

## THE TEST OF A REVIVAL.

There has been something of a surprise in the public mind as reports continue to grow of the religious awakenings in various parts of the world, particularly in England and America. The most notable demonstration is in Wales, where nearly a hundred thousand people have already been affected by the revival which is sweeping through the factory and mill towns, while frequent instances are cited of emotional tides like those which characterized the Wesleyan movement. In England Dr. Torrey appears to have caused widespread interest in personal religion, though the responses in conversions are less numerous than those to the appeals of the young Welsh evangelist Evan Roberts. In America the principal unique characteristic of most of the great meetings is the evident spirit of unity which is developing among the religious organizations of the communities. In one city in New York State and in several Western cities large numbers of people have given public response to an appeal for "personal salvation," which, it had been asserted, was an appeal no longer effective. Dr. W. J. Dawson, of London, beginning a series of meetings with the Brooklyn churches, has been cordially received in many cities, and his message has appealed to multitudes who had been either inactive in the church or wholly indifferent to its work.

The closing of business houses throughout a city for the purpose of attending a large religious meeting, and the breaking off habits of vice and self-indulgence which had been the curse of many are proof of the interest of men in things more real than the material, and of the longing to give expression to those buried feelings "which grace can restore." But the test of the value of such a demonstration will be more searching. Jesus often expressed himself regarding communities and cities, and he always referred to a city as a unit: "Woe unto thee Bethsaida." "O Jerusalem, how oft would I have gathered thee." He appears to have believed that the entrance of his spirit into a city would change the life of that city. He did not urge his followers to leave their city, nor encourage the spirit exhibited by "Christian" in "The Pilgrim's Progress" to flee from the city of destruction to the Holy City. They were to be leaven working in the same community. They were to live the new faith under the existing conditions. And we venture the suggestion that the value of the present religious awakenings will be measured, neither by the number of additions to the churches nor the number of people who stop swearing and drinking. But there will be the development of a new social and political life if Jesus is taken seriously. Municipal corruption will decrease. Contagious disease will give way to better sanitary methods. Unsightly and lightless tenements, which are made; the prison house of the poor and the culture beds of vice and fever, will be torn down, and the spirit of family affection will spring up among people of so-called opposing "classes," and the churches will become the center of inspiration and social activity as essential to the life of the people as was the ancient Hebrew temple.—Current Literature.

The "revival" is still spreading round the world. A letter received last week from Mrs. Sharman, of Madagascar, tells of "wonderful times of blessing" in the L.M.S. High School and Boys' Home at Tananarivo. At a Christian Endeavor meeting held on March 29th over a hundred of the students gave themselves to Christ, and of the thirty boys in the Home all but two have definitely declared themselves on the Lord's side. From other missionaries in Madagascar also there are tidings of a similar nature, whilst letters from India and China continue to speak of actual or anticipated revival.

## MONASTERY PRISONS IN RUSSIA.

Unhappily that case is but a sample of what often happens. At this very moment the Suzdal Monastery casts the deep shadow of its walls upon four men—among others—whose only crime is that they hearkened to the voice of their conscience. Yet ten years have waxed and waned on the dim twilight of their humid cells, bringing them no surcease of sorrow. Two of these have gone raving mad.

But besides the weak-minded and the insane, the monastery prisons of Russia close their heavy portals on men who are at least for righteousness, whose faith and hope are weakened by doubt, whose sense of duty is keen and strong, and in whose souls the fire of religion has consumed fears, desires, and physical pain. Men of this moral calibre are obnoxious to the clergy, who brook no encroachment upon their monopoly of religious supremacy; their names are noted, their acts misinterpreted or even falsely reported, and then without a trial, sometimes despite the sentence of a court of justice, they are spirited away to a cloisteral prison, and their family and friends never see them any more. It is still possible, strange though it may seem, to be thus kidnapped in the broad daylight for alleged crimes, to substantiate which there is not a scrap of evidence nor the shadow of a presumption.

I shall briefly tell the thrilling story of one such victim of religious fanaticism—an innocent victim, too—by way of illustrating a condition of things which will, let us hope, be speedily remedied. My friend Prugavin took a lively interest in this case, and did his best to shorten the sufferings of the ill-starred "criminal." In the south of Russia, in the government of Kharkoff, some sixteen years ago, a member of the Orthodox Greek Church preached and practised truth, honesty, clean living, and sympathy with suffering and sorrow. A remarkable man he was, and a magnetic personality. He reformed many bad characters and strengthened many vacillating Christians of his own church, which was that of the state. But the clergy were alarmed. If this upstart was not a heretic, they argued, he was a layman, and therefore his proper place was not in the pulpit, and his proper conduct should have been obedience and silence. And as he dared to do the work which the priests left undone, he was arrested and condemned to the death in life of a cell in the Monastery of Suzdal. The episcopal see of Kharkoff solemnly pronounced him guilty of terrible crimes.—Dr. Emile Joseph Dillon in "Harper's" for March.

John Knox is not the only name upon Scotland's roll of honour. A light of lesser brilliance, it may be, is recalled with that of Geo. Buchanan, tutor of a king, and classic representative of early Scottish literature and erudition. It is natural that St. Andrew's University, with which his name is closely associated, should lead the way in celebrating next year what is also his 400th anniversary. The Aberdeen Senatus has declared its readiness to co-operate. It is interesting to hear that at a meeting of that learned body it was intimated that a gentleman in Florence, presumably a Scotswoman, has offered a prize of 100 guineas, open to the alumni of all the four Northern universities, for the best essay on "Sixteenth Century Humanism, as illustrated by the Life of George Buchanan."

To undermine a statue is a crime; to undermine a faith is a sin. Inasmuch as souls are greater than statues and the glory of man greater than marble or classic bronze, so is the iconoclast of souls worse than the destroyer of a nation's monuments.

The lowest seat may not be the most pleasant one, but it is generally the safest.

## SUMMER OUTINGS.

One of the most beautiful and charming trips in Canada is that by steamer either "up the Ottawa" to the Capital of the Dominion, or "down the river" to Montreal. The "Empress" and "Sovereign" are fast modern steel vessels, well adapted for day tourist travel; commodious and comfortably furnished, and the meals are well prepared and admirably served, while the officers of the Ottawa River Navigation Company are experienced and noted for their politeness and attention to passengers.

Leaving the Dominion Capital behind, the tourist will see on the north side the mouth of the Gatineau, a large and important lumbering stream which has been surveyed for three hundred miles from this junction. The steamer touches at Templeton, Cumberland, Rockland, Thurso, Papineauville, all of which have special attractions, cool shades and breezes, excellent fishing and boating. Montebello is soon reached. Here Papineau, a leader of the rebellion of 1837, resided. His name fills many pages of Canadian history. The Chateau is one of the oldest French seigniorial establishments existing at the present time and is beautifully situated in primeval forest on river bank.

At Caledonia Springs, some miles lower down, is a good hotel, while the waters found there have the great efficacy in rheumatic and gouty ailments.

The river passes close to the Laurentian mountains at Grenville. Sportsmen will find this a most convenient point of departure for the wild and rugged lake country.

On the south shore are Hawkesbury, with a population of about 5,000; the chief industry is lumbering, and the mills are among the largest on the Ottawa river; and L'Orignal, the county town of Prescott, very pleasantly situated.

The canal at Grenville has not been sufficiently completed to allow the passage of large river steamers, tourists are therefore transported to Carleton in twenty minutes by rail, where they embark on the "Sovereign" for Montreal, which point is reached after passing the Lachine rapids—a thrilling termination of a very delightful trip.

There are other "outings" from Ottawa to which we shall direct attention at another time.

While suffering the bodily pains of this uncertain life, there is nothing that brings such unpeakable joy to the heart, and such radiant sunshine to the soul, as the divine assurance that "this mortal shall put on immortality."—Anon.

PERSONALLY CONDUCTED TOUR.  
To California and Lewis and Clarke  
Exposition, Portland, Oregon.

A personally conducted excursion to the Pacific Coast via The Grand Trunk Railway, Western and connecting lines leaves Quebec July 5, and Montreal and Toronto July 6. The route will be via Chicago, thence through Council Bluffs to Omaha, Denver, and Colorado Springs. Stops will be made at each of these places, and side trips taken to Manitou, Cripple Creek, Garden of the Gods, etc. From San Francisco, Mt. Shasta, Portland, Oregon, Seattle, Spokane, and home through St. Paul and Minneapolis. The trip will occupy about thirty days, ten days being spent on the Pacific Coast.

The price for the round trip, including railroad fare, Pullman tourist sleeping cars, all meals in the dining car, hotels, side trips, etc., is \$105.50 from Quebec or \$100.50 from Montreal and \$150.00 from Toronto. This first trip is designed as a vacation trip for teachers, although many who are not teachers will improve the opportunity of taking the trip at the remarkably low price afforded.

For full particulars address E. C. Bowler, General Agent and Conductor, Bonaventure Station, Montreal.