

**Pages Missing**

# The Presbyterian Review.

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## OVER LAND AND SEA.

The night has a thousand eyes,  
And the day but one;  
Yet the light of the bright world dies  
With the dying sun.

The mind has a thousand eyes,  
And the heart but one;  
Yet the light of a whole life dies  
When love is done.

An application for the Professorship of Church History and Apologetics in Knox College has been received by the Board from Rev. George Gordon Duncan, M. A., B. D., Fellow and Gold Medallist in Theology, and assistant to the Professors of Divinity and Church History, in the University of Glasgow.

The *North and West* calls attention to the fact that according to the best available statistics factory operatives in the United States pay four times as much to the saloon and tobacconist as to the church. In Great Britain five times as much; in Germany, eleven times as much; in Belgium glass factories, thirty-three times as much. The flesh lusteth against the spirit. The temptations of the appetite are tremendous. The trade in these stimulants is enormous. The selfishness of many who bear the Christian name is glaring because they spend several times as much on that which injures the body as they give to redeem their fellow men, their families and themselves. The downright stinginess of the average man toward his church is not a pleasant thing to consider.

The Nineteenth Century has been exhibiting, by some very suggestive arithmetic, the enormous cost of what it calls the "Bloated Armaments" of Europe. In 1865 Germany's total expenditure on its land and sea forces, it is stated, was \$49,500,000. In 1879 it was \$105,750,000, and it has been increasing rapidly since then. In 1865 the French expenditure was \$87,000,000, and in 1879, \$135,000,000. In 1865, Great Britain spent \$135,000,000, and in 1879, \$161,250,000. Russia's expenditure in 1865, was \$109,500,000, and in 1876, \$182,500,000. There is a sermon in such statistics. Will the twentieth century do better than this? Possibly it will follow out the suggestion of the man who proposes that the European powers by mutual agreement bind themselves to go back to the simple sling-and pebble armaments of the time of David.

The Bishop of London, recently, in introducing the temperance delegation to the Prime Minister, pointed out that, whereas it takes one thousand people to support a baker's shop, and seven hundred or eight hundred to maintain a butcher, both dealing in the necessaries of life, there is in many parts of Great Britain a public house to every one hundred or one hundred and twenty inhabitants. This is a standing disgrace to the country.

An expert in figures has been analysing the church advertisements in a leading Glasgow newspaper for some time past, with a view to discover who are the most popular preachers in the city. The test was to find out how frequently ministers of not less than five years' standing in Glasgow pastorates had been called upon to conduct anni-

versary services and other special services. The result may be interesting to the churchgoing public. Of Established Church ministers, Dr. Donald Macleod and Dr. J. Marshall Lang head the list; in the Free Church, Dr. Jas. Stalker; in the U. P. Church, the Rev. A. F. Forrest and Dr. M'Ewen; while of the smaller denominations Dr. John Hunter stands decidedly first. This test of popularity may be taken for what it is worth, but all the gentlemen named are decidedly celebrated for their pulpit gifts.

In seeking a church home the question usually asked is, Where will I get the most good? Ordinarily the answer is found in the preaching and music, with some consideration of social advantages. The question ought to be, Where am I the most needed? The church which offers the best opportunity for service is the church which affords most of good. If Christians more frequently would seek church homes where help is most needed, they would not only cheer many struggling churches, but would promote the spiritual welfare of themselves and their families.

Many leaders in Protestant thought in Great Britain are awakening to the necessity of watching and contesting the course of Romanism in that country. The Religious Tract Society of London is just now, as we learn, issuing a series of very able tracts which seek to put the English nation on guard. They are employing the pens of some of the most popular writers in this important work of witnessing against the errors and the present evil designs of the Papacy. Among these popular tracts is one by Dean Farrar on the subject "Shall we unite with Rome?" According to a report of its contents, which we have seen, he shows that within a recent day a Spanish professor, at a banquet at Madrid publicly toasted the Inquisition, that a member of the Dominican order in Paris preached in its honor, and that a French Catholic paper, which has been blessed by the Pope, published an article only last year which spoke of "the blessed flames of the Inquisition." Some day there will be an opening of Protestant eyes in this country.

Some of our country newspapers have been discussing "The Liar We Hate." One, a man dunned for a year's subscription who declared "he had only received two or three copies" and refused to pay. Another who, taking the paper for eight or ten years, said "he never ordered it." Another disgusted because he had to publish loving obituaries of debtors, with intimation "they had all gone to heaven." Quite curious, but the church papers have similar experience; which we are sure our readers will believe with great difficulty.

The *Chicago Tribune* records gifts to benevolent institutions in the U.S.A. in sums of \$10,000 or over for the year 1895, showing a total of \$29,000,000, an increase of \$9,000,000 over the gifts in 1894. Of gifts less than \$10,000 each it is estimated that the sum would be nearly \$15,000,000. Neither has benevolence ceased nor the sense of responsibility for possessions.

## The Presbyterian Review.

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Toronto, May 7, 1896.

Closing at Queen's.

IT was a pleasant and interesting ceremony, the closing exercises at Queen's University last week. It might be said, in the words of a graduate of the University, that "these annual gatherings at dear old Queen's are always an inspiration." The college commencement or convocation undoubtedly is a rallying point at which the Alumni derive strength and encouragement from their mutual intercourse and return to their duties refreshed and with their love and ardor for the Alma Mater quickened into new life.

There were several interesting features of the proceedings at Queen's worthy of remark. The Chancellor, Dr. Sandford Fleming, delivered an admirable address, although mainly of pathetic interest on account of the notice which had to be taken of the distinguished dead of the past year, among whose names are numbered those of three trustees, Dr. Boulter, Dr. Laidlaw and Rev. D. J. Macdonnell, B.D., of three professors, Rev. Dr. Williamson, Dr. Fenwick and Dr. Saunders, and of some brilliant students of the University; the lessons of whose loss the Chancellor summed up in these direct and touching terms:—"The records of death to which I have referred, include the names of men who have endeared themselves to all by every noble quality. Our lives are richer and better from having such men amongst us, and for having had them so long we are profoundly thankful. The influence their lives have exercised on generations of graduates, cannot die. In men so influenced we may have implicit trust, and I cannot but think that the honor of the University, and its continued usefulness, is safe in their hands."

The unveiling of the portraits of the late Hon. Wm. Morris, and the late medical professors, Drs. Fenwick and Saunders was fraught with tender memories and devout acknowledgements. It was Mr. Morris who, in 1842, secured the charter for the University, with the privilege to name the institution "Queen's" after Her Majesty, and his other services held in special remembrance added to the appropriateness of the gift of his portrait at this time. Then there was the programme of development in contemplation, the hopeful consummation of which affords much satisfaction. It is in the direction of the establishment of a law school, a lectureship in music, and a Professor Williamson Scholarship, for the latter of which a strong committee will undertake a vigorous canvas for \$5,000. Added to these features was the conferring of the higher honorary degrees. That in divinity, namely the degree of doctor was appropriately and deservedly conferred on the venerable patriarch Rev. Angus McColl, Chatham, Ont., one of the first students at Queen's on its opening day, March 7th, 1842. He is now seventy-eight years of age, and, we believe, has labored at Chatham since 1848. He is known as a clergyman of varied attainments, and

a most estimable man. His confrere in honors was Rev. W. P. Begg, of Kenterville, N.S., a clergyman of Scottish birth, who has resided in Canada since 1871 and has been known for years as a learned writer and lecturer on theological subjects.

At a meeting of the trustees Rev. Professor MacNaughton was appointed lecturer on Church History for the ensuing session. It was decided that this lectureship shall be known as the "Hugh Waddell" lectureship, a donation of \$5,000 having been made to the theological department of the University by that gentleman.

It is evident that Queen's is rapidly forging ahead.

### Roman Catholics In Britain.

For years there have been controversies as to the growth of the Roman Catholic Church in Great Britain, especially in England itself, some maintaining that the growth has been phenomenal and that the reconquest of England by the Church of Rome is only a question of time, while others declare that in reality the Catholic Church is making no progress at all on the British Isles. The discussion has recently been renewed on account of the statement published by the highest Catholic authority in England, Cardinal Vaughan, the Archbishop of Westminster, who declared at the Catholic convention at Bristol that "the Catholic Church each year was receiving into her fold thousands from all the leading classes of English society." This statement is controverted by the *Germania*, of Milwaukee, which appeals to authentic sources. It says substantially this:

The Archbishop has unfortunately failed to give us the statistics in the case. Possibly it was his intention not to depart from what seems to be everywhere in England the policy of the Catholic Church, namely, to keep silent as to the exact numerical strength. The actual fact is that we now here find accurate statistics, not even in authoritative Catholic publications. The statistical year-book of Whitaker, rich in contents and recognized as an authority, in its issue for the current year simply says that the membership of the Catholic Church in all the parts of Great Britain can be estimated at about two million. The other year-book, that of Hazell, figures up the total at 1,865,000. Very remarkable in this connection is the fact that Whitaker twenty-three years ago, in the issue for 1872, gives exactly the same estimate, saying that a trustworthy summary will place the Catholics of England at two millions at least.

According to this, then, the Church of Rome has not increased at all in England during a period of nearly a quarter of a century. But as Cardinal Vaughan claims that there has been a great increase we must conclude that the exact figures are kept a secret. It is a lesson taught by history that the English already, from political reason, are very suspicious of the claims of the papal authorities. Then, too, there are a number of societies in England very alert and watchful, both within the Established and in the non-conformist churches, noting carefully the growth of Rome and of Romeward tendencies, and at the smallest provocation ready to raise the No-Popery cry. It is accordingly in the interests of the Roman Catholic Church not to publish its exact statistics and thus provoke opposition and hostility. On the other hand it is confidently maintained that the Catholic Church in England has really no increase to report, and if this is the case it is also good policy on the part of the church to keep silent about the matter. For it is known that the Catholic

clergy play an important role in the public life of England, and always do, with the determined avowal of their loyalty to the Queen.

But if the data furnished by Whitaker and Hazell are correct, then they prove that the Catholic Church has not decreased materially as far as the English, Scotch, and Welsh are concerned, because the continued immigration of the Catholic Irish must not be left out of consideration. The number of Catholics in Ireland in 1872 was 4,141,933, but according to the census of 1891 there were only 3,549,745. Accordingly there has been a decrease of 592,188 souls. Many of the Irish have indeed emigrated to America, but a large number go annually to England. It is known that this immigration was larger in former years than at present. The immigration of Catholics from other countries into England is so small as not to deserve consideration in this connection. But when the Cardinal speaks of "thousands" as entering the ranks of the Catholic Church of England each year, here undoubtedly the wish was father to the thought.

#### Sabbath Observance.

A severe struggle is in progress in Indianapolis owing to the announced intention of the Western League to play the league games of base-ball on the Sabbath during the summer. Here, we in Canada, have an illustration of how insidious and gradual the course of Sabbath desecration may be. This public opinion which would tolerate base-ball on the Sabbath has not sprung into existence all at once. At one time the Sabbath was respected in the United States, but from small beginnings the poison gradually spread until the United States have been vitiated with what not so long ago, comparatively speaking, was supposed to apply to the "Continental Sunday" of Europe alone. Let us take heed, what has happened in the United States may happen in Canada where even already a judge has decreed that golf playing is not unlawful on the Sabbath. At Indianapolis the ministers have taken up the question actively and an agitation is under way which will test the Christian feeling on the subject. But on such questions how often, alas, have we to echo the sigh of the old elder "Alas for Christian opinion, as against worldliness."

#### A Benefactor to the Church.

Mr. George Munro, the prominent New York publisher, whose benefactions to Dalhousie University have been so liberal, has passed to the majority. He was a native of West River, Pictou and he was educated in Pictou Academy. He was for some years Principal of the Free Church Academy, Halifax. He succeeded remarkably as a publisher in New York. His prosperity enabled him to help Dalhousie to the extent of \$320,000. He was at the same time bountiful in other directions. Mrs. Munro is a daughter of the late Dr. Forrest, and sister of President Forrest of Dalhousie, Mr. Munro leaves two sons and two daughters. Two of his brothers and three sisters survive. Not his own family and relatives only, says the *Halifax Witness*, but the thousands that have benefited by his munificence towards higher education will mourn his death, and gratefully cherish the remembrance of the good that he has done.

**Commissioners to General Assembly.** In this issue of the PRESBYTERIAN REVIEW we publish a full list of the names of the Commissioners to the General Assembly, corrections on which shall be made from time to time should occasion arise. We understand that the ar-

rangements for billeting the commissioners are well under way and that comfortable and desirable provision will be made in every case. The committee in charge is meeting with gratifying success.

**Upper Canada Tract Society.** It is with pleasure we give space to the announcement that the annual meeting of the Upper Canada Tract Society will take place on Monday of next week in St. James' Square Church Toronto. Among the prominent speakers who will deliver addresses are Rev. Principal Sheraton, Rev. Messrs. Bishop and Weeks. The Society has had another prosperous year to add to its glorious record.

**Rev. B. Fay Mills' New Departure.** By a letter in the *Independent* the Rev. B. Fay Mills, the noted evangelist announces a change in the character of his ministry, that will astonish and grieve many that have regarded his extensive work in many cities with great interest. He proposes to enter upon the public preaching of a theory of Christian sociology, based on the assumption that the Church and the Christian are now utterly selfish; and that the gospel now needed is renunciation and self-sacrifice to save the world.

**Foreign Mission Funds.** The Church Treasurer's books were closed on the 30th April, and it is to be regretted that the Foreign Mission Fund closes the year with a considerable deficit. A few weeks ago an appeal was issued, stating that \$6,000 would be required by the end of the year. Notwithstanding the response of a few congregations, owing to other unexpected claims, a yet larger amount is still needed. A more explicit statement will be given next week. In order that the work of the next year may not be crippled the Executive have decided to acquaint the Church with the situation, and ask for a collection on the 24th or 31st May. It is hoped that when the Assembly meets all past claims will have been wiped out.

**Moderator of Presbytery.** That was an able statement by Rev. Dr. Laing at the Synod of Hamilton and London in defence of the Presbytery of Hamilton which had appointed Mr. Robert Lowry, a ruling elder, as its Moderator. He submitted four propositions. The first was that there had been no violation of the law of the church. That law stated, he observed, not that the Moderator "shall be" a minister, but "is" a minister; the cautious wording of the statement was intentional and significant; and, secondly, in any organized society, unless the constitution pronounced otherwise, every member was eligible for election to the Presidency, and there was no provision to the contrary in the law of the church. Thirdly, when a Presbytery is constituted there is strict parity between ministers and ruling elders except when functions other than those of government have to be performed. On this point Dr. Laing argued at some length, contending that a minister is really an elder who is authorized to teach. Fourthly, exceptions had occurred in the past to the use and wont of the church on this point. In opposition a strong position was maintained by Rev. Dr. McMullen. He argued that by Dr. Laing's argument there was no scriptural ground for the Presbytery itself. It was a far-reaching, radical and revolutionary change, which would destroy Presbyterianism as it now is. The new theory would result in congregationalism, or worse, for in the latter form of church government the minister is Chairman, while by the theory advanced by the Presbytery of Hamilton the minister would be nowhere. The question went simpliciter to the General Assembly.

## The Debt of Knowledge.

*Written for the Review.*

God's glory is the chief end of man. He is a spiritual being, and in all his occupations he should have a spiritual aim. All his gifts are bestowed to qualify him, directly or indirectly, for spiritual activity. He has received his intellectual gifts among multitudes of others, that he may employ them in the interests of religion. Now the English speaking races are superior mentally to the majority of nations. They excel in both their endowments and attainments for the useful purposes of life. The memory of the Chinese is quicker and more retentive than ours. The mind of India leads the world in subtlety, that of France in vivacity and brilliance, that of Germany in profundity; but in that practical wisdom, sound common-sense, and indomitable energy that are necessary for worldly success and power, the British intellect is surpassed by none. This qualifies us pre-eminently for receiving and propagating the truths of the Gospel, for it is essentially practical in its methods and results.

Individually we have great opportunities for the exercise of these powers in the interests of men. In personal conversation we can advocate our convictions, in prayer-meetings and other gatherings we can urge them publicly, and in the church organization and in every civil, educational and benevolent institution we can exert our executive abilities, and organize men to strive together for the temporal and spiritual well-being of the race. Our aim should be first, to teach the truth, second, to persuade men to accept and act upon the truth, and then to move them to work for the spread of the truth and of the blessings that it brings. Everyone of your abilities makes you a debtor to its full extent to all below you, for God has bestowed these gifts on you for their sake, and as you have received, even so you must minister the same. There is a crying need of just this kind of work all around us. The press and pulpit are doing much, but the work of elevating the masses will never be accomplished until all the educated and thoughtful in every community endeavor to instruct and cultivate the minds of those less favored than they. The amount of ignorance in our land is appalling, as may be seen by the prejudices and passions that sway many minds, and by the wide spread neglect of some of the most important duties, such as those of patriotism and public morality. Great numbers of our fellow-countrymen do not think for themselves, and are led by the cleverest and shallowest demagogue who appeals for their suffrage, and he who panders to their worst passions often gets their best support. The evil effects of this state of affairs are felt in society, in politics, in business, and in the relations of the masses to philosophy, science, literature and art. But in nothing are its results more evident and odious than in religion. Many who call themselves Christians have not mastered the doctrines on which their faith is based. They could not expound the doctrine of justification even to save a soul. Many who have grasped these truths are unable to apply them to the needs of sinners. Consequently the majority of the unchurched have no clear knowledge of the Gospel they reject and yet they may have intermingled with church-members all their lives. Once a negro was travelling in a car with some Christian ladies. He was a stranger to them, and when one of them dropped a contemptuous remark about the hopeless condition of the blacks, he begged them to show him the way of life. They could not think of a solitary passage that would assure him of salvation, nor could they explain how he could find forgiveness. At length one of them offered him the address of her pastor at the end of their journey. But he said that they might never reach there and pled for light. They were silent. It happened that he was a preacher, who soon taught them what they needed to know, but can you imagine the anguish of a penitent seeking light from such oilless lamps? Yet I believe that the Church would be astonished and humiliated, if we could see the number of our members who are in that condition. Why, I have heard of students in our colleges, and ministers in our pulpits who could not deal with inquirers. And we are told frequently of men, going out from our churches into the most darkened portions of the land who are unable to speak or do anything for Christ. Ask our missionaries in the North-West, and they will tell you of many who have been brought up in our Eastern congregations, and who, when they go into the churchless districts these become as indifferent as the mass around

them, and who are as useless in religious work as those who have been schooled in atheism from their youth. It is a disgrace to our teaching and training, to our lives and work. The first remedy is a deeper spiritual life in believers, a fresh baptism of the Holy Spirit for the whole church. This is the object for which all sincere followers of Christ should incessantly strive and pray. Then every Christian should know the truth himself, and should prove his knowledge by seeking and instructing others. After this his executive ability should be used to organize all for systematic labor for Christ. The work of salvation must be done by the many, not by the select few. They may blunder at first, but a little experience will cure that, and when they are drilled to move and march together they will be a mighty army in the cause of truth. More emphasis should be laid on the obligation of every Christian to be a preacher of the Gospel, more avenues should be opened for the energy of the individual in each congregation, more attention should be paid to the personal influence of the converted over the unconverted on which the hope of the Gospel is chiefly based. Every believer should feel that it is his duty to seek the salvation of every unsaved soul he can approach and the development of those already in the Kingdom, and that he is responsible to God for them, until he has done his utmost to reach these ends. The Sunday-school, the Christian Endeavor Society, the prayer meeting are all openings for this activity but a larger place must still be given to the cultivation and direction of the talents of our church members, for there is no doubt that the failure to utilize the abilities of her communicants is the great weakness of the Presbyterian Church to day. As you increase the knowledge and efficiency of Christians, you expand the church's capacity and power, and so, not only every minister and elder, but every believer should be ready to impart all the knowledge he has acquired to exert all his strength in inducing men to accept and live for Christ, and then to lead them into work for Him that will confirm their faith, quicken their love, systematize and utilize their knowledge, and save the souls of those for whom they toil and pray.

The great need of the hour is for men to live in more complete submission to and dependence on the will of God. Let every Christian seek and follow God's guidance in his choice of a calling in life and in everything he undertakes. Let the prayer of each hour be—"Lord, what wilt thou have me to do?" and then let him do his best to have his prayer answered. We recognize the necessity of a call to the ministry, but since God has a special work for everyone to do that no other can do, His will should be consulted in everything, that all our labors may be the fulfilment of His designs. How many mistakes have been made because men have ignored this principle! In the body of Christ, the eye has sought to do the work of the ear, and the feet to fulfil the functions of the hands. The head has tried to supplant the heart, and the tongue has usurped the throne of the character. He who is endowed to give has envied the place of him who is qualified to teach and exhort, and he whose forte is human kindness has sought to surpass in thinking the leader of thought. The skillful organizer has pined for the poet's inspiration and the orator's fire, and, in exchanging his place for theirs, he has wasted his life by working with a weakness, when, by developing his strength, he might have crowned it with success. Consequently we have men in our pulpits who should be at the plough, and we have great intellects rusting in retirement, and noble souls smothering in seclusion who should be stirring the hearts, and swaying the minds, and guiding the efforts of the people of their age and nation. God expects you to do nothing but what He has fitted you for, but He does require you to do that; and the only way of avoiding this confusion is to practice a principle that lies at the base of Christian morality—let every man seek God's guidance as to where He wants him to go, and what He wants him to do, and then let him exert himself to fill the place and perform the duties allotted to him. It is the only way to crown our lives with true prosperity. No matter how great your success from man's standpoint, no matter though your exit from earth be through a gateway of gold, festooned with the garlands of a nation's praise, if your life be out of the course of God's will, it will look hideously mis-shapen in the light of Heaven, and all your triumphs, combined

with the plaudits of the world, will never over-balance your contemptuous disregard of your Saviour's commands. But if through perfect submission and perfect faith in us, God's Spirit have scope to work where and how He will, the Church will attain to a power and prosperity unknown before, and the brightest visions of poet and prophet will fall short of the glory that shall be revealed.

### Directions to Christian Workers.\*

BY REV. ADDISON F. FOSTER, D.D.

#### DIRECTIONS FOR ACTIVE WORK.

Christ sent out his apostles through Galilee to do Christian work. They would thus gain experience under his eye and be prepared to carry on the work after he should leave them. In the principles involved, his directions had a universal and permanent application. What were his rules as expressed in modern terms?

1. *Begin with those Nearest.* The apostles were to confine themselves to those of their own nation. This was not from any narrowness of spirit, but because Christian work should naturally begin at the home of the worker. The early Church was told to commence at Jerusalem where it was located, and thence work outward till it reached the uttermost parts of the earth. Every one must "build over against his own house" and then he can undertake work elsewhere.

2. *Win men to Christ's Kingdom.*—The one aim of all Christians must be to reconcile men to God. All out of Christ are alienated from God and in a state of rebellion. They must be won to a love of their King and yield themselves as his loyal subjects. To bring this about we must make known the beauties of God's Kingdom and the terms on which it is entered.

3. *Seek Man's Temporal Good.*—The apostles were told not only to preach the kingdom but to heal the sick. The two were inseparable. If spiritual blessings were imparted physical blessings were sure to follow. But more, Christianity seeks not simply to reconcile men to God, but to elevate his whole manhood and improve his temporal condition. The Church has always and necessarily been philanthropic. It could not be true to Christ otherwise. It has pervaded the state with its spirit and has led Christian nations in all their subdivisions of government to undertake a variety of eleemosynary duties. Hospitals, almshouses and asylums, all have their origin in Christianity. It is not strange, but eminently proper, that the Church to-day should give the attention it does to problems of sociology. To preach the kingdom, however, is the first and great duty.

4. *Have no Anxiety about Personal Needs.*—The Christian who is working for Christ will be provided for. Christ pledges him a living. Those for whom he works, if he works faithfully and lovingly, will see that he does not lack.

5. *Seek Helpful Co-operation.*—The apostles were to search out those that were worthy. Their success would depend not a little on these associates. Some could be found in every place who would be interested in them and help them. In some cases the help would be temporal support, in others it would be kindly sympathy and counsel, in yet others it would be co-operative labor. No man can work well alone. He needs sympathy and assistance. It is a large element of success to be able to interest others and persuade them to help in building up the kingdom.

6. *Be Faithful in Warnings.*—If the apostles obtained no hearing they were to shake off the dust from their feet, that is, to indicate that the rejection of the message was offensive to God and unsafe. We must bear our testimony against sin or we are responsible for it. If a sleeping man loses his life in a burning house because we did not awaken him, we are responsible. Our warnings must be given tenderly, tactfully and at proper times, but they must be given.

#### DIRECTIONS IN REGARD TO OPPOSITION.

Christ widens the scope of His instructions. His disciples' faithfulness will in time awaken violent oppo-

sition. All earnest Christian work is positive, aggressive, destructive, and cannot but make enemies of evil. When a pure gospel is first preached in godless lands, persecutions arise. Life and property are endangered. Such persecutions are by no means a thing of the past to day. They have existed within this century in Madagascar, Turkey, Russia and South America. This period over, the opposition takes another turn. Families are embittered by religious differences. Friends become foes; neighbors become malignant backbiters and scoffers. The trials of the Salvation Army show a phase of modern opposition to the truth. But further still. Even fellow-Christians often become worldly, are offended at the plainness of the truth or the reproach of consistent piety, and make life miserable for the earnest worker. We see this not only in nominally Christian lands, but even in our country. What rule has Christ for such emergencies?

1. *Meet Opposition with Wisdom and Inoffensiveness, with Caution and yet with Courage.*—While "wise as serpents and harmless as doves" we are to fear nothing but our own sin and confess Christ boldly.

2. *Trust God.*—He will take care of the Christian workers and overcome the opposition. God is on the Christian's side. Christ is his friend. In emergencies when there has been no time to prepare oneself, God will give him words to speak. He shall bear testimony to the truth before governors and kings.

3. *Practice Self-denial and be thoroughly Consecrated.*—Christ must have the whole heart or he will have nothing. Even father and mother must not come before him. We must bear the cross and count life nothing for his sake. The successful Christian worker must have the spirit of the soldier who follows his leader to the canon's mouth.

4. *Remember You are the Ambassadors of Christ.*—This is the grand concluding, the dominant thought of the passage. The Christian is in the place of Christ. "He that receiveth you receiveth me" says Christ. We are to go forth in his service as an ambassador goes to represent his king. Such an ambassador is to be trusted as his king, would be and he that would honor the king will honor him. The Christian doing his Master's service will not receive such honor from Christ's foes. Opposition to Christian service is inevitable, but if we persevere it melts away. Christ will be received at last, men will recognize his worth, and then those who are appointed to represent him and do his work will find a glad welcome.

### Good Members of Rich Families.

The *New York Witness* writing of the millionaires of that city says.—Almost every rich family in this country has a benevolent member in it. There are many who will deny this our statement and continue to abuse all rich families, but we think that statement must stand for all that. And this further statement wouldn't be easily disputed that the rich families of 1836 are acting more liberally, kindly than those who preceded them, or than you would do if you were in their place. How is that think you? It wouldn't be wise to single out by name these thoughtful souls in the rich families of America. They are well known by hundreds and thousands who have been helped and blessed by their dollars. We are not so sure that our motion will be seconded when we propose *three cheers and hearty prayers for those liberal souls who, having become successors to large estates, are using so much of the money for the uplifting and comforting of mankind.* But, although you may refuse to second or carry our motion, you'll have no difficulty in finding out on inquiring that what we say is true. Are you aware that these good souls have secretaries to assist them in this work of dispensing their favors, in addition to their own busy days of every week in this same business?

A great many of the poor are the recipients of these bestowments without knowing the hand or the heart from which they come.

These excellent people have read to advantage the following wonderful words of another rich man—the man of Uz. Hear him:

"If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless have not eaten thereof; if I have seen any perish for want of clothing, or

\*A Meditation based on (Matt. x.) in the Bible Study Union Course on "The Teachings of Christ."

any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; then let my arm fall from the shoulder blade, and mine arm be broken from the bone."

It is no wonder that God said of Job that there wasn't a man like him in all the earth. He loved men something after the manner of God Himself.

One of the best things we can say about the City of New York is that in the cold Winter time the poor round about gather into the city to be near the kindly rich. Do you know any other place in this country or any other that has a larger list of large hearted millionaires than the City of New York, who have devised more liberal things for the well being of mankind. If poor, be grateful; if rich, liberal. Things are not mended by cursing the rich any more than by oppressing the poor. Both are criminal, and lead to trouble and mischief.

Give it up and praise God that the Jobs are not all dead. A charity is grander than grand cathedrals or many superb art galleries.

### The Executive of the F.M.C.

Letters were read from Mr. Ledingham, Dr. Thompson Miss Chase and Miss Ptolensy expressing their satisfaction and pleasure with the work upon which they have entered in India.

The Executive hears with much regret that Mr. Ledingham has suffered seriously from malaria, owing to the inferior character of the bungalow in which he has been living along with Mr. and Mrs. Wilkie, who have suffered seriously from the same cause, Miss Frazer has been compelled to return on account of ill health, and the medical work in Mhow is for the present abandoned. The new work in Dhar is meeting a good deal of opposition.

The Missionaries are giving more and more attention to the proper training of native helpers upon whom the future Church in India must mainly depend. The appointment of Mrs. Ledingham, Miss Chase, and Miss Ptolensy to Indore, makes it possible to utilize the College more fully to that end.

The Rev. N. H. Russell reports that whilst some of the native Christians at Barwai were attending meetings at Mhow, their house was burned with all its contents. The native workers lost books that were to them almost indispensable.

Letters from Mr. and Mrs. Goforth are very encouraging. The people at Chang To Fu are showing great interest in the message brought. The Presbytery of Honan asks that at least two women one a medical missionary—be sent this year. The work amongst the women grows in interest.

In Formosa the Church is passing through the fires, owing to an uprising against the Japanese in the Chinese New Year, many were slain—amongst them three of our preachers and many Christians. The Chinese official so corrupt and upon whom the Japanese depended laid responsibility upon Christians who had been in reality friendly.

R. P. MACKAY.

### The Value of the Bible as an Everyday Guide.

The best test is experience, and this test the Bible meets perfectly. Ever since its successive books began to be read by men the mass of testimony in support of its aptness and value in relation to human needs has been accumulating. Regarded from no matter what point of view, it is found to fit the ever varying conditions of life with a pertinence far surpassing that of any other volume or library, and this fact alone proves its divine origin.

Its value is exhibited conspicuously in its discriminations between details and principles, for one thing. It deals with some details of conduct. Certain things, falsehood, for instance, always are wrong, and it prohibits them positively. Certain other things, the love of one's neighbor, for example, always are right, and it inculcates them with similar definiteness. But there is a long list of possible actions which may be either right or wrong according to circumstances, and in regard to these it contents itself with laying down principles, the application of what is left to, and constitutes the moral education of the individual conscience. Indeed, it often is necessary to use one's own judgment in a secondary sense in reference to matters of an unmistakable moral quality. Thus it guards human freedom, and its fitness is as elastic as it is unalterable.

The Bible is intended for ordinary men and women. It therefore deals with everyday life, common motives and familiar emergencies. It is meant for the culture of the soul, and it fits the round of ever recurring tasks and emotions of the commonplace career not less exactly than the loftiest moods and the most exalted actions of the genius or the hero. It never can be outgrown, and it always is a safe and inspiring guide.

### Looks into Books.

The *Presbyterian Quarterly* for April, in addition to notes on current questions in the Southern Church and the usual book reviews, contains articles on Babel and its Lessons by Dr. Cannon; Briggs' Messiah of the Apostles, by Dr. Smith; Recent Contributions to the Philosophy of Religion, by Dr. Bryan; Christianity, Insistent, uncomprising and Catholic, by James Little; Life and Immortality, by Dr. Otts; The office of the Deacon, by Dr. Kerr; Sokrates and the Doctrines of Death and Judgment, by Addison Hogue. Richmond, Va.

The *Presbyterian and Reformed Review* for April contains an able article by Dr. Kellogg on an important question that is likely to come up before our next Assembly that of the Baptism of Polygamists in non-Christian Lands. Other articles are those on Present Hindrances to Missions and Their Remedies by Dr. Ellinwood; some Aspects of Recent German Philosophy by C. Wistar Hodge; Difficulty of Revising the New Testament by Dr. David Brown; The Idea of Systematic Theology by Dr. Warfield; The Record of the Storm on Galilee by Dr. Faris; The doctrine of Total Depravity and Totality by Dr. Steffens. It contains also the usual number of reviews of recent theological literature. MacCalla & Co., Philadelphia.

*Stories of Mary: or Evidences of Mariolatry*, By Professor F. A. Wagner. A pamphlet of 203 pages, showing some of the superstitious errors of the Roman Catholic Church. It is not wanting in sound arguments, but we fear it is likely to prove more irritating than convincing. Price 15 cents. John F. Rowe Publisher, Cincinnati Ohio.

Music, Music Magazine Pub., Co, 1402 Auditorium Tower, Chicago.

If we give some of the contents of the April number, more will be told of the high praise called for than we would write. We select these—Lowell Mason and the Higher Art of Music in America, W. S. B. Mathews; Thernatio and other Significances in Guonod's Faust, E. J. Stevenson; Pindar, the immortal Laureate, From Bard to Opera; etc. and many pages are taken up with Editorial Bric-a-brac, Reviews and Notices, Correspondence etc.

The May Number of "The Art Amateur" is unusually rich in reasonable decorative subjects and working designs, useful for the China Painter, Pyrographer, workers in Needlework, Wood Carving, Bent Iron and all and sundry practical Art Craftsmen and Craftswomen. The whole number is, we had almost said, fragrantly redolent of "The Merry May Time."—Miss Hallowell's Talks on Elementary Drawing and Mrs. Fowler's Papers on Figure Painting are both continued, and are in every way practical and most valuable to the student and practical Art Worker. A paper of more general interest is one on "The Missing Textile," by Mrs. Candace Wheeler. Every lover of Art in the Home will be glad to find it, and manufactures of fabrics for decorating the House may find more than one useful hint therein. There is also the beginning of what promises to be an amusing series of articles on "Extra Illustrating" or the "Graungerizing" of Books, and the answers to correspondents Art News and Notes, etc., contain many hints which will prove of practical service to Art Students and Art Workers. The *Color Supplements* are a charming study of "Countess Castellano Roses," and designs for decorative plaques by Joseph Lanber, the latter an interesting piece of autographic lithography. Faithful to his ever useful mission of telling the truth, the whole truth and nothing but the truth, about the "Art Collections" which are from time to time "offered for sale," the Editor, in "My Note Book," makes some forceful remarks about the "Brandus" collection, and other Art matters which many journals are apt to treat in more smooth-tongued manner. (Price 35 cents, or \$4.00 per annum. Montague Marks. 23 Union Square, New York.)

#### MAY MAGAZINE ARTICLES YOU SHOULD READ.

"Vacation Camps" and "Boys' Republics" by Albert Shaw in "Review of Reviews."

"Women Bachelors" in London by Mary Gay Humphreys in "Scribners."

"Through Inland waters" (Illustrated) by Howard Pyle in "Harpers."

"A Stroll in the Garden of England" by Lieut. J. M. Elliott in "St. Nicholas."

"Photographing the unseen a Symposium on the Roentgen Rays in "The Century."

"Political rights and duties of Women" by Geo. F. Talbot in "Popular Science Monthly."

"Mrs Fowler's paper on "Figure Painting" in "The Art Amateur."

## OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterian and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

### INFORMATION COMMITTEE.

No Young People's Society should be without this most useful committee. There is nothing better calculated to maintain interest and keep up enthusiasm than to keep the Society in touch with the advance of God's cause in the world. The aim of this committee is to glean from the daily press, and the religious newspapers—especially those of our own church,—such items as would give some idea of the progress of God's work in the world. This committee makes a weekly report, five minutes of every meeting being allotted for this purpose. We give the following report, which was read at the regular meeting of one Society, as a sample of the kind of items which may profitably be used by this committee:

There are now 900 missionaries and workers in connection with the China Inland Mission, and 4,000 communicants.

A novel plan of awakening zeal and prayer on behalf of missionary work has been adopted by an American Society, which supports a native preacher in the Madura Mission. Three hundred and sixty-five cards are distributed amongst the members and church members, each card being marked for a different day of the year. On that day the person holding the card pays eleven cents, his proportion of the money required, and makes a special point of praying for that mission field.

The bicycle has already been put to active use by many Christian Endeavor Societies. We heard recently of two young men who made a trip of forty-six miles on their wheels in order to start an Endeavor Society.

The success of a social is to be measured by the thermometer, rather than by the multiplication table.

An English Christian Endeavor Society has become a slaveholder. One of its members went out as a missionary to Amoy, where her interest was greatly roused in a young Chinese girl, whose parents were about to sell her for a slave. The missionary tried to induce the parents to yield up the girl to her, but they would not unless the full market price, about three guineas, was paid. The missionary wrote home to the members of her old Society, who promptly raised the money and forwarded it, therefore becoming the owner of the girl.

A Christian Endeavor Society has been started in the City Temple, a famous church in the very centre of London, whose pastor is the celebrated Dr. Joseph Parker.

The Endeavor Society of the First Baptist Church, Chicago, has just attained its seventh birthday. During these seven years the Society has contributed to the Home and Foreign Missions of its own denomination over \$2,100.

### THE MEMORY MEETING.

This form of meeting will be found a pleasant and profitable one, and those societies which are in danger of getting into a rut would do well to give it a trial. No books are used, with the exception, perhaps, of a hymn book for the organist. The Scripture lesson, the references, hymns, or other exercises are repeated or sung from memory. The following account of a memory meeting appeared in *North and West*, and gives an interesting description of the way in which one society conducts the meeting:

Suppose all the hymn books were stolen away and all the Bibles were burned up, as in the days of persecutions! Suppose we were blind, and could not use our helps in worship as we do. Perhaps the lights fail us. Perhaps we are at a summer resort when all the devotional aids are missing, as is apt to be the case. Shall we therefore have no services? That is a very frequent result. But it is not the best way to spend a sacred day.

The fathers used to have vesper praise service at home every Sabbath evening. In the days when books were scarce, and when hymns were fewer in number, when the hymns were lined out a verse at a time, and worshippers had to depend upon their memory rather than their eyesight, people learned more hymns than they do now. It was easy to sit in the gloaming of a holy day and swing these censers of song whose incense went up from the home altar of the manse to the celestial courts. Precious stanzas of praise had been hidden in our hearts, and every tender, holy sentiment could find voice in rhythmic verse.

So when our pastor did not preach those on August evenings, our elders and Endeavor Societies held a memory meeting in which no

written or printed helps were to be spread before the eye. The hour opened with, "Jesus lover of my soul." Then all repeated the Lord's Prayer. Another well known hymn, and all rose to repeat the Apostles' Creed. Then the Ten Commandments came, with some hesitancy on the second and fourth, which were the long ones. The minister got one of the short ones out of place, too. In some of the gospel songs it was odd to note how much stronger and firmer the chorus was than other portions, especially after the first verse. People rarely master the thought. The lines go into the eye word by word and out again, leaving an impression and nothing more.

The lesson topic was from the first chapter of John, and the leader had committed the classic introduction which begins that gospel. His attention had been so directed to the emphatic words, and to the reason for using certain verbs and expressions, that he brought out its meaning far better than if he had read it hastily without real study, or had skimmed some comment upon it. A number of people had passages of precious promise and comfort. A daughter led us all in giving the twenty-third psalm.

As a help in prayer, Calvin had his confession, which he had all the congregation join in repenting. This came in appropriately here. A Scotch brother recalled an old hymn as sweet as a heathered hill, and one that is doubtless out of print. His prayer must be in a large part a reminiscence of Dr. Guthrie's, for he sat under that illustrious divine until he learned the language of Canaan.

But many, alas, could remember nothing. One tried the *Gloria in Excelsis*. No one tried the *Te Deum Laudamus*. Not a single chapter of the Bible could be quoted even in partial completeness. Most were rusty even in the catechism. It was a delightful meeting, but it emphasized the importance of cultivating the memory. Much of our worship is too vague. It would be well to master and remember more devotional material.

### INDIVIDUALISM.

If there is one thing that ought to find emphasis above another to-day, it is the work of the individual. Simply to belong to the church, in the eyes of the many, seems to be enough, and they somehow imagine that membership in a church will free them from disobedience. Many think themselves doing the proper thing, and very exemplary, if they are quite regular in attendance, and give just as little as they can to the Christian enterprises of the church. But in this matter it would be well for such members to undecieve themselves, for church respectability and church connection will not cover up our character before God. God lays stress on the individual faith, and confession and love and work. God looks after the individual; "every one shall give an account of himself to God"—not the nation, not the community, not the church in its mass, but the individual member. "This and that man," this and that Christian, each of us is as much alone to the eye of God as if we were the only one in God's great universe. We may be elbowed by the crowd. We may enter the church and like the little rivulet be absorbed into the greater stream. We may assume no responsibility toward God or man. We may be at the point of caring not, of not working and of saying, "I am done, let others work," but after all we are alone, and individual work and duty we can not shirk and relieve ourselves of responsibility. We are the solitary individual to whom God is looking to do that special work. We are a unit in the great work unity of God. We can not shift responsibility, in hiding ourselves in the crowd. We stand out boldly and alone, and, all obligation of thought and motive and action rests upon each of us and for these we will be called into account. This is a time of Christian associations, of trusts, of guilds, and of unions and possibly as society now exists they may be needful, but, without discussion, let me say, for this very reason our church work has fallen into ruts. It is a committee for this and a committee for that and if I am not on committee I excuse myself from personal work both as to organizing work and practically carrying it out. Great is the cry for societies, for committees, for boards, for organization, and the individual is lost in the organization, and when anything is to be done for God or Man we say, let that indefinite thing, the church, the society, the organization do the work. What we need is not so many boards and committees or societies but the spontaneous, intelligent, individual work, both in the originating and the carrying of it out to the end. We need to learn most solemnly and earnestly that the great want of this busy, practical, pushing age is not so much money or speech or resolution or organization but a great revival of the personal individual agency—that tactful, kind, loving touch of hand; that winning glance of the eye; that persuasive tone of voice; that practical sympathy of loving hearts charged with the Spirit of God, which will sow the wilderness of the heart with the good seeds of the kingdom.

We are best when we try to be best not for ourselves, but for our brethren. We take God's gifts the most completely for ourselves when we realize that He sends them to us for the benefit of other men who stand by us needing them. "For their sakes I sanctify myself," says the Master. We can not do less.—*Young Men's Era*.



**MISSION FIELD.****Home Mission Work.**

LETTER FROM ORRVILLE.

*Editor Presbyterian Review:*

SUB.—Thinking that items from the Home Mission field would be interesting to your readers, I now give you a short account of the work at Orreville, Parry Sound District. I arrived on the field on the third Sabbath in October, 1895, and as there had been no services on the two previous Sabbaths, there were very few present at the services, and things looked very discouraging, and the church (which by the way had been built in Sept. 1894), was a mile and a quarter out of the village, I was asked if I could not give Sabbath services in the village. Having been instructed by my Supt., Rev. A. Findlay, to do so, services were commenced there on Sabbath, Nov. 10th. We had the use of a private house for the first two Sabbaths, but the owner told me that he wanted no more of it, was very abusive, and said he wanted no religion around where he was, and not to come back. (His wife had offered the house). We were now in a fix, nowhere to hold services, when Mr. J. Orr and wife, of the Palmer House, offered their dining-room, and an average of fifty met there every Sabbath evening, where earnest attention was paid to the Word. Having spoken to the people as to the desirability of moving the church building into the village, they were nearly unanimous on the subject. At a meeting at which Rev. A. Findlay presided, a committee was formed to see to the moving of the building. At the request of the members, the Presbytery kindly granted leave to do so. The site selected could not be got for less than \$50, and therefore little was done. The ice on the lake over which it had to come not being strong, it could not be moved whole. And apparently the committee were afraid to touch it, so on the 3rd of March, I secured a site for \$10, got the deed drawn out, and proceeded to move the building. On the 9th of March I got two carpenters and we went to work to take the building apart. By Saturday noon it was all cut into sections and laid on the ground ready for the teams to come and haul it to its new site. On Monday morning the teams were on hand and the main parts of the building were loaded on ten sleighs, altogether about twenty-five loads were taken. And by Tuesday noon the walls were up, ready for the roof. On Saturday evening all was ready for the re-opening, with nothing to show that it had been moved, but the absence of the chimney and a few cracks in the plaster. On Sabbath the 22nd of March services were conducted by Rev. W. K. McCulloch at 10.30 a.m., and 7 p.m., which were well attended. On Monday evening a tea meeting was held, when the church was crowded, a large number having to stand. Mr. Lochore, the missionary in charge, having called the meeting to order, Mr. McClelland, Mayor of Parry Sound was voted to the chair, and the evening was enlivened by address, vocal and instrumental music, etc., and a pleasant evening was spent. We paid for work at building \$33.25; for new material, \$21.60; for expenses connected with the re-opening and tea meeting \$21.55, a total of \$81.40, which with the proceeds of re-opening, tea meeting, and subscriptions given has all been met. A small debt is still due on the building, contracted when it was built, which the congregation hope soon to wipe out.—JAMES LOCHORE.

**Letter from China.**

CANTON, CHINA, Feb. 18th, 1896.

Dear Christian Friends,—As I look back over my letter book I see that it is almost exactly five months since I wrote my last letter to you. To some of you, I dare say, the cause of this long silence will already be known. It was just as I was preparing to write you from Canton early in November '95, that I was taken ill with typhoid fever and God permitted me to be laid aside for two months, not only from activity but for the most part from even consciousness. In my last letter I think I told you of the fall trips into the country which had been planned; and so it came about that I was the only member of our mission at the coast. But loving friends ministered to my wants, and through prayer and the gracious faithfulness of my Lord I now rejoice in having been spared to His precious service in China. It was only upon my recovery that I learned of the sickness of four others of our number. Some of us were brought very nigh unto death, but the strong and loving hand of God turned the tide of disease, and our hearts can all express in words their praises unto Him "who delivered us, and doth deliver, in whom we trust that He will yet deliver, ye also helping together by prayer for us." You will realize through what a strange and testing time our little mission passed, and the Lord has led us all to be silent before Him, to let the Holy Spirit search our hearts, and to learn the lessons that such circumstances were meant to teach us. The natural heart tends to reflect upon the weeks that have slipped away without the accomplishment of study or work, but God has sealed my lips from a single murmur. To myself, and I think to not a few others, those weeks were not idly spent, but full of meaning, and they will tell to the glory of God and in the fruitfulness of our service as mightily as busy toil. O how great is our danger in the midst of crowding duties and events, to neglect to give sufficient time and opportunity for God to speak to our souls and teach us the deeper lessons that will render our service more Christlike and telling. Is it not perhaps the most crying need of every one of us,

not to know how to do more, but to know better how to wait before our God, not simply to pour out our requests to Him but in silence and relaxation of every faculty of our souls to wait upon Him, and let Him speak, unfolding to our hearts deeper secrets of Christian life and service. O friends, I feel that here is our lack, our deepest need: and shall we not resolve to meet it? Will you not here and now with me determine to set aside sacredly some definite time each day, though it may be only five minutes, for the laying aside of everything, ever prayer, to wait in silence, in stillness and receptiveness before our Father's face? You who are not yet clear as to your sphere and place of service you who have offered yourselves to the Lord for witness in the spiritual deserts of the earth but before whom there are still obstacles, and hindrances that seem to render the path of advance impracticable, you who are in active preparation for the harvest field—O how much to every one of you the practice of this little rule of waiting regularly definitely, wholly upon God may prove in revealing the light of God's will and purpose more clearly, and in opening up the perfect path God has prepared for you to the accomplishment of this will and purpose of His.

Coming in contact, as has been my privilege since last I wrote you, with this mighty city of Canton, of much more than a million of people my mind has been thereby brought into contact more forcibly than ever with this land's overwhelming need, contrasts with the mere pittance of Gospel witness that has been sent to it. It would be a strange experience, indeed, to any of you who do mission work at home, to come across a person who absolutely had never heard the Gospel and to whose mind the name of Jesus is but a meaningless sound; yet even here at the coast, and in this city alone, around our doors and thronging the narrow streets through which we pass are thousands of such, and thousands more who have heard of the Gospel merely as a foreign doctrine, but who have never been sought out and guided to its blessed saving truth. And then think of the vast territory that stretches inland hundreds of miles, representing millions of souls who at the present rate of missionary advance are doomed to wait in heathen darkness for many years before the Gospel light can reach them. And of these hordes of unevangelized Chinese, 33,000 die daily. Some have lived to a grey-haired age, but not long enough for a half-hearted Church to bring to them the knowledge of a saving hope for their dying hour. O how I have wished that the sound which almost every day we hear around us could reach the ears of some at home—the clang of the deep-sounding gong mingled with the sobs and wails of mourners, which tells us that another body is being hurried along to a Christless grave and another soul is beyond all human reach. There is something in that sound that seems to strike a chill to a Christian heart, for it speaks of hopelessness and despair. I thank God that it keeps ever vividly before our hearts the solemnity of our mission, and stimulates to greater and more constant zeal for the rescue of these souls. O may we more continually realize that,

"Life is real, life is earnest,"

and rid our daily life of all that does not conform to such a thought all trifling, all idleness, and much that may be called culture, but which, when measured with the eternal destiny of souls falls miserably low in God's estimation.

Many of you know that my heart is burdened with the prayer our Master laid upon us for more laborers for the harvest-field. I think back to the many gatherings of young Christians in America which it was my privilege to meet, and I covet many of them for this great land, both for the sake of Jesus and dying souls, and for your own sakes, because I am convinced that the foreign field offers to the young Christian of to-day the grandest sphere of opportunity and possibility ever set before the people of God. It attracts those who partake of the holy ambition of Paul "to preach the Gospel not where Christ was named," to help and save those who but for your individual effort might never have been saved and helped. A deep and deepening persuasion fills me that God has a place for many of you in China, and the other heathen lands, and that you cannot substitute a place in the Gospel-flooded home-land without compromising your blessing, your usefulness, and your eternal reward. O let no man take thy crown. And let me point out dear fellow young men and women, for I know that not a few among those who read these lines, are honest seekers after God's highest will, that we need not expect nor wait for special revelations from Him upon matters which He has already revealed openly in His word. That precious book was written to you personally, and as you read there of God's will for a dying world, and His command to His people, "Go ye into all the world, and preach the Gospel to every creature," it rests with you not to prove that the command is literally for you, but to prove that it is not literally for you, before you can honestly exempt yourself from its literal and binding demands. May our Lord lead you to a clear knowledge of His Will for you, and give His grace that you may "apprehend that for which you are apprehended of Christ Jesus." You are much upon my heart in prayer, and the memory of those many meeting rooms and individual faces is still with me.

There are already precious first-fruits in our humble work here, and the outlook is one of much hopefulness. I had hoped to share with you some of these encouraging incidents and features in this letter, but it is already long, and I shall hope to write again shortly if the Lord will, and give you some knowledge of our present work. It is with joy that I look forward to welcoming dear brother Jaffray to China in two weeks more, and to the happy prospect of being re-united to him, as he arrives and enters into the study of the language, pray for him.

I would express our grateful thanks to the dear friend who has so kindly offered to duplicate and circulate our letters to you. I have received cheering, helpful letters from some of the young people whom we met on our missionary trip, and appreciate them deeply, rejoicing with you in God's leadings onward toward the field. I remain, with Christian love,

Faithfully yours,  
ROBT. H. GLOVER.

I. M. A. Macao, China.

## Letters from Palestine.

BY REV. D. MCKENZIE.

*Written for the Review.*

BY RAIL FROM BEYROUT TO DAMASCUS.

*(Continued from last week.)*

The writer enjoyed the pleasure of a trip on this line on the fifteenth of last February. He went in company with a Mr. Crosby, a wealthy merchant from New Castle, England, who is also a prominent Presbyterian and an elder in the Presbyterian Church. Their party of two were the only foreigners on board, all the others being native Syrians. This had one advantage which for the occasion proved of considerable value. It secured for these two travellers an entire compartment in one of the coaches. The natives almost without exception travel third class. Consequently when there are not many foreigners on board there is in the other compartments abundance of room, always an advantage in travel, but especially as the subsequent hours proved, in passing for the first time over this route so rich with many a charm. For during the entire journey it was now one window of the compartment and now another that was made use of in unceasing succession, so as to miss nothing and see everything from as many as possible points of view.

This small party left the hotel in Beyrouth some time before daylight and during a downpour that would do credit to any country ambitious of much rain. By the time the railway station was reached the rain had ceased, and the dawning day revealed a variegated throng of natives preparing each in his own way to board the train. The first task was to secure tickets, and a difficult task it proved. There was but one wicket and about it scores of noisy natives guarding its every approach, each one bent on one thing, to secure a ticket for himself or for his friends. Having discovered that there were no other wickets it soon became evident that the only hope of securing what every one seemed to desire was to elbow ones way through the throng and proffer his demands to the official behind the grating. Accordingly the stronger man of the party taking two sovereigns in his teeth, one for his own ticket and one for that of his travelling companion moved forward towards the throng. Soon through his eager momentum overruling the lesser momentum of the smaller bodied natives he was rewarded by finding himself face to face with the authority of the hour, and with either hand grasping the sides of the wicket. It was the work of a moment to extract the sovereigns and to shout: two tickets for Damascus. This was followed by vain efforts on both sides to provide the required change. Then fell upon the ears of the anxious purchaser the appalling words: move aside and allow others at the wicket. Fortunately the words were spoken in broken English mingled with French; consequently it was assumed that it would not be thought discourteous to disobey, as the unwonted conduct might be attributed to a misapprehension of the words spoken, accordingly no movement was made. Soon began afresh the sale of tickets in response to hands shoved into the wicket on the right and on the left of the immovable foreigner and proffering the proper change. This continued for some minutes broken by the occasional shout: can you make the change now. At last patience and strength had their fitting reward and the buyer returned to his companion pleased that the first difficulty of the day was successfully overcome. It was but the work of a moment to find a suitable compartment and stow away the few articles of luggage thought necessary for the trip. After some delay was heard the third ringing of the bell, the parting signal, and soon the train moved quietly forward bearing with it in its upward journey at least two expectant and happy passengers.

Nothing was experienced throughout to mar the enjoyment of the day. At 9:30 o'clock the train entered a heavy fog. This, however, proved no serious inconveniences as it hid from view only the less interesting scenes at the higher reaches of the mountain, a region which at any rate in the month of February is covered with a considerable depth of snow; moreover the train emerged from the fog on passing through the tunnel leading to the Eastern slopes. The only loss, as was afterwards learned, was the view of Hermon which from the heights of Lebanon is said to be most impressive. The temperature also, at some points was low for fireless carriages. For while it was 60° in Beyrouth it fell to 56° at the second station, to 49° at the fourth, to 45° at the sixth, and to 43° at the highest point reached. The tireless movements, however, and the comfortable wraps prevented the enjoyment acting in sympathy with the falling movement of the thermometer. By five o'clock the party was comfortably settled in Damascus and in the Victoria Hotel, each member flattering himself at having spent a day not soon to be forgotten because of its enjoyment and instruction.

One fact noted by the way and not yet referred to, is the relative superiority of the comforts enjoyed by the people on the

Western slopes of Lebanon. Their dwellings are as a rule solid stone structures and sufficiently large for ordinary uses. In appearance they would compare favorably to those seen in the villages and rural districts of Ontario. In the Bekas, on the other hand, and further east the dwellings are miserable flat-roofed one-storied mud houses whose thatched covering demands during the rainy season the daily service of the tenant and his stone-roller. This difference is a very clearly defined fact. The partial explanation may be that the population on the Western slopes of Lebanon are predominantly Christian and that the district is largely governed by a commission of the Christian powers. But more of this hereafter.

## A SABBATH IN DAMASCUS.

Damascus wears the proud distinction of being the oldest inhabited city in the world. Of all its earliest contemporaries it alone has had sufficient vitality to resist successfully the dissolving forces of the passing years. Babylon, Nineveh, Thebes and Memphis are mounds of dust and ashes, but Damascus is still populous and flourishing. Like other ancient cities it has encountered many a disaster, but unlike them has survived all. Time and again impelled by the lust of conquest have invading armies stormed its walls and battlements, but as often have they been restored and manned again. More than once did the heel of the heartless victor grind it into dust, but no sooner did the alien standards disappear in the distance than homes and defences began to rise again as if from the very dust, stone upon stone, earth upon earth. The Hittites overthrew it but all that is left of that people are a few rough inscriptions whose meaning remains a secret in spite of modern research. More than once did the armies of Egypt overrun it but the Egyptians have been a people of bondage for hundreds of years. Nineveh and Babylon razed it to the ground, but it required the skill of the modern explorer to discover even the site of those cities. Through some sufficient cause Damascus has survived all its losses and outlived all its foes.

Nor can it be said that its prolonged existence has been an insignificant one. To-day, Damascus is probably the largest city in Western Asia, and perhaps the most important commercial centre. Oriental peoples have not yet learned the method of making accurate returns, as any one can readily see by comparing different authoritative statistics. When, therefore, we are told that the population of Damascus is upwards of two hundred thousand, we are to regard the estimate as an approximation. The area of the city would not in Western lands represent anything like such a population. Without having the figures in his possession one would venture the statement that Damascus does not cover nearly as much ground as Toronto, a city of less than two hundred thousand. When it is remembered, however, how Oriental peoples love to be thronged and how little space is wasted on streets and squares, it will be admitted in view of the city's area that the above is a reasonably moderate estimate. Beyrouth, on the other hand, on a liberal estimate, has not over one hundred and twenty thousand, Jerusalem not over seventy thousand, Jaffa not over thirty thousand, and Gaza not over twenty-five thousand.

Nor is there wanting evidence that Damascus is the chief commercial centre. It probably would be impossible to obtain figures that would afford an accurate knowledge of the amount of business done during the year. There are, however, other data at hand which might prove sufficient to form a rough estimate. Its bazars, or streets devoted to business, are more extensive than those of any other city in this part of the country. Nor is it easy to see anything corresponding to the sign, all too well known in many a western town: this store to let. Moreover, these bazaars are generally thronged with people. They were so this year even during the month Rammadan, which because of being a Mohammedan fast, usually shows a small volume of trade. Much more than will this be their condition during the rest of the year, especially during those months when crowds of pilgrims pass by on their way to Mecca. Then too, if one has an intelligent guide, while making his visit, his attention will be called to the fact that people from every neighboring land are represented on its streets, Bedowin from the desert, Syrian from the surrounding country, dark skinned Ethiopian from the far south and many an unknown stranger from the far east. In passing through what is more strictly called Palestine there will be seen in the main roads, almost any day, trains of loaded camels on their way either to or from Damascus. It might here be mentioned, also, that all the projected railways of the country are in the purpose of the promoters to extend to this city. The majority of them have not as yet extended beyond the conception, but the fact that Damascus was in thought the objective point, goes to show the high estimate made of the place as a commercial centre.

*(Continued next issue.)*

## CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARE.

WORLD'S O. E. PRAYER CHAIN, SUBJECT FOR MAY.—That we may all show more of the Spirit of Christ in our Home Lives, so that our Brothers and Sisters and Family Friends may be won to Jesus by our Example.

### Rewards.

#### DAILY READINGS.

First Day—The reward of power—Phil. iv. 4-13.

Second Day—The reward of peace—Rom. viii. 1-6.

Third Day—The reward of joy—Ps. c. 1-5.

Fourth Day—The reward of love—1's lcvii. 9-16.

Fifth Day—The reward of God's approval—Prov. xii. 2-8.

Sixth Day—The reward of heaven—1 Cor. ii. 9-16.

PRAYER MEETING TOPIC, May 17.—“How God rewards those that do His will.—Matt. xxv. 31-46.

There is a rewarding time coming for all God's children. It is not to-day, therefore we should not seek our good things now; but it is certain as the Almighty's word that it will some day come. It is not at death; for then the believer gains, not the reward of his service, but the entrance into Heaven purchased for him by the blood of Jesus. The rewarding day is the day of Christ's return for His people. Jesus will come, and the dead in Christ will rise, and living believers will be changed and caught up to meet Him. Then in the Heavenly places will be set the Bema or throne of award, and we shall receive from the hands of the Master the honors He has promised to those who in faithfulness serve Him here. When this has been done, Christ, surrounded by His saints will return to the earth, destroying His opponents by the brightness of His coming, and establish His millennial reign. Then shall be fulfilled the joyous cry of the Elders and Living Ones in Rev. v. 10, “We shall reign on the earth.” It is the hope of this day that the Bible holds out to the believer as an inspiration and incentive to a life of holy service. We nowhere find the Word pointing us to death as our time of reward, but ever associating it with the personal return of the Master. Oh! That we might all live in the power of the expectation of His coming; then indeed would slothfulness, and indifference be unknown among Christians.

DOCTRINAL TEACHING—The Reward of the Righteous, *Larger Catechism*, Q. 90.

## FOR THE SABBATH SCHOOL

CONDUCTED BY S. JOHN DUNCAN-CLARE.

### International S. S. Lesson.

#### LESSON VII.—PARABLE OF THE POUNDS.—MAY 17.

(*Luke xix. 11-27*).

GOLDEN TEXT.—“He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.”—*Luke xvi. 10*.

CENTRAL TRUTH.—“Occupy till I come.”

DISTRIBUTION, v. 11-14.

ANALYSIS.—**D**iligence, v. 15-19.  
reluctance, v. 20-27.

TIME AND PLACE.—A.D. 30, March 31st, six days before pass-over, in Jericho.

INTRODUCTORY.—Soon after the incidents of last lesson the rich young ruler came to Jesus seeking eternal life, but unwilling to give up his money. Jesus then spoke of the danger of riches and encouraged his apostles who had given up all to follow Him. After giving the parable of the Laborers in the Vineyard, He again foretold His death and resurrection. He rebuked the ambition of James and John. Near Jericho He healed two blind men. Then came Zaccheus' conversion at Jericho. The parable of to-day's lesson soon followed.

VERSE BY VERSE.—V. 11. “These things.”—The words which the Master had been speaking to Zaccheus. “Because.”—There were two reasons why He spake this parable at this time. One was because He was nigh to Jerusalem where in a few short days those awful words of verse 14, would be spoken by His own nation, in bitter rejection of His sovereignty. The second was because of an impression prevalent among His followers that He was on the way to the holy city to establish His Messiahship, and begin His earthly reign.

V. 12. “A certain nobleman.”—Jesus is the Nobleman, and He refers to His coming departure, when, refused the Kingdom by the people, He would go to His Father, there to receive the universal sway, which He will yet exercise. “And to return.”—Having received His Kingdom, Jesus is coming back again as King. Not

in any mere spiritual sense, such as that in which He comes to rule over individual lives; but in an actual, visible sovereignty together with His raptured Church, to rule over the nations of the world, for a glorious millenium.

V. 13. “Ten servants.”—Ten is indicative of the perfection of Divine order.—*Bullinger*. “Ten pounds.”—A pound equals about \$17.00. The pounds represent the special endowment of the Holy Spirit given to Christ's servants as their equipment for their work, together with every talent, privilege, and opportunity they possess. “Occupy, till I come.”—The R. V. says, “Trade ye.” Paul says in 1 Cor. xii. 7, “The manifestation of the Spirit is given to every man to profit withal.” It is as we exercise the power we possess through the indwelling of the Holy Spirit, that it will grow and increase even ten fold, as did the pound in the parable. This trading is to be carried on in the constant expectation of the Master's return to whom we must then render an account of our stewardship. Notice how the doctrine of Christ's second advent is used here to enforce practical truth. It is sad to find men shutting their eyes to the study of this important subject, because they consider it impractical and speculative. No one doctrine is so frequently used in the New Testament as an incentive to a holy, faithful life as this.

V. 14. “His citizens hated him.”—Not more than many do to-day. If Christ was to appear in our centres of culture and commerce to-day, and teach and live as He did in Jerusalem two thousand years ago, the same cry of “Crucify Him! Crucify Him!” would be raised on every hand.

V. 15. “When He was returned.”—Christ does not come to the believer at death; the believer goes to be with Christ. These references are to the personal return of Jesus to reign upon the earth, when He will reward His servants, giving them places of authority in His millennial Kingdom according to their faithfulness. “How much.”—This is not a matter for investigation so far as the unconverted are concerned. This test is only applied to the servants of Christ. It is for this purpose alone that believers must appear before the judgment seat of Christ, that their service as believers may be manifested, and their rewards apportioned to them. The sins of the believer can never appear at the judgment throne, else the cleansing blood of Christ were of none effect. Read what Scripture says on this most important matter. Micah vii. 19. Ps. ciii. 12. Rom. viii. 1. 1 Cor. iii. 11-15. Col. ii. 14. 1 Peter ii. 24.

V. 16. “Thy pound hath gained ten pounds.”—This was the result of faithful trading, and earnest exercising of the power committed to him. Reader is your pound increasing? Is the power of the Holy Ghost greater in you to-day than when you believed?

V. 17. “Have thou authority over ten cities.”—Such is the wonderful promotion of him who was faithful in little. Here is encouragement for those of us who feel that we have but a small place in the Master's vineyard. Small though it be let us occupy it fully, let us cultivate it carefully, spare no pains to make it fruitful, and joyfully expect the day when Christ will reward us for our faithful effort in His service.

V. 18. “The second.”—He had not been as active as the first, and his reward is proportionately less. There is no “Well done, good servant,” in his case.

V. 20. “Here is thy pound.”—We need not think this man was lost. He seems to take the position referred to in 1 Cor. iii. 15, of one who loses everything but salvation, and is saved so as by fire. He must not be confounded with the servant of the Talent's Parable in Matt. xxv., who was cast out into the place of the lost; there are striking differences between the two on which we have not space to dwell. The sin of this man, is that of many Christians; the neglect of the indwelling Holy Spirit. He is forgotten, put aside, crowded into some corner of our beings, and in the end His presence there merely serves to save from perdition and to prove our slothfulness and neglect.

V. 22. “Out of thine own mouth.”—It is vain to urge excuses before God; they merely turn to our greater condemnation.

V. 27. “These mine enemies.”—There is an evident contrast drawn here between the servants and the enemies of Christ. Even the unfaithful servant is not included with those who are to be thus justly and summarily punished. The reference is primarily to the Jewish nation that rejected Christ, and secondarily to all who refuse to acknowledge His sovereignty.

We have to empty our hands of earth's trivialities if we would grasp Christ with them; we have to turn away our eyes from earth if we would behold the Master, and advance in the Divine love. It is the only way to secure progress. There is no such certain method of securing an adequate flow of sap up the trunk as to cut off all the suckers. If you want to have a sufficient current going down the main bed of the stream, in order to keep it clear, you must dam up all the side streams.

## THE LITTLE FOLK.

### Our Dog Trick.

If I were going to preach a sermon to some little folks I know, can you guess what I should take for my text?

I can fancy how you will smile and your eyes sparkle with amusement when I tell you that I would take a dog for my text.

A queer text? Yes, it certainly is, but a very good one notwithstanding, for there are a great many things that little people would do well to learn from Trick, our Scotch terrier.

In the first place, for you know every sermon must have a firstly, Trick is very obedient. If he is enjoying a game of romps he is never too eager or excited to heed his master's "Lie down, sir."

In a moment the game is ended and Trick lies quietly down, although he may tremble with suppressed excitement and eagerness, and his brown eyes will be very full of wistful entreaty as he watches his master's face for permission to bound up again.

There is nothing that Trick enjoys more than a good game, and when his master sits down he will find a pebble, a little stick or a bit of coal and lay it on his master's knee or in his hand, and then he will stand beside him waiting for him to notice it and toss it in the air. Before it reaches the floor Trick jumps and catches it in his mouth, then he brings it back to his master to throw again. This is a game of which he never wearies.

Secondly, for I must not forget the heads of my little sermon, Trick is very persevering. He seems to have learned and put into practice that little couplet that all children have heard:

"If at first you don't succeed,  
Try, try again."

If Trick is not successful when he tries to do anything he does not get discouraged and give up the attempt altogether. Not a bit of it. He keeps steadily at it until he accomplishes it, if it is something that dog power can accomplish.

Trick is a great jumper. Although he is a small dog he can jump over the garden fence without any difficulty. Sometimes his master pins a handkerchief on the top of the doorway, and Trick will jump for it until at last he catches it in his mouth and brings it in triumph to its owner.

Even if the handkerchief is placed so high that it is out of his reach it does not seem to discourage him, but he jumps again and again, like a bouncing india-rubber-ball, until at last his master takes pity on him and gives him a chair to jump upon.

Lastly, Trick is very faithful. If anything is left in his charge he can be depended upon to be faithful to his trust, no matter what temptation may be offered to him to desert his post, and I think that is perhaps the best lesson we can learn from this dog.

I am afraid that not all boys and girls can be trusted as implicitly as Trick can be trusted. His dog conscience seems to tell him that it is dishonourable to break a trust, and so he is faithful and loyal to any charge that is laid upon him. Can the same be said of all boys and girls?

If he could speak instead of looking at us so wisely out of his intelligent brown eyes, he would tell us to be faithful in everything, as he tries to be.

Now, do you not think that Trick makes a very good text for a wee sermon, and that a good many useful lessons can be learned from this wise, clever doggie?

MINNIE E. KENNEDY.

### Stories of Cats.

Cats have always been the companions of man, or at any rate have always inhabited human homes. The ancient Egyptians, like the modern English, loved and respected the beautiful sleek tabby; nay, the Egyptians carried their regard so far as to worship the animal while alive, and preserve its bones when dead; and embalmed cats are frequently found in the mummy-pits, in the silent companionship of their human friends

The affection of cats for their young is well known. Here is another instance of it; and an illustration of the marvellous manner in which some animals can find their way through districts quite strange to them:

"A military chaplain, when living with his family at Madras, had a favourite cat. Having to change his residence, he removed to another side of the city, a distance of several miles. The in-coming tenant's wife took a great fancy to the cat, and begged that it might be transferred with the house. Through fear that it would be lost in going so far from familiar haunts, added to the knowledge that a good home would be given, and, more especially, because poor puss was then in delicate health, she was, after much hesitation, allowed to remain.

About three weeks afterwards, the chaplain's wife sitting in the drawing-room of her new home, was amazed to see their old friend enter the verandah, spring into her lap, overwhelming her with caresses, and showing every possible sign of delight at their reunion. It was assumed that she had, in an unaccountable manner, come to take up her quarters where she was sure of a welcome.

Towards evening the visitor disappeared, as mysteriously as she had arrived. The following day she returned, but this time not alone, for in her mouth was a very small kitten, which she gently laid at the feet of her mistress with a pleading and most eloquent expression, as though craving for protection for it."

Of another cat which did not like to be parted from her little one, the following story is told;—

Mistress Puss lives in a family as its beloved pet, and has much careful attention. Each year, when the family goes into the country, of course Mistress Puss goes too, and thus she has become quite used to travelling and its accompanying discomforts. She has become used also to the various signs of moving and knows what it means when the carpets come up and trunks are packed.

This particular season Mistress Puss, being the happy mother of a promising kitten, was very anxious and nervous as the time for flitting drew near and at last became so troubled that she attracted the attention of the family by her peculiar behaviour. She had packed her little one into a partially filled trunk lest it should be overlooked in the moving!

### A Knowing Dog.

A Newfoundland dog owned by a New Orleans lady gave an illustration of the fact that in some way dogs comprehend what is said to them.

One day a lady called on his mistress, and during her visit Lion came in rather shyly, lay down on the parlor carpet and went to sleep. The conversation ran on, and the visitor finally said:

"What a handsome Newfoundland dog you have."

Lion opened one eye.

"Yes," said the mistress. "He is a very good dog, and takes excellent care of the children." Lion opened the other eye and waved his tail complacently to and fro on the carpet. "When the baby goes out he always goes with her, and I feel sure that no harm can come to her," his mistress continued. Lion's tail thumped violently on the carpet. "And he is so gentle to them all, and such a playmate and companion to them that we would not take \$1,000 for him." Lion's tail now went up and down, to and fro, and round with great undisguised glee. "But," said the mistress, "Lion has one serious fault." Total subsidence of Lion's tail, together with the appearance of an expression of great concern on his face. "He will come in here with his dirty feet and lie down on the carpet when I have told him time and again that he mustn't do it."

At this point Lion would doubtless have remonstrated if he could, but, being speechless, he arose with an air of the utmost dejection and humiliation and slunk out of the room, with his lately exuberant tail totally crestfallen.

## 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

At the annual convocation of the Arts Faculty of McGill University, held in the Windsor Hall, on the 30th ult., seventeen ladies received the degree of B. A., and one the degree of M. A. They also carried off three out of the seven medals awarded. At the close Sir Donald Smith announced that during the ensuing year a building would be erected on a suitable site adjoining the University grounds, to furnish accommodation for this growing department which would then by Her Majesty's permission, be known as the Royal Victoria College for women. He expected it would be ready in time for the opening of the session of 1897-8. In an interview with a reporter from one of the daily papers he further indicated that the site had been secured on Sherbrooke st., that the plans for the building were already prepared, and that tenders for the work had been received so that the structure will soon be under way. In addition to class rooms, it will also furnish residence and board, to the lady students. No details are as yet given as to the relation which the new college will hold to the University, or how the staff will be organized, but there is little doubt that it will be arranged in such a way as to strengthen the Arts Faculty. This new College can hardly be started on any proper basis with less than a quarter of a million dollars, and is likely to run considerably beyond that amount. Whatever is necessary will be undoubtedly provided by Sir Donald, who for many years past has had the project under consideration, and takes the deepest interest in its success.

Much regret is felt at the death of the Rev. A. E. N. Suckling, on the 24th ult., at the early age of 43. Mr. Suckling was formerly a minister of the Reformed Episcopal church, in Newfoundland, but joined the Presbyterian church in 1858. He rendered valuable service as an ordained missionary in Farnham, Que., and more recently at Chelsea. He was gentle, unassuming, devout and earnest, enjoying the respect all who knew him. His health failed in January last, and the closing few weeks of his life were spent at the residence of his father-in-law Mr. Lulham in this city. He leaves a widow and two sons to mourn his loss.

The Rev. Prin. MacVicar has been absent from the city this week attending a meeting of the Executive of the Pan-Presbyterian Council in Philadelphia. He expected also to be present at Dr. Green's jubilee celebration in Princeton seminary, on the invitation of the faculty.

### General

The Rev. A. Gilray, of Toronto, will re-open Erskine Presbyterian church, Montreal, on May 17th.

St Andrew's church, Renfrew, is talking of erecting a new manse to cost between \$3,000 and \$4,000.

Rev. D. Y. Ross, Cannington, has received two calls, one to St. George, Ont., the other to Newmarket.

Rev. J. F. Forbes, Sydney, and formerly minister at Durham and Green Hill, will visit Britain in June. He has been granted four months leave of absence by his Presbytery.

The Presbyterians of North Bay are endeavoring to secure the services of Rev. Thomas MacLiam, who has been supplying them for the last six months, as their stated pastor.

Right Rev. Andrew Macdonald Tait, who was ordained and inducted in 1870 in Bristol, Que., and remained there three years has just been elected moderator of the General Assembly of the Presbyterian church in New South Wales.

Mr. John S. Gordon, B.A., who graduated a few days ago from the Presbyterian College, Montreal, has received an unanimous call to the pastorate of Mount Pleasant Presbyterian Church, Vancouver, B.C., as successor to the Rev. J. W. McMillan, B.A., now of Lindsay, Ont.

The Rev. S. Childerhose, pastor of the Presbyterian Church in the Allen Settlement was presented with an address and watch by the members of the congregation. He will shortly be inducted into the pastoral charge of the Parry Sound Presbyterian congregation.

Rev. Joseph Hogg moderated in a call April 21st, in Point Douglass, Man., Presbyterian church. The call was in favor of Rev. Peter Fisher, B. A., of Boissevain. The people were unanimous and hearty in their choice. The call was signed by all the members and adherents present.

The anniversary services of East Presbyterian church Sunday school were held last Sabbath. At the morning service Rev. D. C. Hossack preached, and Rev. W. G. Wallace occupied the pulpit in the evening. A mass meeting, held in the afternoon, was addressed by Rev. G. K. Adams. All the services were well attended.

The Rev. Professor Scrimger lectured in St. John's Presbyterian Church on 26th, on "Protestantism and Education." He discussed the aims of the Protestant and Catholic educational systems respectively, and expressed a preference for the former. Protestants and Catholics were at one upon the point of religious instruction in schools, but different as to the application of the principle. We hope to publish this interesting paper in our next issue.

Rev. John B. Logan, M.A., a retired clergyman who resided with his son-in-law, Dr. Webster, South Plackett Place, died suddenly on April 15th, at Glasgow. He was connected with the United Presbyterian Church and spent over thirty years of his life in Canada. Since he returned to Scotland, the state of his health prevented him taking a regular charge, but he was much in request for pulpit supply, and in that way became known in almost every parish in Scotland.

Considering the other meetings and entertainments in town there was a first rate audience in St. Paul's Church, Bowmanville, on Monday evening, April 27, at the lecture on John Knox. The old fashioned psalm and paraphrase in which the congregation joined carried one far back. The anthem by the choir and the duet of Miss McLaughlin and Mr. H. Lascelles Simpson were capital rendered. Rev. H. Douglas Fraser gave a sketch of an hour's length of John Knox as Priest, Preacher, Galley Slave, Refugee, Reformer, Patriot, at Queen Mary Court, and of his last days. His influence on Scotland's church and people and on the life and thought of all English speaking peoples the world over was clearly traced. Dr. McLaughlin occupied the chair.

The Mission Band of the Orillia Presbyterian church gave a Chinese social on Friday evening, April 24th. The chair was occupied by Mr. H. Cooke. Papers were read by Mrs. W. M. Harvey, on "Our mission work in China," by Miss M. J. Thompson, on "The geography of Chinese missions," and by Miss Essie Miller, for Miss McKinnel, who was unable to be present, on "The customs of the Chinese." Dr. Grant gave an address on the three great religions of China, and a short musical programme also was rendered. Refreshments were provided, the rice being eaten in orthodox fashion, with chop sticks. Altogether the evening was profitably and enjoyably spent.

Trees were planted at Queen's College yesterday by Chancellor Fleming and Principal Grant in honor of deceased and living benefactors and honorary graduates. The trees were planted in memory of the late Sir Alexander Campbell, the late D. J. Macdonnell, Toronto, and the Rev. Dr. Laidlaw, Hamilton, Ont., also in honor of the following benefactors of Queen's—Mr. and Mrs. G. W. Waddell, Peterborough, Ont.; the late R. Anderson, Montreal, the late Mrs. Charlotte Nichols, Peterborough, Ont.; and Mr. and Mrs. John Robert Allen, Ottawa. Trees were planted in honor of the following graduates—Prof. W. Saunders, Dominion Experimental Farm, Ottawa; Mr. James Fletcher, F.L.S., F.R.S.C., Dominion Entomologist, Ottawa; the Rev. A. A. Mackenzie, B.A., B.D., St. Stephens, N.B.

The fifth anniversary of Bomar Presbyterian church, Toronto, took place last Sabbath in the church building, on the corner of Lansdowne avenue and College street. The occasion was a most auspicious one, and indicated a healthy

condition of the church work, the audiences being at each service very large. In the morning Rev. W. Rochester, of Cowan avenue church preached, and in the evening the sermon was delivered by Rev. Dr. Allen, of the Metropolitan church. During the afternoon an address was delivered by Rev. W. Weeks, of the Walmer road church. The result of the last year's work indicates that the church is progressing in every department. The Sunday school membership is continually increasing, and the different church societies are very active. During the years of Rev. Mr. Macgillivray's incumbency he has succeeded in doing a great deal to increase the prosperity of the church, and the services of yesterday were most encouraging in the evidences of vitality which were apparent in them.

The auxiliary services of the East Presbyterian church, Toronto, were held on Sabbath, May 3rd. The Rev. D. C. Hossack preached in his usual powerful and eloquent style at the morning service. The evening service was conducted by the Rev. W. G. Wallace, whose thoughtful discourse was also highly appreciated. The Rev. G. K. Adams delivered a very interesting address to a mass gathering of Sabbath school workers and scholars in the afternoon. The collection amounted to \$120. The church has made steady progress under the energetic and assiduous care of the pastor, Rev. J. A. Morison. The Sabbath services are largely attended. Many are being added to the membership, and the finances of the church are now in a most satisfactory condition.

A farewell meeting was held in St. Andrew's church, Enderby, B.C., on Monday, April 20th, to bid good-bye to Rev. J. K. Wright, B.D., who for seven years had been Presbyterian missionary at Spallumcheen, and who has accepted the call to Cook's church, Chilliwack. During the evening an address was read, accompanied by a well-filled purse, as a slight token of great regard for Rev. and Mrs. Wright.

Billy Williams, the oldest of the Nez Percé Indians, and the last of those who saw the explorers, Lewis and Clarke, when they crossed the continent from the Atlantic to the Pacific, 90 odd years ago, died at Kamiah, Idaho, April 6th. His exact age was not known. During many of his later years he was an elder of the Kamiah First Presbyterian church, and he leaves a son, who is a clergyman. He was the only one of the old members of the tribe who had but one wife, and she survives him. He was the historian of the tribe, and preserved the traditions of their origin and their history, much of which has been put into writing by his white friends in recent years.

The services by which Rev. A. H. Drumm was inducted into the pastoral charge of the Port Elgin Presbyterian church on April 28th, were largely attended, and were deeply interesting throughout. An able and appropriate sermon was preached by Rev. Isaac McDonald, of Glamis. The act of induction was performed by the moderator, Rev. J. Bell, B.A., and suitable words of counsel were addressed to pastor and people, respectively, by Rev. J. Johnston and Rev. H. McQuarrie. In the evening the church was thronged by a very large audience to cordially welcome Mr. and Mrs. Drumm to their new charge. The chair was taken by Rev. H. McQuarrie and beside him on the platform were Messrs. Drumm, Bell, Johnston, Fitzpatrick, Steven, Macdonald, Mackenzie and Huff, all of whom made short but pointed addresses. At the close of the programme the Board of Management presented Mr. McQuarrie with an address and a purse in appreciation of his faithful, kindly and efficient services as Moderator during the vacancy. Altogether the meetings will be long remembered by those present.

The annual meeting of the Board of Trustees of Queen's University, Kingston, was held, April 29th. Hon. Justice MacLennan presided. The following trustees were elected—The Rev. Messrs. J. Mackie and W. Macgillivray, Kingston, and M. W. Maclean, Belleville, and Messrs. Hugh Waddell, of Peterborough; W. C. Caldwell, Lanark; and G. W. MacDonnell, Q.C., and John McIntyre, Q.C., Kingston. Also the Rev. Dr. Cochrane of Brantford, in place of the Rev. D.

J. Macdonnell, deceased, and the Rev. James Murray, St Catharines, in place of the Rev. Dr. Laidlaw, deceased.

Resolutions were passed on the deaths of Rev. Dr. Williamson, the Rev. D. J. Macdonnell, Toronto, and the Rev. Dr. Laidlaw of Hamilton, all former members of this board, and ordered to be engrossed on the minutes and copies sent to their respective families or relatives. The resignation by Prof. Fletcher of the chair of Latin was accepted, and in the fall a successor will be appointed. Prof. McNaughton was appointed lecturer on Church history for the ensuing session, and it was agreed to denominate it the Hugh Waddell lectureship, that gentleman having given a subscription of \$5,000 for the theological department.

Rev. Duncan Robertson's resignation of the pastoral charge of East London church, having been accepted, he and his people spoke kindly words of farewell and good wishes to each other at a largely attended meeting of the congregation on April 27th. Mr. and Mrs. Robertson have gone West to visit Mrs. Robertson's people.

### Presbytery of Guelph

The Presbytery of Guelph met according to adjournment, on the 9th of April, in Melville Church, Fergus, Mr. James W. Rae, of Acton, Moderator. Among other business the Clerk reported that he had received the Home Mission grant for Hawkesville and Linwood, and paid it over to Mr. Knox, ordained missionary in charge, and produced his receipt for the same. Attention having been called to the fact that Mr. McNair had completed his final examination for the degree of B. D., had had the same conferred upon him by the Senate of Knox College, Toronto, the Presbytery agreed to record its gratification at his success, and its prayer that he may be long spared to enjoy the honor he had earned. The Call from West Toronto Junction to Mr. Rae, of Knox Church, Acton, was then taken up. Parties interested were heard, those from Knox Church signifying the strong attachment of the people to their pastor, their sense of the faithfulness with which he had fulfilled his ministry among them from the beginning, and of the measure of success with which God had crowned his labors in several ways; but adding that in conformity with his own expressed desire they would not oppose his translation. Mr. Rae had the call placed in his hands for his decision, when he stated that he felt it to be his duty to accept. Thereafter it was resolved that the translation craved be granted, and a committee was appointed to prepare a minute expressive of high appreciation in which they held their brother, and their sympathy with the congregation deprived of his services. It was agreed that the dissolution of the pastoral tie take place on and after the last Sabbath of April, and Mr. Strachan, of Rockwood, was appointed to declare the charge vacant on the first Sabbath of May, and to act as moderator of Session during the vacancy. Mr. Rae then tendered his resignation of the moderatorship of the Presbytery, which was accepted. The hour having come for beginning the public services connected with the induction of Mr. John H. MacVicar to the pastoral charge of Melville Church, evidence was furnished that the edict of induction had been regularly served upon the congregation. Proclamation having been made to the people assembled that if any of them had any objection to offer to the life and doctrine of Mr. MacVicar he should appear at once before the Presbytery and state the same, and no objector appearing, Dr. MacVicar, Principal of the Presbyterian College, Montreal, who had been asked, and consented to preach on the occasion, took the pulpit, and preached an earnest and appropriate discourse from the words, Acts ii. 21, "And whosoever shall call upon the name of the Lord shall be saved," arranging his thoughts under the two divisions, 1. What it is to be saved, and 2. How we are saved. After sermon, Dr. Wardrop gave a brief narrative of the steps in the Call, after which the usual questions of the formula were put to Mr. MacVicar, and he having returned satisfactory answers to these, he was, by solemn prayer, Dr. Torrance leading therein, inducted into the pastorate of

Melville Church. Dr. Wardrop then addressed him, and Mr. Mullen the people on their respective duties. On the dismissal of the congregation Dr. Wardrop, Mr. Rennie and Dr. Roger were appointed to repair to the door of the church with the newly inducted pastor that the people might welcome him as their minister as they retired. Mr. MacVicar having retired to the place in which the Presbytery was met, and having signified his readiness to sign the formula when required, his name was added to the roll. And he took his place as a member of the court. Dr. Wardrop was appointed to introduce him to the Session, which was instructed to meet for the purpose. The Presbytery had presented to it the report of the Young People's Societies, which had been under consideration at the conference in Berlin. There were also submitted certain recommendations adopted by the conference, which the Presbytery adopted as its own, and which the Clerk was instructed to get printed, to be read from the pulpits of congregations in the bounds, for the construction of the people. The committee appointed to prepare an obituary notice of the late Rev. D. J. Macdonnell gave in their report, which was adopted, and the Clerk was instructed to send a copy to the family and one to the congregation of St. Andrew's church, Toronto. In accordance with a resolution passed at the conference in Berlin, the committee of the Young People's Society, with the addition of the ministers in Guelph, were appointed a committee to arrange for a convention of Young People's Societies in the bounds, to be held some time in May or June, as may be found most suitable. Permission was granted to Mr. Hamilton to avail himself of the services of two of the ruling elders in Winterbourne at the approaching observance of the Lord's Supper at Elmira, with the elder at that place, should such be found necessary. On motion, made and seconded, it was agreed that a cordial vote of thanks be given to Principal MacVicar for so cheerfully consenting to preach on the occasion of this day's services, and for the able and appropriate sermon which he gave. The time and place of next regular meeting having been intimated. The Presbytery now adjourned.

### Presbytery of Kamloops

A pro-nata meeting of this Presbytery was held at Vernon, April 15th at 10.30 a. m. Rev. T. S. Glassford was appointed moderator pro tem. The first item of business was the resignation of Mr. J. Knox Wright, as clerk. Mr. Geo. A. Wilson was appointed clerk pro tem. Rev. Dr. M. Gordon, of Halifax, was nominated moderator for general assembly, and Mr. Glassford commissioner in room of Mr. Wright, resigned. Mr. Wallace, of Rossland, resigned on account of ill health. Resignation was accepted. The following minutes regarding the resignation of Messrs. Wallace and Wright were approved of by Presbytery: "The Presbytery of Kamloops in receiving the resignation of Rev. J. K. Wright, B.D., as Presbytery Clerk, desires to place on record its great appreciation of the valuable services he has rendered the Presbytery ever since its formation and its deep sense of the loss sustained by his removal to Chilliwack in the Presbytery of Westminster. The Presbytery while regretting his departure, cheerfully bears testimony to the sterling qualities of Mr. Wright. Possessing intellectual attainments of a high order combined with an eminent Christian character, he was an able expounder of gospel truth. His unselfish spirit, genial disposition and sympathetic nature endeared him to all the members of the Presbytery. As the first clerk of the Presbytery, his intimate acquaintance with the work within its bounds and his knowledge of church law, made his counsel invaluable. As pioneer missionary his name stands high for heroic endeavor and the present prosperous condition of the church within the Presbytery bounds is largely due to his self-denial, and the earnestness with which he did his work. Spallanscheen and Okanagan owe him much. His work was a continuation work and of a kind that will endure. The Presbytery follows Mr. Wright with their best wishes and earnest prayers, that his work in his new field of labor

may be crowned with abundant success."

In accepting the resignation of Mr. J. E. Wallace, as missionary at Rossland, B.C., on account of failing health, the Presbytery extends its sympathy to Mr. Wallace and desires to record its recognition of the faithful service rendered by him during his stay at Rossland, and its prayer is that he may soon be restored in health that he may be enabled to successfully labor in the new field to which he goes.

### Presbytery of Lindseyay.

The Presbytery met at Beaverton, April 21st., with a good attendance of ministers and elders. Rev. M. N. Bethune resigned the charge of Beaverton and Gambridge. The congregation being previously cited, a number of commissioners appeared and spoke in the kindest terms of Mr. Bethune and his work, and sincerely regretting his resignation. Presbytery formally accepted the resignation, and placed upon record resolutions expressive of the love and esteem of the brethren for Mr. Bethune. Mr. G. McKay, Sunderland, was appointed Moderator, pro tem, and instructed to declare the pulpit vacant on the 17th May next. Mr. D. D. McDonald gave a very full and satisfactory report on Sabbath schools, which was dealt with in the usual way. A call was presented from St. George, in the Presbytery of Paris, addressed to Rev. D. Y. Ross, of Cannington. It was ordered to be laid on the table, and the congregation of Cannington cited to appear for its interests at an adjourned meeting in Sunderland, May 7th, at 2.30 p.m. The following commissioners were appointed to the General Assembly, namely, Ministers, Messrs. D. D. McDonald, J. W. MacMillan, G. McKay, J. McD. Duncan, and M. McKinnon, and elders, Messrs. J. Gunn, J. C. Cameron, Jas. Allen, J. Brown, and R. Irwin. Mr. Duncan was appointed to the committee on Assembly Business. The next regular meeting will be held at Wick on the fourth Tuesday of June, and a Presbyterial Sabbath School Convention will take place the following day.

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 Huggan W. T., Charlottetown, P.E.I.  
 Hamilton D., Harriston, Ont.  
 Inkster J., Maxwell, Ont.  
 Jeffrey Andrew, Toronto, Ont.  
 Johnston L. W.  
 James T. C., Charlottetown, P.E.I.  
 Kilgour Wm., Morrisburg, Ont.  
 Keith Geo., Toronto, Ont.  
 Lindsay Jas., Pakenham, Ont.  
 Leitch Jas., Renfrow, Ont.  
 Lanskail, Jas., Brockville, Ont.  
 Lawno R., St. Catharines, Ont.  
 McLean Neil,  
 McGregor Donald,  
 McDonald N., Bridgeport,  
 McSkell A., Port Mowat Bay.

McKeen Senator.  
 McDonald Walter, Glondyer, N. E.  
 McKinnon J. A.  
 McKay Dr. H. H.  
 McKay N.  
 McDonald Daniel, Piclou, N. S.  
 McKenzies John, River John.  
 McNeill Jno., Melbourne, Ont.  
 McDonald Isaac, Blenheim, Ont.  
 McLennan Adam, Onondaga, Ont.  
 McNight Jas., Windham Centre, Ont.  
 McKenzie A. J., Hamilton, Ont.  
 McQueen R., Kirkwood, Ont.  
 McQueen Donald, Staynor, Ont.  
 McLaity Wm., Jr., Oro Station, Ont.  
 McKee Rev. Thos., Barrie, Ont.  
 McLennan Justice, Toronto, Ont.  
 McMurrick, W. B., Toronto, Ont.  
 McGregor A., London, Ont.  
 McArthur Colin, Montreal, Que.  
 McLennan F., Dundee, Ont.  
 McMath Wm., Goderich, Ont.  
 McIntosh Wm., Madoc, Ont.  
 McPherson Angus, (Sarnia Pres.)  
 Miller P. R., Quebec, Que.  
 Martin A., Ellisboro', N. W. T.  
 Motherwell W., Fort Qu'Appelle  
 N. W. T.  
 Mackay, T. N., Pavisboro.  
 Matheson A., Sydney.  
 Morson D. C., Cardigan, P. E. I.  
 Moses C., Caledonia, Ont.  
 Macdonald Dr. J. D., Hamilton, Ont.  
 Montgomery H., Drayton, Ont.  
 Marsh Alex., Richmond Hill, Ont.  
 Meikle J. L.  
 Morrice D., Montreal, Que.  
 Munroe Jas., Port Perry, Ont.  
 Maxwell W. G., Kingston, Ont.  
 Ormiston D., Whitby, Ont.  
 Ommond Hugh, London, Ont.  
 Ormiston W., Owen Sound, Ont.  
 Paul Walter, Montreal, Que.  
 Paterson J. A., Toronto, Ont.  
 Paterson J. A., Toronto, Ont.  
 Patterson Wm., Ailsa Craig, Ont.  
 Paul A., Sudbury, Ont.  
 Parker W., Cayuga, Ont.  
 Putnam T. P.,  
 Peterboro, Ont.  
 Riddell Walter, Cobourg, Ont.  
 Reid G. A., Lacombe, Man.  
 Roxburgh W. E., Norwood, Ont.  
 Ross Jas., Montreal, Que.  
 Reid T. G., Norval, Ont.  
 Robertson Colin, Orillia, Ont.  
 Ramsay Jas., Princestown, P.E.I.  
 Rathburn Isaac, Glencoe, Ont.  
 Robb Jno., Wallacestown, Ont.  
 Rogers Hon. B., Alberton, P.E.I.  
 Rowland Wm., Walkerton, Ont.  
 Ruak, Wm., Paisley, Ont.  
 Rutherford Geo., Hamilton, Ont.  
 Reid F., Simcoe, Ont.  
 Stewart Rev. Jno., Kincardine, Ont.  
 Swalley Geo., Clinton, Ont.  
 Scott Robt., Landseboro, Ont.  
 Shanks Dr. J. C., Howick, Que.  
 Smellie A. G. P., Binscarth, Ont.  
 Schwalm V., Birtle, Man.  
 Sylvester Capt., Toronto, Ont.  
 Scott Jas., Webbwood, Ont.  
 Spragg Lud., Warton, Ont.  
 Stewart J., Tillbury Centre, Ont.  
 Selkirk J. M. R., Leamington, Ont.  
 Struthers Robt., Milverton, Ont.  
 Stevens Judge, St. Stephens, N. B.  
 Stewart J., St. John, N.B.  
 Smith Alex., (Sarnia Pres.)  
 Thompson J. C., Quebec, Que.  
 Thompson D., Kinnear's Mills, Que.  
 Trueman Judge, St. John, N.B.  
 Thomson S. M., Brantford, Ont.  
 Thompson Andrew, London S., Ont.  
 Turnbull Jas., Toronto, Ont.  
 Urquhart Angus, Trenton, Ont.  
 Wales H. P., Richmond, Que.  
 Winchester, John, Toronto, Ont.  
 Walker D., Carleton, N.B.  
 Willet J., St. John, N.B.  
 White H., (St. John Pres.)  
 Walden C. W., (Piclou Pres.)  
 Weir John, (Piclou Pres.)  
 Wissler Hy., Elora, Ont.  
 Wood Geo., Erinosa, Ont.  
 Watson Wm., Winfield, Ont.  
 Wilson W., Hamilton, Ont.  
 Young John, Arnprior, Ont.  
 Young R., Thamesford, Ont.  
 Yellowless Thos., Toronto, Ont.  
 Young J.P., Hillsburg, Ont.

At the meeting of the Free Synod of Glasgow and Ayr, an elder from Kilmarnock said a true thing, and one which ministers from their very position are not permitted to say, on giving. The Sustentation Fund was under consideration, and this worthy brother from "Auld Killie" held that if ministers got the spiritual tone of their congregations raised the money would come. The minister had to live (with an emphasis on the *live*) by his work. Ministers put it on far too low a platform when they simply asked money for the fund.



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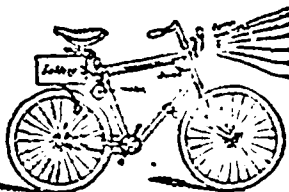
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## Synod of Toronto and Kingston

The Synod of Toronto and Kingston will meet in the Presbyterian church, Collingwood, on Monday, May 11th, 1899, for Conference, at 8 o'clock p.m., and on Tuesday, May 12th, at the same hour for business.

The business committee will meet on May 12th, at 4 p.m.

All papers to be brought before Synod should be sent to the undersigned, at least ten days before the meeting.

All members are requested to procure standard certificates from the railway ticket agents, to enable them to return at a reduced rate.  
JOHN GRAY, Synod Clerk.

Orillia, April 10, 1899.

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Love thyself last. Look near; behold thy duty  
To those who walk beside thee down life's road;  
Make glad their days by little acts of beauty,  
And help them bear the burden of earth's load.

Love thyself last. Look far and find the stranger  
Who staggers 'neath his sin and his despair;  
Go lend a hand and lead him out of danger,  
To heights where he may see the world is fair.

Love thyself last. The vastnesses above thee  
Are filled with Spirit Forces, strong and pure,  
And fervently, these faithful friends shall love thee,  
Keep thou thy watch o'er others, and endure.

Love thyself last; and oh, such joy shall thrill thee  
As never yet such selfish souls was given.  
Where'er thy lot, a perfect peace will fill thee,  
And earth shall seem the ante-room of heaven.

Love thyself last; and thou shalt grow in spirit  
To see, to hear, to know and understand.  
The message of the stars, lo, thou shalt hear it,  
And all God's joys shall be at thy command.

Love thyself last. The world shall be made better  
By thee, if this brief motto forms thy creed.  
Go follow it in spirit and in letter,  
This is the Christ religion which men need.

"When a boy," said a prominent member of a church, "I was much helped by Bishop Hamline, who visited a house where I was. Taking me aside, the Bishop said, 'When in trouble, my boy, kneel down and ask God's help; but never, climb over the fence into the devil's ground, and then kneel down and ask help. Pray from God's side of the fence.' 'Of that,' said he, 'I have thought every day of my life since.' Continuing, he remarked: 'Sanford Cobb, the missionary to Persia, helped me in another way. Said he: 'Do you ever feel thankful when God blesses you?' 'Always.' Did you ever tell him so?' 'Well, try it, my young friend; try it, my young friend; try it, try it. Tell him so; tell him aloud tell him so that you will hear it yourself.' That was a new revelation. I found that I had only been glad, not grateful. I have been telling Him with grateful feelings ever since, to my souls help and comfort." - *Young M.'s Era.*

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