the Lord is with them that fear Him. His angels stand by them. They hear heavenly voices and feel the touch of a Divine hand when others hear nothing and see nothing. "I and thou," Christ and the Soul, possessing and possessed, and thus fully realizing and enjoying the ends of the everlasting love. "This is my beloved, and this is my friend, O daughters of Jerusalem."

Genius and the Churches.

The remark on this subject which we made some weeks ago receives confirmation on every hand, and many more examples can be adduced than those already given. The remarkable fact called attention to in our columns was, that the greatest names in English Letters belong not to the English Church, but to some section of Nonconformity, and that most of the men and women of genius have been produced by Puritanism in some form. The point is not what some of these great thinkers and writers afterwards became, what Church or no Church they afterwards embraced. Some, as we have indicated, left their Puritan and evangelical moorings, and one or two abandoned Christianity or any revealed religion whatever. The point is (and it is a very interesting one), that the majority of the great intellects and the standard classics of literature have come from some non-Episcopal Church whether in England, Scotland, or America. To the names mentioned before may be added Thomas Campbell, the noblest voice of patriotism; George Eliot, the greatest woman writer that ever lived; Rudyard Kipling, the greatest of the moderns; and in America, Harriet Beecher Stowe. We might be disposed to add also the present day popular novelists—R. L. Stevenson, J. M. Barrie, S. R. Crockett, and Ian Maclaren, all from Presbyterianism.

The list would now stand somewhat thus (leaving out a host of smaller wits)—Shakespeare, born in a Puritan household and brought up in a Puritan atmosphere; Milton, the glory of the Independents; Defoe, of the same cradle; John Bunyan, of the Baptists, Robert Browning and Elizabeth Barrett Browning, John Ruskin, George Eliot, all of the Congregationalists; Rudyard Kipling from the Methodists. Of Presbyterian origin Robert Burns, Sir Walter Scott, Thomas Carlyle, Adam Smith. These were epoch-making men. Thos. Campbell, R. L. Stevenson, J. M. Barrie, S. R. Crockett, Ian Maclaren, Mrs. Olyphant, all Presbyterian. Of the

same stock comes the greatest savant, Lord Kelvin. Lord Macaulay may seem a rather dubious instance. But no, there is no doubt of his Scottish blood, and of his Puritan sympathies. In America all the leading lights are non-Episcopal—namely, Longfellow, Emerson, Whittier, Hawthorn, Holmes, Harriet Beecher Stowe. These all combined form surely a glorious galaxy. One, or perhaps two were weak enough to try to hide their origin, and turn against the Church that suckled and cradled them. But all the stronger intellects refer often with pride and pleasure to the Religious System which was the nurse of all their deepest thought and moral character.



ST. GABRIEL'S CHURCH, MONTREAL.

Now, this fact is a very curious one. It has been ignored, forgotten, or, by interested parties, concealed and kept out of sight. It seems to indicate, and indeed demonstrate, that since the Reformation the most gifted people arose out of some form of Puritanism, and Puritanism reacting tends to produce brainy people. The religious system that has given us all the greatest classics of English literature, if the intensity and seriousness of that system are abandoned, it will be to the world's unspeakable loss.—*Belfast Witness*.

Proposed Interchange of Pastorates,

IN THE PRESBYTERIAN CHURCH OF ENGLAND.

For some two years a Synodical Committee of the Presbyterian Church of England has been considering the question of the interchange of pastorates with the view of giving effect to the wide-spread opinion throughout the Church that a more frequent change of pastorate is desirable. Several schemes, including one recommending a quinquennial system, have been discussed, but the following scheme received general approval, and will be forwarded to the Synod in order that it may, if thought desirable, be sent down to Presbyteries and Sessions for further discussion:—"In order to facilitate interchange of pastorates, it is needful that vacant congregations be enabled more readily to hear suitable ministers, and that ministers have greater freedom in preaching in vacant charges. (1) That the names of all ministers who have been for, say, five years in one charge be placed on a special roll, under the care of a Synodical Committee. (2) That all Moderators of vacant congregations be instructed to communicate with this Committee, who shall make it their business to acquaint themselves with the circumstances of vacant congregations. (3) That this Committee shall have power, through the interim Moderator, to appoint ministers on the special roll to preach in vacancies. In making such appointments, regard shall be had to the wishes of the vacant congregation and the suitability of the minister for the special sphere. (4.) That ministers be under obligation to fulfil all such appointments. (5.) That in the event of a congregation desiring to delegate to this committee its right of election, the Committee shall have power, after careful consideration, to make a nomination to the vacant charge.

PRESBYTERIANISM IN MONTREAL.

Presbyterianism is an acknowledged force in Montreal. Outside of Roman Catholicism its churches



REV. JAS. FLECK, B.A., MONTREAL.

are more numerous than those of any other denomination, and its members are among the most wealthy of the citizens.

In the city and its suburbs the Church numbers in all about 20,000 adherents or nearly one-twelfth of the entire population. They are organized into 32 congregations and missions of which a slight account will be interesting at the present time. We give them in alphabetical order for convenience, and the details unless otherwise stated, are drawn from Assembly's Report of 1897.

CALVIN

Heads the list. This is situated on Notre Dame Street West, formerly known as St. Joseph St. The Rev. J. L. George, M.A., is the pastor. The church edifice is of brick and has 675 sittings. Mr. George ministers to 205 families, 45 single persons, 475 communicants, and a Sabbath School with 311 scholars upon its roll. He is assisted by a staff of 11 elders, 35 Sabbath School Workers, 12 other officers, a Missionary Society and a C. E. with 60 mem-



REV. A. J. MOWATT, MONTREAL.

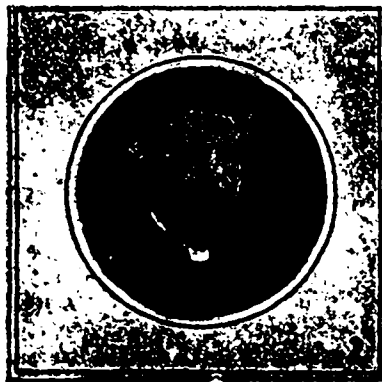
bers. Last year the church had to provide for a special Corporation Assessment of about \$6,000. This raised the total expenditure to \$9,745. The "Schemes" received a total of \$190, and the pastor baptized 28 children.

CHALMERS'

Is on Upper St. Lawrence St. The Rev. G. C. Heine, B.A., is pastor; he is also Convener of the Presbytery's Committee upon French Evangelization. The church is of stone and seats 700 people. Connected with it there are 159 families, 44 single persons, 329 communicants, 8 elders, 16 other office bearers, 482 Sabbath school scholars, and 52 engaged in Sabbath School Work, a Missionary Society, and a C. E. with 68 members upon its roll. The congregation contributed last year \$501 to the Schemes and paid for all purposes \$3,782.

CRESCENT ST.

The Rev. A. B. MacKay, D.D., is the pastor. It has a handsome edifice with seating accommodation for 1,500 people. The Communion roll has 658 names upon it, there are 17



REV. A. B. MACKAY, D.D., MONTREAL.

elders, the minister officiated at 25 baptisms, and the Sabbath Schools report 776 scholars, with 73 engaged in Sabbath School Work. (Nazareth Street Mission School is included). Crescent street congregation is both wealthy and liberal, as the returns will show. It paid on church property, \$5,462; to the Schemes \$6,076, total contributions \$19,505.

ERSKINE.

Another of the large churches, is situated on Sherbrooke St. and is built in a style of architecture which has grown into favor in Montreal during the last few years. It accommodates 1,200 worshippers. The returns show 250 families, 150 single persons, 611 communicants, 15 elders, 28 other officials, 18 baptisms, 237 Sabbath School scholars, and 35 engaged in Sabbath School Work. Erskine has nursed and brought up some of the smaller congregations in the city and suburbs. It has a C. E. with 40 members, and 3 Missionary Societies. The contributions of the people have always been large. The Schemes received last year \$7,685, about \$2,000 were spent on the church property, and the total contributions amounted to \$22,433.

The Rev. A. J. Mowatt is pastor.

KNOX,

Where the Assembly holds its meet-



REV. DR. CAMPBELL, MONTREAL.

ings is a new building upon the old site. Rev. James Fleck, B.A., is pastor. The seating capacity is 1180. There are connected with the congregation 236 families, 197 single persons, 674 communicants, 11 elders, 430 Sabbath School scholars, and 96 engaged in Sabbath School Work. Last year \$645 were paid on church property, \$1,200 to the Schemes and \$12,125 to all purposes. The C. E. has 45 members and there are two Missionary Associations. In this church meets also on Sunday evening one of the largest, if not actually the largest, Chinese school on the continent.

LA CROIX CHURCH

Is in the extreme east of the city, and seats 250 people. The pastor, Rev. R. P. Ducloux is also at the present time Moderator of the Presbytery. The congregation is French, as the name of the church would indicate. It includes 52 families and 9 single persons, most of whom are converts



REV. F. M. DEWEY, M.A., MONTREAL.

from Roman Catholicism. There are 53 communicants, 30 scholars in the Sabbath school, 1 elder and



REV. JAMES BARCLAY, D.D., MONTREAL.
the total contributions were \$192.

ST. CHARLES ST. MISSION

Is a new enterprise in which the experiment is being made of combining French and English work under the Rev. C. A. Doudiet. There is a vigorous Sabbath school supplied with teachers from St. Paul's church. They furnish also an active band of visitors and other workers in the district, besides furnishing a large part of the money necessary to carry it on.

ST. GABRIEL.

The Rev. Robert Campbell, D.D., is pastor—also, Clerk of the General Assembly. Accommodation is provided for 800 worshippers. Connected with the congregation there are 218 families, 68 single persons, 526 communicants, 10 elders, a Missionary Society and C. E., a Sabbath school with nearly 300 scholars, 33 engaged in Sabbath school work. There were 27 baptisms. The congregation contributed last year, a total of \$5,632. Of this amount \$914 were expended upon the church property, and \$627 were given to the Schemes of the General Assembly.



REV. G. J. HEINZ, B.A., MONTREAL.

ST. GILES CHURCH

Has a seating capacity for 525, and is located in a splendid field for work. The Rev. J. R. Dobson, B.A., is pastor, and the congregation is just emerging from a vigorous infancy to a more vigorous youth. There are 130 families, 40 single persons and 252 communicants, 9 elders, Missionary Society and C.E., with 10 members. The pastor officiated at 26 baptisms, and the Sabbath school reports 260 scholars, and 20 engaged in Sabbath school work. This young congregation raised last year, for all purposes, \$5,160, of which \$150 were contributed to the Schemes of the Church.

ST. JEAN BAPTISTE MISSION

Is situated on Dufferin St., in the North east part of the city, and was started a few years ago to reach the French population of the district. They also raised some \$3,000 for the necessary buildings. There is a



REV. R. P. DUCLOS, MONTREAL.

mission day school in connection with it. The Rev. J. P. Bruneau is at present in charge.

ST. JOHN'S.

Another French congregation with a new church and struggling with a debt. The Rev. Dr. Amaron is the pastor, and the venerable Father Chiniquy is one of its members. There is provision for seating 250 worshippers. The statistics are, 50 families, 110 communicants, 5 elders, 3 baptisms, a Missionary Society and C. E. Some \$5,000 were paid off the church debt last year, and \$30 to the General Assembly's Schemes. Total payments \$6,268. There is a Sabbath school, with 40 scholars and 6 teachers. In the same building are held at a different hour the services of the Italian mission at present under the care of Mr. Valentine di Genova.

ST. MARK'S CHURCH

Seats 450 worshippers. There are 90 families; 185 communicants; 40 single persons; 4 elders; 10 other officers; a Sabbath school of 133 (including Chinese); 17 engaged in Sabbath school work—exclusive of teachers of Chinese, and a Ladies'

Aid. The total expenditure was \$1,750, of which \$60 went to the Schemes. This church is now



REV. W. R. CRUIKSHANK, B.A., MONTREAL.
vacant, having been recently bereft by the sudden death of the Rev. John Nichols.

ST. MATTHEW'S

Is a large church, with 1,200 sittings; 300 families; 200 single persons; 561 communicants; 13 elders; and holds the dignity of having the "banner" Sabbath school of the city—it has 713 scholars and 63 engaged in school work. It has, also, a Missionary Society and a C. E. with 111 members. The total expenditure was \$5,234, of which \$500 were paid on church property, and \$460 to Schemes. The Rev. W. R. Cruikshank, B. A., is the pastor. The baptisms were 15.

ST. PAUL'S CHURCH

Has the Rev. James Barclay, D. D., for its pastor, and Lord Strathcona and Mount Royal, as one of its members. The church edifice seats 950, and the congregation reports 289 families; 151 single persons; 15 baptisms; 17 elders; 670 communicants; a Missionary Society and a C. E., the latter has a roll of 120 members. The Sabbath school—including the Chinese—has 214



REV. C. F. AMARON, D.D., MONTREAL.

scholars, and 27 engaged in Sabbath school work. The expenditure for the year was, \$29,919, out of which

engaged in its work. Total expenditure, \$2,871, of which \$123 went to the Schemes,

property and \$87 to the Schemes of the Church. The Rev. M. S. Oxley, B. A., is the pastor.



REV. D. MACVICAR, B.A., MONTREAL.

\$6,718 were paid on church and manse buildings; \$5,370 to the Schemes, and a large amount upon mission schools in the city, and upon general benevolent purposes.

STANLEY ST. CHURCH

Seats 750, and the Rev. F. M. Dewey, M. A. is the pastor. The returns give 100 families; 150 single persons; 316 communicants; 6 elders; 10 baptisms; 2 Missionary Societies and a C. E., with 50 members. There are 200 scholars upon the roll of the Sabbath school. The following items are taken from the Blue Book of 1896—total expenditure, \$5,351, of which \$335 went to the Schemes of the church, and \$1,000 were spent on church property.

TAYLOR CHURCH

Is at present without a pastor, but has extended a call to the Rev. W. D. Reid, B. D. The church edifice is new and seats 800. The congregation represents 125 families, 75 single persons, 313 communicants, 8 elders, a Missionary Society and a C. E. of 102 members. The Sabbath school has 390 scholars, and 42



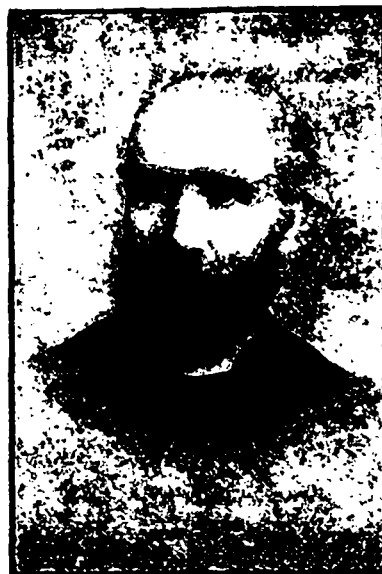
REV. J. R. DOUSON, B.D., MONTREAL.

VICTORIA CHURCH.

Rev. Donald MacVicar, B. A., is the pastor. Owing, no doubt, to the church being without a pastor, at the time, no statistics appear in the last Blue Book. The following are culled from that of 1896, which, probably do not correctly represent the condition of things to-day. The church seats 350, the congregation reported 210 families, 60 single persons, 230 communicants, 25 baptisms, 6 elders, 307 scholars in the Sabbath school, with 43 engaged in the work. The total expenditure



REV. M. S. OXLEY, B.A., MONTREAL.



REV. JAS. PATTERSON, MONTREAL.

was \$1,718, of which \$107 went to the Schemes of the Church.

WESTMINSTER CHUECH

Is not yet finished. At present the school is used for Divine worship, it seats 175. The congregation reports 48 families, 57 single persons, 140 communicants, 6 elders, 16 baptisms, 200 scholars in the Sabbath school—too many for the space—20 engaged in school work, and a C. E. with 25 members. The total expenditure was \$1,854, of which \$500 were paid on the church



REV. W. D. REID, B.A. MONTREAL.

In this place it may be stated that the American Presbyterians have a mission chapel on Inspector street, and a large church and congregation on Dorchester street. The Rev. T. S. McWilliams is pastor. Besides these, the St. Andrew's congregation has a large church on Beaver Hall Hill, in connection with the Church of Scotland. The Rev. Edgar Hill, M. A., is the pastor. This finishes the list of congregations within the city. Most of these are doing a good work among the Chinese, some of whom have already been received as communicants.

There are, however, five more congregations, in the suburbs, and so near to the dividing lines, that they are scarcely to be considered among the out-siders. These are Westmount, Rev. T. W. Winfield, pastor. Cote des Neiges, Rev. T. A. Mitchell, pastor. Montreal West, now vacant. Maisonneuve, Rev. W. M. McKeracher, B. A., pastor. Norwood and Petite Cote, Rev. W. T. Morison, B. A., pastor. Missions have also been established in St. Henri, Kensington, Verdun and Mount Royal Vale.



REV. T. W. WINFIELD, MONTREAL.

THE GENERAL ASSEMBLY.

OPENING OF THE SUPREME CHURCH COURT AT MONTREAL—THE MODERATOR'S SERMON—NOTES OF THE MEETING.

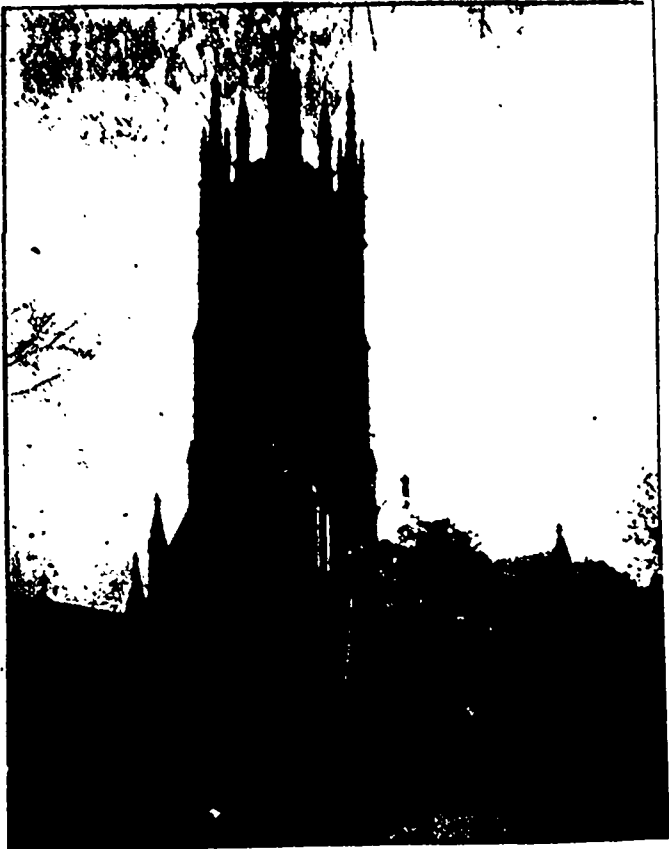
SPECIAL REPORT.

Since Monday, the interest which was manifested during last week in the great church meeting, gradually deepened until the climax was reached to-day by the influx of commissioners, the hearty greetings, and the hospitable activities of the billeting Committee.

Nothing could be more gratifying to the visitors than the genuine welcome which has been extended to them on every hand. The homes of the best citizens have been generously thrown open to the fathers and brethren, who are received as family friends and on whose account the social amenities, for which the commercial metropolis is famous, have been quickened into life in new and various channels. As the days pass on, one by one, the Commissioners will have proof upon proof of the warmth and the large-heartedness of the hospitality which will be showered upon them, both in the homes of their hosts, and in a more public manner.

One of the social events that is looked forward to with great expectation is the At Home and Reception to be given at McGill University. The University Buildings will be thrown open to the Commissioners, and the arrangement will allow of the inspection of the interesting classrooms, library, laboratories and apparatus to the best advantage. The Commissioners will see for themselves that McGill is one of the best equipped educational institutions on this continent, and they will remember that it is so chiefly by the unstinted liberality of men of Scottish origin and of the Presbyterian faith. They will also have reason to feel gratified that with such an institution the Montreal Presbyterian College is affiliated, the students having the full benefit of the training in Literature, Arts and Science which McGill affords, before the theological course has been fully entered upon. The programme will include the usual features of a fashionable social function; and will provide an exceptionally suitable opportunity for renewing old friendships and the making of new acquaintances and friends. It was a happy idea and the local Committee is to be congratulated on what will doubtless be one of the most pleasing outside events of the meeting.

Montreal takes a pride in this meeting of the General Assembly. The press of the city, alive to the importance of the occasion, has made special arrangements for extended reports of the proceedings and in, at least one notable instance, for a special illustrated supplement which will prove an interesting souvenir. In this the press is quick to interpret the feeling of the community.



ST. PAUL'S CHURCH, MONTREAL.

Commissioners in considerable numbers have put in an appearance although the full tide will be tomorrow morning. Knox Church is the centre of interest to which the visitors find their way for information as to billets etc., to procure reports, and to take part in the preliminaries.

The election of Moderator is of course a topic of supreme interest but has not as yet excited any decided feeling. While one or two names stand out from the others as favorites, there seems to be a belief that any of the nominees would grace the position and worthily serve the Church as chief executive officer, for the coming year.

The Moderator's sermon is also canvassed. What lines will it follow? It is gratifying that this deliverance is raising expectations and is being regarded as an important introduction to the Sessions of the Assembly.

So far as can be learned the arrangements for carrying on the business of the Assembly, are complete. The accommodation seems to be ample, for meetings of Committees, and other necessary business. The officers of the Church are said to have the business well in hand and the reports having been issued in good time have been already conned over by the Conveners and other leaders to whom the Assembly usually look for guidance. Therefore smooth water and plain sailing are expected to prevail during the piloting of the business through the court.

Large attendances of the public may be expected at the Sessions of the Assembly, especially during the evenings. In this respect Toronto, Winnipeg, London and other places will be equalled if not outdone, for as has been remarked above the Presbyterians of Montreal are enthusiastic over the meeting and will not allow their interest for a moment to flag.



ST. MATTHEW'S CHURCH, MONTREAL.



COMING from all parts of Canada the commissioners form a thoroughly representative body and the views of the Church will be heard on the floor of the Assembly, not merely the views of the individual speakers. Moreover, the Foreign Missionaries will bring tidings from afar which the people of Montreal will be privileged to hear from the living messenger. If the Montreal friends therefore, take a lively interest in the proceedings, it may be safely predicted that their interest will be more than repaid by the addresses and discussions they shall hear.

OPENING CEREMONIES.

The opening ceremonies are always more or less of the same character and routine. This year the traditions of the occasion were not broken. The retiring Moderator occupied the pulpit, engages in devotional exercises and delivers the usual retiring discourse. Then the Assembly is constituted, the act being accompanied with prayer. The printed roll of members is taken as read and the court launches on the formalities of business.

MODERATOR'S SERMON.

Rev. Dr. Moore selected as his text the words "Let thy work appear unto thy servants, and thy glory unto their children, etc."—Ps. xc. 16-17.

He began by explaining the primary reference of the prayer of Moses which admitted of the widest possible application.

Those who believe the Scriptures know that the present order of things answers neither to the primal condition nor to the final destiny of mankind. Men knew they had not reached and were not reaching the full stature of manhood and it is not too much to say that the Church shared to some extent in the world's unrest. But if we believe the Word of God? Then we must believe that God is building a great spiritual temple wherein He Himself shall dwell; that there shall come a day when the glorious building shall be finished and that the family of the Redeemed shall realize to the utmost the original purpose of creation.

Whether this "far-off divine event" will come through a long, slow, steady uplift and upward trend of the race, through the preaching of the Gospel, the Word, under the quickening of the Holy Spirit, taking evermore a deeper and fuller possession of the souls of men; or whether it will come through a succession of advances and retreats, the Moderator did not pretend to say, but he believed that somehow the Word would be fulfilled, that some day the Apocalyptic vision would be realized.



STANLEY STREET CHURCH, MONTREAL.

Moses knew that for the reception of the promise there must needs be a prepared people. Hence his second petition: "And let the beauty of the Lord our God be upon us." Venema says: "The beauty of the Lord denotes whatever in the Lord is sweet, and pleasant, and satisfying to the sinner, together with all their signs and effects." This then was a prayer that the moral qualities of the divine nature might be wrought into the hearts of the people and be manifest in their conduct. Thus they could see the unity of the dispensations, and how the aspirations and desires of God's people in all generations accorded with the Gospel of His Son.

There was a very true and real sense in which the whole work, from first to last, is of God. And yet it's equally true that, from the moment the sinner was quickened to newness of life until he was presented faultless in the presence of His glory, the whole work was wrought under human conditions. It was their business, therefore, to realize in themselves the spirit of God. The Holy Spirit was not a mere influence, but a Divine person, distinct from and outside of the souls of men. But it was within His power to influence them from within and well as from without. By the force of His will, by the spiritual magnetism of His presence, He created in them a perfect hatred of sin, a permanent hunger and thirst after righteousness etc.

Men often thought and spoke of religion as if it were an effeminate enthusiasm, a hindrance rather than a help to the highest style of manhood. Possibly such an opinion may find excuse in the conduct of some Christians, but assuredly none in the inspired Word, or in the life of the Incarnate Son, and the qualities in Jesus were the qualities which everywhere commanded success—incorruptible integrity, heartfelt generosity, steadfast courage, and purity these qualities won the hearts of all men, and commanded their admiration?

"And establish thou the work of our hands, yea the work of our hands establish thou it."

In these words Moses asks God to bring his work to a prosperous conclusion. The repetition of the request expresses the intensity of his desire, and his deep sense of dependence upon divine help.

None but those who knew the perils which beset a great enterprise could form any idea of the gigantic task Moses had on hand. He had to establish a political constitution, to institute a religion, to drill the people in the art of self-government, to insure them to respect for authority and obedience to law. He had to humor the caprices and jealousies of his subordinates, to provide for the wants and to guide temper of the people. And all this he had to do in a comparatively barren wilderness, in the midst of watchful and malignant foes, and for a people pre-disposed to discontent and insubordination by the weariness and hardship of their lot. He knew from the outset that the welfare of the people and the honor of God were in his hands, and bound up with his success. But he knew that his work was God's work. And herein lay the secret of his courage and persistence.

An intense desire for the success of our work considered as God's work should lead to the avoidance and correction of what ever tends to defeat our plans or to reduce the effectiveness of our labors, together with the adoption of all wise and wholesome measures to secure the desired end.

It is our privilege to possess an ecclesiastical constitution which, I humbly venture to think, is capacious enough to contain, and strong enough to direct, the full stream of spiritual life, and flexible enough to adjust itself promptly to every emergency. If, therefore, we are doing less for the advancement of the kingdom of God than might reasonably be expected the fault does not lie at the door of our constitution.

When we look back upon the last twenty-three years of our Church's history we should be worse than ungrateful to Almighty God if we failed to recognize the large measure of prosperity with which He has blessed our labors.

Having thus laid the foundation of his sermon the moderator enlarged upon the work of the Home and Foreign Mission Committees, on the effort made for better Sabbath Observance,

for the suppression of the drink traffic giving a for and against support to prohibition by legislation—and on the general interests of the Church.

HOME MISSIONS.

Among the reports submitted to the General Assembly that on Home Missions, by common consent get first place. No doubt this is because of old and well established custom and because of the commanding importance of the subject. Dr. Cochrane, Dr. Robertson, and Dr. Warden are the leading spirits of the Committee, who share the glory and the responsibility of the work. The Committee reports the payment of missionaries for the year and a balance to their credit. The year just ended has been one of considerable anxiety and responsibility in connection with the opening up of the new Mission fields in the Klondike, and the greatly increased expenditure in connection with the outfit, maintenance, and travelling expenses of Missionaries to that distant region. An appeal to the Church for a special Klondike fund was responded to very generously, the amount received at the end of the financial year being over \$7,000 of the \$10,000 asked. As this is only the beginning of work in the Yukon Territory, it can easily be seen that the expenditure of the Committee for many years—in spite of

far as forwarded to the Convener, of the progress of Home Mission work in the different Presbyteries; the amounts expended by congregations during the year for Mission work and Mission buildings and other most interesting facts regarding the work.

The details regarding work in the Klondike are of intense interest, but with most of them our readers are already familiar from our reports published from time to time as the incidents and facts referred to happened.

Rev. Dr. Robertson's special report deserves an article for itself. It is crowded with good things but we have only room for a few of the more striking paragraphs:

In Western Canada eighteen Missions were advanced to the status of congregations during the past year, fourteen in the Synod of Manitoba and the North-West Territory and four in the Synod of British Columbia; and twenty-two more would have been added to the number were the Augmentation Committee in a position to place them on their list. The sum required to qualify for the Augmentation list is \$500, and these Missions contributed for the support of their pastors last year, respectively \$512, \$520, \$540, \$555, \$587, \$600, \$600, \$624, \$650, etc. Unless such Missions are organized as congregations and allowed to call pastors of their own, their development will certainly be arrested. To



VICTORIA BRIDGE, MONTREAL.

what the fields may contribute themselves—will be very great, demanding at least \$20,000 additional from our Churches. It is for the General Assembly now to approve of what the Committee have done in the appointment of the Rev. Messrs. Dickey, Grant, Pringle and Sinclair, and authorize them to go forward in the work thus initiated.

The North-West Territories had a good fair crop during the year 1897, and have, according to their increased ability, given for the support of Gospel ordinances. The Mission Stations greatly appreciate the efforts made by the Committee in connection with the liberal contributions from the British Churches, to enable them to enjoy the services of a regular ministry. For details of the work done in the North-West and in British Columbia, and also in the Muskoka and Algoma districts, readers of the report are referred to the outlines presented by the Superintendents of Missions.

In any case, it is but a brief sketch of the Mission work of the Church that has been accomplished during the year that can be presented to the Assembly. The trials and unwearied labors of our Missionaries, despite of the extremes of heat and cold, and oftentimes inadequate shelter and insufficient compensation, cannot be adequately described.

The Report now submitted contains particulars, as

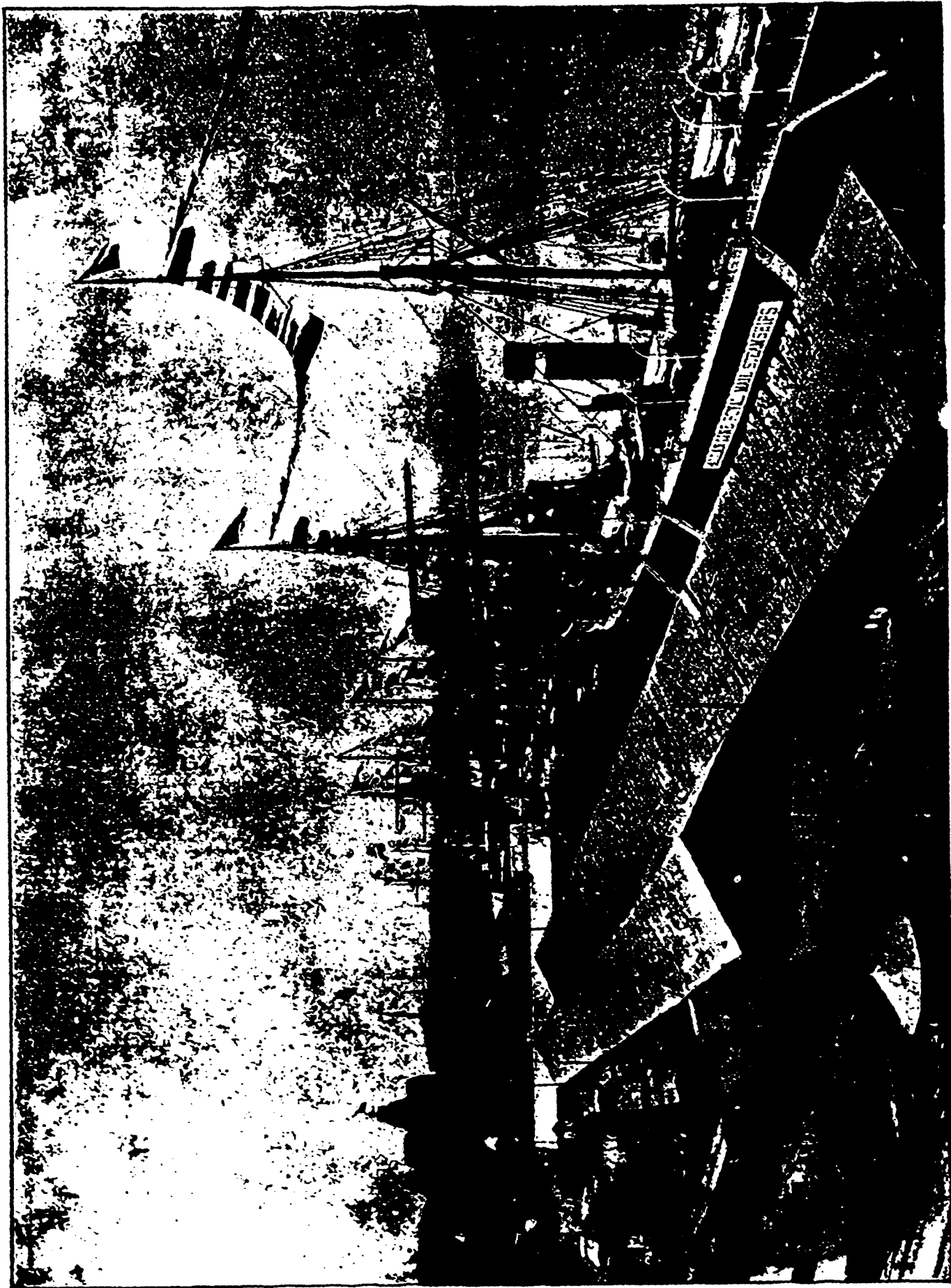
state the case is to show the need of some adequate remedy. Seventeen new fields, not including the Yukon, were placed on the Home Mission list.

West of Lake Superior there are now 174 Mission groups, not including the Yukon district; there are 34 Augmented Congregations and 70 self-supporting congregations; and services are conducted regularly, at least during the summer, at 923 stations, and occasionally at a considerably larger number. The total number of professors, ministers, missionaries, catechists and teachers, including those engaged in Chinese and Indian work, is 334, of whom 187 are ordained and 147 unordained. Of the Missions 12 are for railway employees chiefly, 18 are in mining districts and 144 in farming and ranching districts.

It is somewhat difficult to indicate the spiritual condition of the Mission districts with accuracy, and yet there are signs of a gratifying nature. The Sabbath is well kept in Manitoba and the North-West Territories, the busiest time in harvest not tempting men to profane the day. In the mining districts things are not as satisfactory, although an improvement is noticeable, especially in the older towns. The Canadian element everywhere works for a quiet Sabbath, even where it is decidedly in the minority. Attendance on Church services is increasing, even in mining districts, and the



· MONTANA IN 1880.



ALONG THE DOCKS, MONTREAL.

1908

proportion of communicants as compared with families is gradually rising. Family worship, it is feared, is not common; nor is family discipline maintained as in the past. There is still a good deal of drinking, but the evil is abating. There is everywhere a great deal of respect for law and order, even among foreigners, and crimes committed against the person and property are rare. The record of Presbyterians in this regard is the cleanest of any denomination. The people are generous in the support of Church, and interested in the extension of the Kingdom of Christ. Only in one Presbytery did the average contribution for all purposes, per communicant, fall below \$10 in 1896; and in one it rose as high as \$29.02; while in Eastern Canada three-fifths fell below \$10, and one as low as \$6.10.

Everywhere worldliness and a love of pleasure are hindrances to the progress of true religion. To these, in mining districts, must be added Sabbath desecration, gambling, drinking and lewdness. Picnics and games are occasionally found on Sabbath, but Canadian sentiment is against them, and such practices will likely cease. Public sentiment and the strong arm of the law are putting down gambling in its grosser forms; in mining camps, however, shops and saloons are fre-

quently open on Sabbath—the latter seldom closed—and the pimp and his proteges are seldom molested. The absence of family life and suitable boarding-houses greatly increases the danger of the brothel and saloon. Sentiment is steadily changing, however, in favor of a quiet Sabbath and clean and sober towns.

1,750 to 1,416, and ceased to employ students during the summer as formerly. Other Churches in that country have, in a similar way, seriously shortened their cords. This neglect of the West, in the Republic, has brought about the decay of true religion. In large sections of the country lynching, murder, gambling, divorce, drinking and lewdness are sapping the foundations of social order. Similar conditions and forces will produce similar results in Canada.

In some districts these sins have shown their head already, and every effort should be made to remove them root and branch. It is pleasing to observe that the Gospel everywhere has proved itself to be the power of God to save. In some districts where tact and determination were needed to secure a foothold we have now self-sustaining congregations.

In conclusion, the Committee says: The Financial Statement shows a balance in hand in favor of the Committee. This is not reached because of increased contributions from congregations (for in many cases they are less than last year), but due to three things: (1) The large amount received from the British churches, amounting to \$11,805.79; (2) bequests, which are this year exceptionally large, amounting to \$12,000; and (3) the special effort made for "The Klondike Fund." But for these contributions the



PLACE D'ARMES, MONTREAL.

Because of its extent and resources, Western Canada is sure to play a more important part in Canadian affairs in the future than in the past. It is estimated that the country is capable of supporting a population of from 25,000,000 to 50,000,000 in ease and comfort. Population in the Maritime Provinces is stationary; the population of Quebec and Ontario is increasing at the rate of about one per cent. per annum; that of Manitoba and the country westward increased about 1.50 per cent. between 1881 and 1891; and it is confidently maintained that 500,000 people will be found in the West when the next census is taken; and that in 1905 the West will have overtaken the Maritime Provinces. The shifting of the centre of population westward means the shifting of the political and commercial centre. The press, public men and business men are preparing for the change. The Church must do the same, if she is not to be left hopelessly behind. The Presbyterian Church in the United States (North) has undertaken no new home mission work for three years. It reduced its staff during that time from

Committee, instead of reporting a balance, would have had a large deficit.

These sources of revenue cannot be expected to continue. In the case of bequests, they are exceedingly fluctuating, and as regards the British churches, they cannot be depended upon for an indefinite period. With some of the contributions sent this year there was the intimation given that they would not be continued longer, so that, with the great Klondike Mission Field laid upon the Committee, it is evident that unless the congregations give during the ensuing year largely in advance of the present the missions now begun cannot be maintained, far less, aggressive work attempted.

The General Assembly should seriously face this situation, and say whether, in view of these facts, the Home Mission Committee are to recede or proceed; to relinquish what they have possessed, or enter other fields that seek and need the Gospel. The mere passing of resolutions will not provide the needed funds. Every minister of our Church, on the grounds of patriotism and Presbyterianism, should see to it that his congregation is doing its duty in helping to provide for the emigration that is flowing into the North-West and the mining regions of British Columbia and the Klondike.

Assembly Notes.

There is considerable talk about the establishing of a Finance Committee for the Church which would have the supervision of all investments of Church monies, and deal to some extent with the estimates of the various committees. The subject is not new and has been more or less advocated for years by ministers and laymen of eminence.

One part of the suggestion—that touching the estimates was before the General Assembly last year, when Messrs. McBeth and Gordon moved that the Assembly appoint a Committee on Estimates, Eastern and Western Sections, and that all Committees and Boards requiring money from the Church be requested to report to said Committee not later than the 1st day of June, annually, the amounts they require for their respective departments, and that the Committee on Estimates take these reports into consideration and submit to the Assembly their judgment as to the amount that should be adopted in each case, with due regard to the needs and importance of each department and the welfare of the whole.

This motion was sent down to Presbyteries for report at this Assembly. There are obvious objections to the establishing of such a Committee, one being that it would interfere with the disposal of funds collected for special purposes, and out of the jurisdiction of any supervising Committee. For instance, monies contributed for Foreign Missions, through the labors of the F. M. Committee could not justly be diverted from the Foreign Field and given to another cause. So with Home Missions. Rev. Dr. Robertson would not willingly see the collections for the West go to defray a deficit say in the Publication account. A Committee on Estimates might, therefore, seriously interfere with the liberality of the Church and with the zeal and usefulness of the Committees.

But, for a Finance Committee to be entrusted with the investment of Capital Funds, and with the general direction of the finances of the Church, there is surely not only room, but urgent need on business grounds. The financial interests of the Church are too large to be left without the care which would be given to them by such a Board, and it is startlingly surprising that such a Board has not been constituted years ago. True, the Church has had excellent service in this respect, and has suffered losses in what has been, probably, exceptional cases—we do not know—but the time for putting the affairs of the Church on a proper and adequate footing is just such a time as this when strong men are at the helm and no misconception can be put upon such action.

Another question which occupies the minds of many commissioners, but which may not have matured sufficiently to justify its introduction to the Assembly, but which is nevertheless one of great importance, and will command future attention, is the appointment of a law agent who shall advise on the proper form of business and legal documents, contracts, investments, bequests, etc., pertaining to the business of the Church. It is one of the remaining anomalies of the system that there should not be such an agent. No doubt a happy-go-lucky course as at present pursued may seem on the face of it to be cheaper than a business arrangement, but the committees know that difficulties exist, and losses are sometimes incurred, because of the want of proper and responsible advice. No doubt the Church gets the benefit of much free legal advice from office-bearers who are lawyers and who give such advice as an offering to the cause, but the Church cannot escape losses, and probably serious ones, any more than ordinary business institutions could by trusting to good fortune and the advice of friends in business matters.

These questions are live ones and whether at this or at a future

Assembly, they must sooner or later be faced and settled. The business men of the Church have a duty here which they ought not to leave too long in abeyance.

We are indebted to the Grand Trunk railway company for some of the fine engravings in this issue.

A NEW PRESBYTERIAN CHURCH.

The separation of the coloured from the white congregations in the Southern Presbyterian Church has become a fact, and the first steps in the organization of a new Presbyterian Church for the United States and Canada have been taken. The controversy thus ending has been a long and bitter one, and to outsiders it seemed as hardly in keeping with Christian love and fellowship that fellow-believers should be expelled from a Presbyterian Church on account of the colour of their skin. But the antipathy with which the negro is regarded in the South is so strong that such considerations did not prevent expulsion and now, as has been stated, the negroes are being hived by themselves into a new colored Presbyterian Church which contemplates the inclusion within its fold of coloured members in the Northern States and Canada. The first step taken to organize the coloured church has been the holding of a convention at which a moderator and stated clerk were appointed. A fine, kindly, spirit prevailed and the deliberations, as reported, display much charity, under the circumstances, and no small degree of ecclesiastical grasp and ability.

ARE THE INDIANS DYING OUT?

Editor Presbyterian Review:

SIR,—Reporting Mrs. Jeffrey's address before the W.F.M.S. in your issue of the 12th May you use these words, "Mrs. Jeffrey spoke of Church Work in the North-West and British Columbia. She mentioned the need for good missionary work among the Indians. She affirmed that the race is not as is generally believed dying out, but on the contrary was on the increase there being now in the Dominion about 100,000 Indians." If Mrs. Jeffrey stated that the Indians in Canada were increasing, one would like to know her authority. The census of the Indian Department at Ottawa gives the number of Indians in Canada in 1895 as 102,275; in 1896, 100,027; 1897, 99,364; here is a falling off of 2.85% in two years. Nor are the losses in the far North taken account of at all in this decrease. In an address delivered by the Rev. Hugh MacKay before the Presbyterian Alliance of 1892 he estimated the Indian population in Canada at

131,000; the districts specified resemble those given by the Department so closely that it seems clear that Mr. MacKay was consulting official sources. Look at these figures, the first column Mr. MacKay's and the second the Department.

	1862	1897
Ontario.....	38,000	30,208
Quebec.....	13,000	10,622
New Scotia.....	2,000	1,890
New Brunswick and P. E. I.....	2,000	1,961
Manitoba and the N.W.T.....	25,000	21,196
British Columbia.....	35,000	24,946
Labrador, Arctic, Peace and MacKenzie Rivers.....	26,000	18,541
Totals.....	131,000	99,364

The report of the F. M. C. this year contains this statement, "the communicants number 334, 22 had been added during the year but this increase has been more than counterbalanced by the extraordinarily high death rate." This has reference to the Indians in Manitoba and the N. W. T. The number of communicants on the Reserves in 1890 was reported to be 187 and in 1898 184. The communicants in the Regina school are excluded. Corroboration of all this one will gather from the reports of Indian Agents, Inspectors and Missionaries. Mrs. Jeffrey, if correctly reported, in maintaining that the Indian race is increasing must have some authority, one would like to know what it is.

J. R.

June 6th, 1898.



CRESCENT STREET CHURCH, MONTREAL.

Presbyterian College, Montreal.

The College originated in the desire to secure missionaries and ministerial laborers, especially for the Province of Quebec, Eastern Ontario and the valley of the Ottawa.

It has since through its alumni extended its influence for good far beyond these limits into the foreign field and from Prince Edward Island to the Pacific coast. The territory at first contemplated has been well overtaken, and a considerable number of graduates have settled in Manitoba and the North-West.

The story of the College is one of steady and remarkable progress. After several preliminary meetings, the first of which was held in the house of the late Mr. John Redpath in 1864, the proposal to found it was submitted to the Synod and approved, and the charter was obtained in 1865. The work of the first Session commenced in Oct. 1867 and was conducted by Rev. W. Gregg, Toronto, and Rev. W. Aitken, Smith's Falls, who lectured three months each. Ten students were enrolled. For five Sessions the trustees of Erskine church granted the College the use of their lecture-room and vestry with fuel and light free.

This was the day of small things financially and in every sense. With only \$20,000 subscribed and a comparatively small part of this sum paid the outlook was not very cheering, and it is not surprising that distinguished men in Britain and the United States who were invited under these conditions to undertake the task of founding the institution declined. The proposal was that one man, for some time at least, should be charged with all departments of the work including finance.

In June 1868, the present Principal, Dr. MacVicar, of The Free Church Cote street, Montreal, was appointed Professor of Divinity. In October of the same year he entered upon the duties of his office. The movement has been ever since onward; and now the teaching staff consists of five Professors and four Lecturers.

The curriculum, while embracing the subjects usually taught in theological seminaries possesses some special features. The chair of French Theology, so ably filled by Dr. Coussirat, is of this nature. His distinctive work is to train in their own language French missionaries and ministers. At the same time the students of his classes attend lectures with all the other professors and are thus qualified to preach and do pastoral work in French and English. This is essential in many of the mixed fields of Quebec and Eastern Ontario. Upwards of forty thus educated are now preaching the Gospel among their fellow-countrymen.

In the department of Practical Theology, under Dr. Ross, emphasis is laid upon the preparation and effective delivery of sermons, and a specialist is employed for the training of students in Bible reading and elocution.

The College has from the first been affiliated with McGill University and its students enjoy all the educational advantages of this strong and growing institution, including the use of its magnificent library and freedom to compete for its numerous and valuable scholarships, medals and other academic distinctions.

Through the energy and praise-worthy liberality of the chairman, D. Morrice, Esq., members of the Board of Management and other citizens the College possesses large commodious and thoroughly equipped buildings. The students' rooms, dining hall, Convocation Hall, library and lecture-rooms are all admirably fitted for their purposes. Already the library, which is steadily increasing, contains about 13,000 volumes, chiefly standard and recent theological works.

The alumni of the College now number over 250 and their loyalty to their *Alma Mater* is highly gratifying.

In addition to a gold and silver medal, founded by the Alumni, 14 scholarships in the Theological Curriculum and 2 in the French Literary department are offered for competition, besides 8 special prizes in elocution, ecclesiastical architecture, French and English reading and speaking and essays.

The Calendar for next Session, just issued, contains still further special announcements to students entering Arts. They are as follows:—

"Owing to the advance in fees in McGill University, the Board of the Presbyterian College authorizes the Senate to announce that a grant of twenty-five dollars, towards the payment of Fees, will be made to each student certified to this College entering McGill University next Session, not holding any other scholarship or exhibition. To the twelve scholarships thus subscribed by the Board, the Alumni Association has added two of \$50 each."

On page 25 the ordinary scholarships and exhibitions offered by McGill University are set forth. In addition to these Principal Peterson announces many others, making the complete list of Exhibitions offered to students entering the first year:

Two Exhibitions of \$200 each.

Two Exhibitions of \$125 each, (open to men only).

Two Exhibitions of \$120 each, (open to women only).

One Exhibition of \$100, (open to women only).

One Exhibition of \$90.

Twelve Exhibitions of \$60, open for competition to residents in any part of Canada, *except the Island of Montreal*. All the other

Exhibitions shall be open to general competition without limitation.

The Examination will be held at McGill University, Montreal, and also at any of the following centres, provided that application in writing be made to the Secretary of McGill University by intending candidates, not later than September 1st:

In the Province of Ontario—At Toronto, Kingston, and Ottawa.

In the Province of Nova Scotia—At Halifax.

In the Province of New Brunswick—At St. John.

In the Province of Prince Edward Island—At Charlottetown.

In the Province of Manitoba—At Winnipeg.

In the Province of British Columbia—At Victoria.

In the Island of Newfoundland—At St. John's.

No application received after September 1st will be considered.

All the other Entrance, Exhibition and Scholarship Examination of September, 1898, will be held at McGill University only.



Rev. D. Coussirat, B.A., D.D.

Rev. D. H. MacVicar, D.D., LL.D.

John Campbell, LL.D.

Rev. John Spring, M.A., B.D.

Rev. James Ross, M.A., B.D.

Subjects of examinations will be found on page 26 of this Calendar."

What the Presbyterian College now urgently requires is a decided augmentation of its endowment in order to meet deficiency of revenue arising from diminished rate of interest. Until this is accomplished generous annual contributors from a much larger number of congregations than in the past are earnestly solicited.

The hope is also cherished that Fellowship may be founded to enable meritorious and successful students to pursue post-graduate studies in Britain or elsewhere.

THE HOME CIRCLE.

WEAVING.

Each spirit weaves the robe it wears
From out life's busy loom;
And common tasks and daily cares
Make up the threads of doom.

turned away to his fold, while the dog staggered back to her young, reached the kennel door and fell dead. I read the story once and then twice and then thrice, and I said to myself, if that poor brute, without the impelling love of Jesus, without the hope of heaven and the reward of faithful service, could be so obedient to her master's command, what shall my answer be to Christ who bids me go, when the hand that points the way into the wilderness after lost sheep is the hand that was pierced with the cruel nail on Calvary for me; when the lips that command me have but just kissed me with the kisses of forgiveness, and He tells my heart in comforting assurance, "Lo, I am with you always, even unto the end of the world." Come, my Saviour, it is time we were going for the sheep that are lost. The way may be dark and dreary, it is light at Thy side. Thorns may strew the road, they cannot harm me. Wild beasts may rage and gnash their teeth in their fury, Thou art my Rock, my Refuge, I am safe in Thee. Let us be



McGILL UNIVERSITY, MONTREAL.

SHAMED BY A DOG.

In the hill-country of Scotland a shepherd counted his flock, and found that three sheep were missing. Going to the kennel where the shepherd dog was resting with her young, he pointed to the wilderness and said: "Three sheep are missing; go." The dog looked for a moment at her young and then at her master, and was lost in the night. She was gone an hour, and then came back bruised, but she had two of the sheep that were lost. The shepherd counted his sheep once more, finding one still missing. He stood again at the kennel door, where the mother was resting with her little ones. Pointing once more to the wilderness, he said: "Go." With a look of mute despair first at her little ones, and then into his face, she rose up and was lost in the darkness. Two hours passed, then three; then she came back, bruised, bleeding and dying; but she had the one sheep that was lost. The shepherd picked it up, wrapped it in his shepherd's plaid, and

going, Master. "Yea, though I walk through death's dark vale I will fear no evil."

HEAVEN A PLACE.

The teaching of the Bible seems to be that heaven is a definite place. It is called the Father's house. It also is spoken of as a city. The language in which it is described seems to be largely figurative, yet presumably we are meant to infer that heaven is more than a condition and is an actual locality. To most of us this renders it more inviting, for we like to look forward to being somewhere in particular with Christ and His redeemed saints.

But, after all, it matters little to know just what and where heaven is, provided we know how to reach it. And this we do know certainly. Christ is the door. The way to heaven is through the acceptance, love and service of Jesus Christ, and there is no other. But it is very plain, and the rewards of walking in it are experienced long before heaven itself is attained.

UNDER THE EVENING LAMP.

THE LAST SHEAF.

BY DAVID LYALL.

It had been a perfect harvest-day, the air sharp and bracing, and the sky overhead clear and blue as a sapphire. Since early morning the sun had shone with steady brilliance, and the west was still ruddy with its dying glow, when the moon rode out in queenly splendor. But instead of yellow corn or clustering sheaves, it shone to-night on long stretches of bare stubble. A spell of dry weather had enabled the farmers to secure their grain with unusual rapidity, and even on the cold uplands of Fife there was not a single sheaf of standing corn. In the stackyard at Muiredge, John Cairns stood regarding his handiwork with supreme satisfaction. From his youth he had maintained the reputation of being the best stacker in the East Neuk, and though he

a few years they heard from him at brief intervals, but in the end all communication ceased, and they had not the remotest idea whether he still lived.

Thus, in their old age, John and Kirsten Cairns were forced to fight the battle of life unaided, and how hard the struggle was at times, even the shrewdest guesser could not have gauged exactly.

With the assistance of one hired woman, John had brought in and stacked the whole of his grain. To-night they had been working late, and the old man, though worn out with his long day's labor, was conscious of a strangely uplifted feeling for which he could not account.

He wandered round the yard, counting the stacks over and over again, and wondering if it could be because they numbered two more than usual that he felt so much elated. Then, remembering suddenly that Kirsten would be waiting supper, he set off towards the steading with the last sheaf under his arm, which, according to a time-worn custom, he always carried



MONTREAL THEOLOGICAL COLLEGES.

was now in his sixty-fifth year, the row of neat stacks before him were sufficient proof that his hands had lost none of their cunning.

How John Cairns and his wife managed to scrape a living off Muiredge was a problem often discussed among the farmers in the East Neuk, for besides being a bleak, cold-lying place, it consisted of little more than fifty acres. Yet they had struggled on it for well-nigh forty years, since they had begun life together as man and wife.

Three children had been born to them, the eldest a daughter, who had died in her girlhood, and two sons. The elder of the two had made an early and imprudent marriage with an out-worker in the neighborhood, and thus handicapped in the race of life, had been forced to hire as a ploughman, from which level he never afterwards succeeded in rising. The younger son remained with his parents till his twenty third year, when, filled with a burning ambition to seek his fortune abroad, he left his native country and emigrated to Australia. For

home with him. Its presence in the house indicated a mild form of harvest festival.

Kirsten was standing outside the kitchen door watching for him, an uncouth, yet pathetic-looking figure in the short gown and petticoat of the Scottish peasant woman. Her face was eager and careworn, her shoulders bent with much toil, and her hands full of the restless movements of one who never knows what it is to be unoccupied.

"Is that you, John?" she cried across the yard.

"Aye, mistress, it's me," he answered back. "I've been langer o' gettin' through than I expeckit, but the horse, pair beasts, begun to fail a wee efter their usual lowsin' time, an' we had to ca' awa' canny."

"Elspet brocht them in mair than half-an-hoor syne," she added. "I gaed ower to the stable to see they got a bit extra fodder efter workin' late; but what hae ye been about sin syne?"

(Continued next week.)

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON XII.—THE RISEN LORD.—JUNE 19.

(Matt. xxviii : 8-20.)

GOLDEN TEXT.—“I am he that liveth, and was dead; and behold, I am alive for evermore.”—Rev. i. 18.

TIME AND PLACE.—April 9th, A.D. 30. Jerusalem.

LESSON OUTLINE.—I. The Joyful Meeting. II. The False Report. III. The Great Commission.

INTRODUCTION—Jesus died on the cross of Calvary about 3 o'clock Friday afternoon. The Jewish Sabbath began at sunset of that day. Before that time Joseph of Arimathea, a member of the council, and probably a secret disciple of Jesus, had obtained permission of Pilate to remove the body of Jesus from the cross, and assisted by Nicodemus, placed it in his own new tomb, not far from the place of crucifixion. Certain women, who had followed Him from Galilee, having noted the place, returned to the city and prepared spices and ointments, with which they repaired to the sepulchre early in the morning of the first day of the week, and found the sepulchre open and the body of Jesus gone. A vision of angels had appeared to them, and they were told that their Master had risen from the dead. This brings us to the present lesson.

VERSE BY VERSE—8. “They.”—The women who went early to the sepulchre. “With fear and great joy.”—Fear at the angelic appearance, and joy at the news of Jesus' resurrection. “To bring his disciples word.”—That Jesus was risen.

9. “Jesus met them.”—He had already appeared to Mary Magdalene. “All hail.”—The customary form of salutation. “Worshipped him.”—With religious worship and adoration.

10. “Be not afraid.”—This indicates that they had not yet overcome the fear which had come upon them at the sepulchre. “That they go into Galilee.”—This was in fulfilment of the promise Jesus had made before His crucifixion. (Matt. xxvi. 32.) “There shall they see me.”—The eleven were permitted to see Him before that, but in Galilee He showed Himself to more than five hundred of His disciples at one time.

11. “Some of the watch.”—The Roman soldiers, who had been placed as a guard over the tomb. “City.”—Jerusalem. “Unto the chief priests.”—At whose request the guard had been placed.

12. “Gave large money.”—As a bribe.

13. “While we slept.”—The penalty for a Roman soldier sleeping on his post was death.

14. “To the governor's ears.”—That is, if the story they were persuaded to tell, showing that they had slept on their posts should come to Pilate's knowledge. “Will persuade him.”—Not to punish them.

15. “Unto this day.”—The time when Matthew wrote, Jesus' disciples preached the resurrection of Jesus. The Jews met this preaching by the false report made by the bribed guards.

16. “The eleven disciples.”—Judas had hanged himself.

17. “Some doubted.”—Not some of the eleven apostles, but some of the company there assembled.

18. “All power.”—The revised Version reads, “all authority.”

19. “Therefore.”—Because all power is given unto me. “Teach all nations.”—Rev. Ver., *make disciples of all nations*. “Baptizing them.”—As a sign of their discipleship. “In the name.”—Rev. Ver., *into the name*.

20. “To observe.”—To keep obediently. “Alway.”—Literally, *all the days*. “Even unto the end of the world.”—Literally, *the consummation of the ages, the end of the world*.

Christ's commission is universal. To bring the whole world into trustful allegiance to Christ is the great privilege of the church. There are no foreign missions. The American and Englishman may speak of foreign peoples; to the Christian the field is the world, and that field is one. Consecration to Christ is consecration to this service, without reservation as to place of service.

CHRISTIAN ENDEAVOR.

CONDUCTED BY REV. W. S. MCTAVISH, B.D., DESERONTO.

DAILY READINGS.

First Day—Ruth and Naomi.—Ruth i. 8-18.

Second Day—David and Jonathan.—1 Sam. xviii. 1-4; xx. 14-17.

Third Day—Elijah and Elisha.—2 Kings ii. 1-12.

Fourth Day—Philip and Nathanael.—John i. 43-51.

Fifth Day—Paul and Timothy.—Phil. ii. 19-24; 2 Tim. i. 1-6.

Sixth Day—The friend of God.—James ii. 14-25.

PRAYER MEETING TOPIC, June 19.—“True Friendship.”—Prov. xviii. 24; Mark v. 15-19; John xv. 12-15. Ques. 26.

TRUE FRIENDSHIP.

Emerson says “A friend is a person with whom I may be sincere. Before him I may think aloud.” According to another excellent writer the ancients represented friendship in art as a young man bare-headed and rudely attired, to signify activity and aptness for service. Upon the fringe of his garment was written *Death and Life*, as signifying that in life and death friendship is the same. On his forehead was inscribed *Summer and Winter*, meaning that in prosperity or adversity friendship knows no change except in the variety of its services. The left shoulder and the arm were naked to the heart, to which the finger of the right hand pointed at the words *Far and Near*, which expressed that true friendship is not impaired by time, or dissolved by distance.

It has been said that he who found a true friend has found a treasure. Such a treasure David found in Jonathan, Peter found in John, Damon found in Pythias, Luther found in Melancthon, Calvin found in Cop, and John Trout found in Daniel Webster. It has been said also that he who acts the part of true friend manifests in a very striking degree the character of Jesus Christ. True it is that no one can imitate Him fully, but did not Paul in his dealing with Timothy manifest a Christ-like spirit and did not Barnabas when he stood sponsor for Paul at the time when other people were afraid of him, show a spirit which was a reflection of the divine?

Cicero, the Roman orator, wrote extensively on the subject of friendship, and so did Jeremy Taylor and Richard Baxter, two eminent British divines. One of the most interesting of Cowper's shorter poems is upon this subject. Martin F. Tupper, in his *Proverbial Philosophy* has a dissertation upon this theme. But the Apostle Paul presents in a few words as complete and striking a picture of true friendship as does any other writer who has discoursed much more elaborately upon the subject. Let us present it in his own words, speaking of Onesiphorus, he says, “He oft refreshed me and was not ashamed of my chain; but when he was in Rome, he sought me out very diligently and found me. (2 Tim. i. 16-17.)

It has been advanced as an objection to the New Testament that it never recommends friendship, and while supplying rules for the behaviour of husbands to wives, of parents to children and children to parents, it gives no rules for the intercourse of friend with friend. Those who raise that objection try not only to prove their point but to account for it. It would be better, however, for them to ask themselves whether it is well taken. They would have found upon investigation that this objection, like many others to the New Testament rests upon no solid foundation. Look at the friendship of Peter and John, Barnabas and John Mark, Paul and Silas, Onesiphorus and Paul, and immediately the objection falls to the ground.

It is somewhat singular that the truest and strongest friendships have often been cemented between men very different in character and in social rank. Kings do not always choose kings as companions. The soul of Jonathan was knit to the soul of David, but when these two were drawn thus closely together, Jonathan was a prince, whereas David was only a shepherd lad. When David afterwards came to the throne, he desired a friend, as kings and subjects alike do; but he did not select another king as his confidant, nor did he choose Abithophel, the wisest man of his generation. He chose Hushai, a man who proved himself in every respect worthy of the confidence which David reposed in him. When Solomon ascended the throne, he, too, desired a bosom friend, but instead of choosing one from the great dignitaries, he selected one in humble circumstances—Zadub, the son of Nathan. Alexander, the Great confided his hopes and prospects, his joys and sorrows not to a great personage, but to his true and trusted friend, Parmenio. It has sometimes been wondered at that men of high social position, good education and great refinement of character should take companions from beyond their own social circle. But it is well that they are so minded, for, otherwise, modern society would have a caste system almost as reprehensible as that which obtains in India.

We must not fail to mention that Christ is the best and truest friend. Cowper has said:—

“The noblest friendship ever shown
The Saviour's history makes known,
Though some have turned and turned it;
And whether being crazed or blind,
Or seeking with a biased mind,
Have not it seems discerned it.”

He is a friend who comes to us through the darkest night, over the roughest roads, and down into the most dismal valleys in order to help us. Indeed, He is ever present to give comfort in sorrow, courage in weakness, and strength in trouble.

CORRESPONDENCE.

NEWSPAPER POSTAGE.

Editor *Presbyterian Review*:

SIR, - In your issue of May 19th, I notice a criticism of a communication of mine to the *Winnipeg Free Press* in regard to the packages of Aberdeen Association literature sent out to this province. What I objected to was that these packages should go through the mails free of postage, while in order to make up a deficiency in the revenue it was proposed to impose a postage tax on newspapers. I questioned the necessity of sending these packages to this country at all, and stated that I knew that none who received them at my office and for another office for which we distribute, were in need of charity of that kind. I re-affirm that statement positively. I did not say that that literature was not appreciated. Whether or not it may be considered as a matter for congratulation, I may say that of the many packages I handle only one goes to a Presbyterian family. Now I imagine what is true here is true for the most part for Manitoba generally, although I acknowledge I cannot speak personally of the conditions existing in all other parts of the province. My knowledge though is probably greater than my critic is willing to give me credit for. I contend that religious papers and magazines, and all newspapers generally, do more good to the country than the necessarily limited circulation of Aberdeen literature, and should have the preference in postal favors. Do not misunderstand me. I am not saying a word against those who have originated and are carrying on that scheme of literature distribution; but the recipients are largely, I fear, the objects of misplaced, though not unwelcome charity.

As to the sympathy for the overworked post-master, perhaps it did not occur to the writer that a post-master who distributes for twenty families would have to work at something else to make his living for all he would get out of the post-office, and is probably working a great deal harder every day than his would-be funny critic. But this is not to the point. What I wanted to show in writing to the *Free Press* was that there were other matters that might be subjected to postage before necessarily putting a tax of that kind upon newspapers, and that those packages of Aberdeen Association literature were proper subjects for a postal tax inasmuch as those who received them were not in the proper sense objects of charity.—Yours etc.,

MANITOBA POSTMASTER.

May 20th, 1898.

Church News

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

MONTREAL NOTES.

Tuesday the 31st of May was a red letter day in the history of Taylor Church for on that evening they secured the induction of the Rev. W. D. Reid, B.D. as their pastor. At the induction service the chair was taken by the Rev. Dr. Ross, moderator of session during the vacancy. An able sermon delivered with much warmth and fervor was preached by the Rev. D. Hutcheson the recently inducted minister of St. Theresa. The charge to the new pastor was a characteristic one from Dr. MacKay, which we would like to see reproduced in some form. Mr. Flock concluded with a brief address to the people. There was a large attendance of the congregation who heartily welcomed their new pastor and made him feel that from the outset he occupied a large place in their affections. Mr. Reid is of course no stranger to the city having taken all his college course in Montreal and already served in the pastorate of Victoria church. He begins his work under the best of auspices, having a united congregation well organized and active, a good building and a moderate debt just sufficient to call forth their best endeavors without seeming to be a hopeless burden. The church stands in a large district by itself, there being no other Presbyterian Church within a mile or more. We are satisfied Mr. Reid, by God's blessing,

will give a good account of himself. There are mysterious rumors of the re-enforcement of the pastoral staff in the near future. But meantime we chronicle only the present.

The Rev. M. S. Oxley pastor of Westminster Church and his office-bearers are making a special effort to clear off the balance of the debt resting on their Church building and hope to secure some aid by the added interest of the presence of the General Assembly. If their plans materialize they have some ground to hope that by mid-summer there may remain at most but a few hundred dollars not provided for.

It has been arranged between the sessions of St. Paul's and St. Andrew's churches that the two congregations shall worship together during the holidays. All the congregations of the city are looking forward with interest to the meeting of the General Assembly. Most of them will have some of its members in their homes and it is expected that all the pulpits will be filled by the Commissioners on Sunday. Many of them have been already arranged for and others in process of becoming so.

MANITOBA NOTES.

Sad news reached Winnipeg in a telegram last week to Rev. Dr. Du Val from Hamilton, Ont. It conveyed the announcement of the death of Mr. Robert Balfour, a former well known resident of Winnipeg, and for many years an elder in Knox church congregation. Mr. Balfour's death occurred on Monday evening from Bright's disease, from which he had been a sufferer for some time.

An able eulogy of the late Right Hon. W. E. Gladstone was delivered in Westminster church, Winnipeg, Sunday, by the pastor, Rev. C. B. Pitblado. His discourse was based upon 2 Samuel, iii. 38. "Know ye not that there is a prince and a great man fallen this day in Israel?" He spoke of the departed as a great man, a great scholar, a great orator, and a great statesman; and said that to write his biography would be, in a certain sense, to write the history of Britain and her colonies for the last sixty years.

At the morning service in St. Andrew's church, Winnipeg, Rev. Joseph Hogg said in referring to Mr. Gladstone: "The nations of the earth are deeply moved by the knowledge of the death of the great British statesman, Hon. W. E. Gladstone. No wonder, for they have all been more or less concerned in the career of his distinguished life. He was the most remarkable man, if not the mightiest personality, of his time in Britain. He was the greatest Englishman of this or perhaps any other century. Think of him as only a statesman and the name of some other may occur that would compare favorably with him. Think only of his learning and you might say that others excelled him in scholarly attainments. Think of him as a theologian and you may know of others at whose feet he might sit. But considered as a politician, as a statesman, as a scholar, as a theologian, as a philanthropist and as a devout follower of Jesus Christ, by whom in our nation has he ever been excelled?"

Knox church, Winnipeg, was filled Sabbath evening with a large congregation, attracted by the announcement that Rev. Dr. Duval would preach a sermon on the life of Gladstone. The texts were from 2 Samuel iii. 38: "And the king said unto his servants, know ye not that there is a prince and a great man fallen this day in Israel;" and in Psalm xxxvii. 37: "Mark the perfect man, and behold the upright; for the end of that man is peace." The speaker delivered a warm tribute to the memory of the great British statesman, emphasizing in particular his greatness in his love for humanity. The doctor considered Gladstone the most illustrious man of this generation.

Nearly all the country pastors have followed in the wake of our city and preached or spoken on Gladstone. Some of them have been reported in the papers pretty fully others only note the fact that such has been the case.

Last Sabbath was the day devoted to the various societies in Emerson to their annual church parade in aid of the Winnipeg Hospital. The different orders met at the town hall in the morning and marched to the Presbyterian church where the service was held.

The Rev. Mr. Mellick and W. S. A. Crux, B.A., preached to an appreciative audience. The collection taken and subsequent gifts amounted to over \$50, which was forwarded to the Hospital.

Mr. T. W. Bell preached in Emerson last Sabbath Morning and evening. Rev. Mr. Robertson's resignation is before the Presbytery.

Since Rev. Mr. Faryon has taken charge of Dominion City both Endeavors have been resurrected and the church is actively engaged in assisting them. The Juniors held a picnic last Tuesday at the house of Mr. Witty. It was a success both in pleasure and profit and the Endeavor is now supplied with all needed material.

Rev. Mr. Miller has been supplying at Gretna for the last few Sabbaths.

Rook Lake Presbytery meets on July 12th on the banks of Rook Lake and holds a conference on "Family Religion." It is proposed to discuss it under the following heads: I. As it ought to be. II. Blessing. III. Hindrances. IV. Difficulties overcome.

GENERAL.

The corner stone of the renewed St. Andrew's church, Perth, will be laid this week.

Rev. J. Steven, of Dutton, Ont., sails this week for Scotland, and will be absent for two months.

Rev. Jacob Layton was inducted into the pastoral charge of Cove Head and St. Peter's Road, P.E.I., on the 30th ult.

The call by the Presbyterians of Glenboro to Rev. J. Reddon, of Moosomin, has been sustained. He will be inducted on June 7th.

Rev. Alex. Macgillivray, of Toronto, conducted the anniversary services at Walton on the 29th ult., it being the eleventh anniversary of the laying the corner stone of the new church.

Rev. J. R. Turnbull, Orangeville, one of this year's graduates of Queen's College, Kingston, has accepted a call extended to him by the congregation of St. Paul's church, Bowmanville.

A special meeting of Sarnia Presbytery was held in Wyoming on the 31st ult., when the call extended by Wyoming and South Plympton congregations to Rev. W. G. Richardson was considered. Conditional arrangements were made for the ordination and induction on June 21st.

Rev. A. M. Hamilton has just completed his twenty-first year as pastor of Winterbourne church. A congregational social was held, at which Rev. G. Cuthbertson, late of Wyoming, and Rev. J. McNair, of Waterloo, were present and delivered addresses. Mr. Cuthbertson was the first pastor of the Free church in the village over forty years ago.

Rev. C. H. Cooke, B.A., Smith's Falls, preached at Baltimore and Cold Springs on a recent Sabbath, just ten years from the day on which he preached his farewell sermons there. On Wednesday of the same week he took part in the ordination and induction of Rev. R. H. Hunter, a member of his Smith's Falls congregation, who was recently called to this station.

A meeting of the Stratford Presbytery was held at Tavistock on the afternoon of the 31st ult., to ordain and induct the Rev. H. McCulloch into the pastoral charge of Knox church, in that village. Rev. M. L. Leitch, of Stratford, presided. The service was conducted by Rev. Mr. Anderson, of Milverton, after which Rev. B. McCulloch, was formally ordained and inducted by the Presbytery. Rev. Mr. McLachlan, of Harrington addressed the pastor, whilst Rev. R. Pyke, of Shakespeare, addressed the congregation. At the close of the service Rev. Mr. McCulloch was introduced to the people by Rev. R. Pyke.

The induction of the Rev. J. A. Cranston to the pastorate of the congregations of Rockwood and Eden Mills by the Presbytery of Guelph took place on Tuesday, the 31st ult., in the church at the former place. There was a good attendance of members and adherents from both congregations. The Rev. P. T. McLaren, Belwood, Moderator, presided. Rev. R. E. Knowles, Galt, preached the sermon, Rev. Mr. Blair, Nasagaways, addressed the minister, and Rev.

Mr. Wilkie, Erasmus, the people. At the close Mr. Cranston was introduced to the people and received a cordial welcome. A welcome social was held in the church in the evening, which was also largely attended.

The pulpits of Blue Mountain and Garden of Eden churches were preached vacant last Sabbath by Rev. J. McG. McKay.

Last Sabbath was anniversary Sunday at Victoria church, Toronto Junction. Rev. Prof. MacLaren, of Knox College, preached in the morning and Rev. Donald McKenzie, late of Orangeville, in the evening.

Rev. Dr. Pollack, Principal of Pine Hill College, Halifax, preached in James and United churches, New Glasgow, on Sunday the 29th, and made an appeal in behalf of the proposed library extension in the College.

Anniversary services will be held on Sabbath next in St. John's church, Brockville. Rev. Alex. McGillivray, a former pastor will preach in the morning, and Rev. J. B. McMillan, of Fergus, in the evening. A flower service will be held in the afternoon.

Special services were held in the Presbyterian church at St. George, on Sunday week, in connection with the ordination of two new elders. After an appropriate sermon by the pastor, Rev. D. Y. Ross, Messrs. W. Turabull and F. Doud were ordained.

The Session and Managers of Point Douglas church, Winnipeg, met on Monday week to bid adieu to their pastor, Rev. D. Munro, who after attending the General Assembly, will spend his vacation among friends in the east, and presented him with a purse towards defraying the expenses of his trip.

On Wednesday of last week Mr. R. F. Hunter, licentiate was ordained and inducted into the pastoral charge of the Cold Springs and Baltimore congregations. Mr. Hunter was called to the charge three months ago, but owing to an attack of pneumonia has been unable to assume his duties until the present time.

Rev. J. A. Morrison, pastor of East Church, Toronto, has placed his resignation in the hands of the session. Mr. Morrison wishes to go to Leipzig, where he purposes taking up special subjects during the coming winter and asks to be released from his pastorate at the end of August. Mr. Morrison has been pastor of the church for the past four years.

The Presbytery of Miramichi met at Doaktown on Thursday, May 26th, for the ordination of Mr. A. F. Robb as missionary to the Upper Miramichi mission field. Rev. Wm. Aitken, preached an able sermon from the text, "Behold the bridegroom cometh; go ye out to meet him;" Rev. N. McKay delivered the charge to the minister and Rev. W. C. Calder addressed the people.

At the morning service in Erskine Church, Toronto, last Sabbath, a letter was read from the pastor Rev. W. A. Hunter, who is at present in Colorado. Dr. Hunter states that since the first of May his health has improved rapidly, and his physician predicts

A Minister's Son

Face was a Mass of Sores - Advice of an Old Physician Followed with Perfect Success.

"Our eldest child had scrofula trouble ever since he was two years old and the doctors pronounced it very serious. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." Rev. R. A. GAMP, Valley, Iowa. Remember

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Is the best - In fact the One True Blood Purifier. Insist upon Hood's, take no substitute

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a good recovery. Rev. Dr. Parsons of Knox Church preached in the morning and Rev. Prof. MacLaren in the evening.

The corner stone of the new church at Bell's Corners, was laid last week. Mr. J. McKellar performed the ceremony. Among those who assisted in the service in connection therewith, were Mr. J. G. Clarke, of Napan, the Rev. Dr. Armstrong and the Rev. Mr. Ramsay of Ottawa, and the Rev. Mr. Whillans, pastor of the congregation. The stone was inscribed simply: "Drummond Presbyterian Church, 1898." After the ceremony of laying the corner stone was over, upwards of eighty dollars was placed thereon as contributions from those present.

The Presbytery of Miramichi met at Grace Church, Millerton, on Tuesday evening 31st ult., for the induction of Rev. Thomas Corbett to the pastoral charge of Blackville and Derby. The clergymen present were Rev. J. D. Murray, acting Moderator, Dr. McKay, Mr. Calder and Mr. Macintosh. An able and appropriate sermon was preached by Mr. Calder. Mr. Murray presided and gave a very effective charge to the congregation. Mr. Macintosh delivered the charge to the minister. The whole service was deeply interesting, and the attention of a large congregation was sustained throughout.

A very large audience greeted Pandita Ramabai in St. Matthew's church, Halifax, last Friday evening. Rev. Mr. Dobson occupied the chair, and conducted devotional exercises, after which he introduced the Pandita. The speaker confined her attention to the child widow of India, mentioning briefly the idols worshipped by the people, their customs and the hardships which the women have to endure. The latter part of her address was an appeal for greater missionary efforts. She referred to the fact that the United States was raising an army of 100,000 men. The same number of missionaries, she said, would not be too many to send to India. She believed it possible to evangelize India within the life of the present generation. After her address a collection was taken in aid of her work in India.

The Rev. Hugh McLean, Casselman, received and distributed, for the benefit of the fire sufferers at Casselman, the sum of \$24.29, and 120 cases, bales and parcels of clothing. He also received and disbursed \$84.23, for the Casselman Church Building Fund.

The following is the Certificate of Audit: We, the undersigned, hereby certify that we have examined the amounts of money received and distributed by the Rev. Hugh McLean among the fire-sufferers at Casselman, during the past winter, for the Fire Relief Fund, and receipts and disbursement of the Church Building Fund, and agree in finding them correct by audit.

R. W. F. Lendrum.
R. R. McLeod.
Casselman, 30th May, 1898.

TORONTO PRESBYTERY.

There was an unusually heavy docket for the June meeting of Presbytery. Among the first items of interest was the resignation of Rev. J. A. Morrison, of East Church, Toronto. The Session and congregation will be cited to appear at the July meeting. Mr. Morrison desires to study for a time in Leipsic, Germany. Five students received license—Messrs. D. B. Macdonald, M. A., W. A. McDonald, B. A., A. R. Gregory, B. A., J. C. Smith, B. A., and G. B. Wilson, LL. B. Two, at least of these will spend some time in further study abroad, Mr. Wilson being one of the holders of Travelling Fellowship. Rev. J. McKwen, the hospital visitor, submitted his first annual report; he was reappointed till the end of the year. Mr. J. A. Clark, B. A., a graduate in theology of this year was called to Cowan avenue congregation, but asked for time to consider the call. Mr. S. G. Graeb, has accepted the call to Fern avenue church and will be inducted there on the 23rd inst. The Presbytery spent considerable time discussing the Cowan avenue appeal case, and finally adopted a resolution of appeal based upon the divergence of opinion of the Synod's finding. The case goes to the Assembly. A pleasant feature of the Session was the special meeting in the

evening when the students were formally licensed. The moderator addressed the licentiates, and an address was also delivered by Principal Caven upon the office of the Christian Ministry and an address also by Dr. Milligan upon the functions of the Christian Ministry. After very mature deliberation the Presbytery resolved to prepare its own reports for the press. This step has been decided upon so that the public may receive an accurate statement and correct setting of what actually transpires. In some instances the demand for sensation on the part of the readers has led the reporter to give the greatest prominence to a momentary incident, and one that is often quite apart from the business of the court. The newspapers of the better class commend the step that has been taken. The next meeting of the Presbytery will be held on the 5th of July next.—R. C. Tinn, Clerk.

INVERNESS PRESBYTERY.

This Presbytery met at Whycoomagh May 21th. Twelve ministers and two elders were present. Mr. J. F. Stewart Montreal, was appointed lay commissioner to the General Assembly. Three osteopaths are labouring within the bounds, Mr. J. W. A. Nicholson M. A. at Baddeck Forks, Mr. D. J. McDonald B. A. at Pleasant Bay, and Mr. A. J. McDonald at Arichat and Lennox Ferry. The request of the congregation of Port Hastings for the continued services of Mr. L. H. McLean M. A., ordained missionary, for another year was granted. Messrs. Rose and McMillan were appointed to visit the River Inhabitants section of the congregation to render by advice and direction such assistance as may be practicable. The report on statistics was adopted and extracts ordered to be published.

The Presbytery disapproved of the remit of the last General Assembly re a committee on estimates.

To best carry out the wishes of last Synod re visitation of congregations in the interests of the schemes of the Church, it was agreed that the matter be brought before our congregations on communion Mondays, or some other suitable time, either by the pastor or by some other brother in his place. It was thought that this would produce better results, in view of the scattered nature of our congregations, than such visits as could be expected from a deputation from Synod.

Mr. Bayne and the clerk were appointed a committee to arrange for the visitation of our congregations by Mr. D. M. McRae, B. A., students' missionary to Korea.

The Presbytery is to meet at Baddeck, on the 28th inst. for the ordination and designation of Mr. McRae, Mr. Bayne to preach, Mr. McMillan to address the missionary, and Mr. Thompson and Mr. McLean the people.—D. McDonald, Clerk.

BUILDER AND STRENGTHENER.

That is the Term an Ottawa Lady Applies to Dr. Williams' Pink Pills.

Among many in Ottawa and the vicinity who have been benefitted one way or another by the use of Dr. Williams' Pink Pills for Pale People, the Journal has learned of the case of Mrs. Gilchrist, wife of Mr. T. V. Gilchrist, of Hintonburgh. Mr. Gilchrist keeps a grocery at the corner of Fourth Ave. and Cedar street, and is well known to a great many people in Ottawa as well as to the villagers of this suburb of the Capital. Mrs. Gilchrist states that while in a "run down" condition during the spring of 1897, she was greatly strengthened and built up by the use of Dr. Williams' Pink Pills. Speaking of the matter to a Journal reporter, she stated that while able to go about at the time she was far from well; her blood was poor, she was subject to headaches, and felt tired after the slightest exertion. She had read at different times of cures effected by the use of Dr. Williams' Pink Pills, and decided to try them. She was benefitted by the first box and continued their use until she had taken five boxes, when she considered herself quite recovered. Mrs. Gilchrist says that she always strongly recommends Dr. Williams' Pink Pills as a builder and strengthener, when any of her friends are weak or ailing.

A meeting of the members and adherents of Mount Pleasant church, Vancouver, was held on the 28th inst., for the purpose of moderating in a call. Rev. E. D. McLaren, Moderator of the Session presided. Several names were brought before the meeting, Rev. J. A. Bowman, of Crystal City, Man., receiving the strongest support, and the call was therefore made unanimous.

AN IMPORTANT JUDGMENT—At Osgoode Hall, Toronto, on May 28th, on application of G. T. Fulford & Co., proprietors of the Dr. Williams' Medicine Co., a perpetual injunction was granted by Chancellor Boyd restraining Theodore Sweet, druggist, of St. Catherine's, from selling a pink colored pill in imitation of Dr. Williams' Pink Pills for Pale People. It seems necessary to again impress upon the public the fact that Dr. Williams' Pink Pills can only be obtained in packages the wrapper around which bears the full, law-protected trade mark, "Dr. Williams' Pink Pills for Pale People." Pills offered in any other form, and notwithstanding anything the dealer may say, are fraudulent imitations and should always be refused. The Dr. Williams' Medicine Co., will be glad to obtain, (in confidence), the name of any dealer offering for sale any imitation of their pills, as the company is determined to protect the public against this species of fraud.

TORONTO CITY MISSION.

The monthly meeting of the Toronto City Mission Board was held June 2nd in the Y.M.C.A. The President, Dr. W. B. Geikie, presided.

The missionary reported having conducted 86 Gospel services during the month of May. In prisons 20, Gospel carriage 11, and in churches and factories 5. These meetings have been very successful; and of several incidents reported is that of a family saved from a life of sin and misery, and by God's grace through the preaching of the Gospel of Christ brought into life and peace.

Workers are much needed to help with the Gospel Carriage work. All who love the Lord Jesus and who can aid in singing or preaching the Gospel will be welcomed, and programme of each night's meeting for the month will be supplied to any who will apply to Mr. Hall, missionary, 24 Bernard Ave.

In house visiting several cases of distress through sickness or death were found and immediate aid given where necessary. \$320.31 have been expended from The Poor Fund this year in providing food, fuel, etc., and 1206 articles of clothing distributed to those in need.

It was decided that Mr. Arnold, the newly appointed missionary should be asked to begin work at once his time dating from June 1st.

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