

Pages Missing

The Presbyterian Review.

Vol. XIII.—No. 42

TORONTO, APRIL 22, 1897.

\$1.50 per Annum

Oh, trifle not with life—'tis but an hour;
Redeem its every moment, day by day,
Press forward to the front!
Live for the future life; watch, watch and pray;
Remember, child of Time,
'Thou art immortal! fling not Heaven away.

OVER LAND AND SEA.

The people of Toronto are to have the privilege of entertaining The Worlds Womens' Christian Temperance Convention which meets in this city October 20th and 22nd, 1897. Some two or three hundred delegates representing Great Britain and her Colonies, The United States, Continental Europe and all other parts of the world are expected. It is not often that a community has the privilege of entertaining a company of women so cultured and representative and it is to be hoped that the citizens of Toronto will appreciate the privilege and obligation. It is desired that they will help to entertain and encourage delegates so far as they are able and make the convention a magnificent success.

The Maharajah of Darbhanga, India, is famous for his charity. When the famine broke out he declared that no one in his dominions should die for want of aid. Every year he gives large sums to feed the poor, during the last famine he expended \$1,500,000, in alleviating distress. Now, according to a correspondent of the *London Standard*, on his relief work or within the circle of his relief agencies, there are nearly 40,000 people, who would but for his aid be dying of starvation. This is in addition to at least 214,000 persons, who, in the same district, are receiving government relief, with the assistance of contributions from England.

It has been known for some time past that the well-known Assyriologist, Dr. Fitz Hommel, has been engaged on an important work on the ancient Hebrew tradition, in which he proposes to demonstrate the utter inadequacy of the purely literary methods employed by the so-called "higher critics" of the Old Testament. Dr. Hommel has amassed a large body of new material which has enabled him to direct a very destructive attack against the whole Graf-Vellhausen hypothesis. The book, which will appear early in next May, will be published simultaneously in Germany, England, and the United States.

Harvard University is to place in St. Savior's church, London, three memorial windows in honor of John Harvard, who was baptized in that church three hundred years ago.

Mrs. Spath, the widow of Mr. Spath, who labored among the Jews at Smyrna for twenty-one years, has sent an urgent appeal for help in consequence of the delicate health of her eldest daughter, who has been obliged to be boarded away from home. Previous to 1885 Mrs. Spath herself taught for twenty-three years in the Girls' School, assisted by her daughter, and then left for Stuttgart, her native place. Her daughters and herself have added to their small income by teaching

and otherwise, but from failing health they are unable to continue, and are in consequence in very poor circumstances.

It is announced that Germany has given definite notice to the Russian Government that it will not be represented in any way at the forthcoming International Congress of Medicine at Moscow, unless all restrictions with regard to the passports of the Hebrew members of the German delegation are at once withdrawn. This is creditable to the German Government. A large proportion of the greatest physicians and surgeons in Germany are Jews.

The Mississippi floods cover 16,000 square miles of country and 4,000 farms are under water. Much of the best cotton land is included.

According to statistics prepared by the Engineering and Mining Journal, of New York, the output of bituminous coal in the United States during 1896 reached a total of 1,41,770,099 short tons (2,000 pounds), showing a gain over 1895 of 4,371,752 tons. On the other hand, there was a decrease of 6,782,057 short tons in the anthracite production. The total coal production was, therefore, 193,351,027 short tons, and the total decrease, as compared with 1895, was 2,410,305 tons. The production of coke showed a gain of 445,276 tons, chiefly due to the activity of the iron and steel trades in the earlier part of the year. The price of coal continues very low, the average for bituminous coal at mines being below \$1 per ton. The production of pig iron last year was 8,768,869 long tons (2,240 pounds). The depression in business which made itself manifest in the latter part of the year had less effect than might have been anticipated, the decrease from 1895 being only 677,430 tons, or about 7 per cent.

To ridicule sacred things is to announce one's self as vulgar, and the minister who, to attract public attention, assumes the role of clown and degrades his high office by resorting to cheap buffoonery, forfeits his self-respect and the regard of his friends, brings reproach upon his noble calling, and is no longer a safe spiritual counsellor. One of the faults of the modern pulpit is thus pointed out by Dr. Charles J. Little, President of Garrett Biblical Institute, who, in a recent address, said: "The fault of the pulpit to day is slippancy—treating the Bible and the great truths of religion as though they had comical aspects, and as though these were of surpassing interest. In the twentieth century it will be seen that a man who deals with the grave questions of the hour and of the ages must be grave himself—a man of tremendous earnestness. Something more than gilded galle, fluent chatter, is demanded by the needs of the human heart."

The late Professor Blackie was found one day in Princess street inquiring of the amazed pedestrians if they had seen an angel pass that way. It turned out that he was looking for his wife.

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Issued EVERY THURSDAY, from the office of the Publisher, Rooms No. 21, 23, 25, Aberdeen Block, South-East corner Adelaide and Victoria Streets, Toronto.

TERMS, \$1.50 per annum.

All communications for either Business or Editorial Departments should be addressed PRESBYTERIAN REVIEW, Drawer 264, Toronto, Ont.

Publishers and Proprietors

THE PRESBYTERIAN REVIEW CO., LTD.

Incorporated under the Great Seal of the Dominion of Canada

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ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line; 1 year \$3.00. No advertisement charged at less than five lines. None others than unobjectionable advertisements taken.

Toronto April 22, 1897

THE SUNDAY CAR FIGHT.

FOR quite a long time the Lord's Day Alliance has been kept busy with Toronto. The Sunday Car struggle has been the fruitful cause of great efforts and great sacrifices, and it is clear that were it not for the rooted conviction of standing by the right many would become weary and faint. Time and again the battle has been fought, but as if to prove their mettle another trial of strength is at hand. A popular vote will take place on May 15th which will declare the sentiments of the voters as to Sunday Cars. On both sides, for and against the cars, there is much activity and determined exertion. On Saturday, openly and above board, a meeting of the friends of the Sabbath was held at which steps were taken to open a campaign on broad lines. The meeting was largely and influentially attended and a general committee was appointed of leading and representative men and women. Organization is now proceeding rapidly under the direction of the following Executive Committee:—Hon. G. W. Allen, S. Caldecott, E. A. O'Meara, J. A. Paterson, J. K. Macdonald, Henry O'Brien, J. J. MacLaren, Thomas Crawford, M. P. P., N. W. Hoyles, D. J. O'Donoghue, Ald. Spence, G. T. Ferguson, R. S. Legaur, Beverley Jones, C. S. Gzowski, J. C. Copp, Surgeon Stewart J. Tweed, H. T. Benson, J. J. Moore, J. B. Fee, T. R. Clougher, Mrs. Rutherford, Mrs. Cowan, Mrs. Brunnell together with the chairmen and secretaries of ward organizations, chairmen of the various sub-committees, together with two representative ministers from each denomination.

Citizens desirous of helping on the good work should lose no time in communicating with this committee, and volunteering services. Now is the time to declare emphatically against Sunday Cars and against the shilly-shallying policy which plays with this question and keeps it continually open.

PAN-PRESBYTERIAN COMMISSION.

Closer unity among the Presbyterian churches was the leading topic discussed at the meeting of the Western Commission of the Pan-Presbyterian Alliance, which met last week at Chicago. Whatever may be the immediate result of such discussion, there surely can be no room for doubt that the closer drawing together of all the churches would be of great advantage

to the cause of Christ, and it would appear that there is a growing opinion in favor of co-operation in many departments of church work. The foreign field has afforded examples of what may be done in this direction, and there are not wanting instances in Home work, where the setting aside of denominational barriers has been attended by satisfactory results. Discussion will not only furnish interchange of opinion but will keep the question alive and before the churches.

The Chicago meeting was presided over by Rev. Principal Caven, and fourteen branches of the eighty-nine of the Presbyterian Church were represented.

The statistics contained in the report of Committees dealing with Foreign Missions, Presbyterian History, Home Mission, Sabbath Schools, etc., were of great interest.

In 1900 the great council of the Alliance will meet in Washington, and the programme for it will soon be in course of preparation.

THE CANADIAN TEMPERANCE LEAGUE.

A work which is quietly, and with no small success, carried on in Toronto, is that of the Canadian Temperance League, the series of whose meetings for this season will be brought to a close next Lord's Day. To the public the main effort of the League appears in the meetings held on the Sabbaths afternoon at the Pavilion at which the foremost temperance orators of the day appear, delivering impressive and heart-stirring addresses. These meetings attract much public attention and are believed to be productive of much good, but the League is engaged in effective missionary work among the needy and neglected ones and in the homes scarcely worthy the name of home—where the power of drink reigns. At the close of an active season it is in place to acknowledge this unobtrusive Christian work in the slums and to join in the satisfaction felt by all the well wishers of the cause of temperance and social reform. At the meeting next Sabbath the officers of the league will tell of their work and it is to be hoped the citizens of Toronto will signify their approval of what is being accomplished, by being present in large numbers.

CHURCH UNION IN SCOTLAND.

The meeting of the Synod of the United Presbyterian church will this year be of more than usual interest in view of the fact that it is the jubilee of the Union of 1847 by which the United Secession and Relief churches became one organization. It may also be signified by some decided step towards a further union with the Free church. The subject of amalgamation between these two churches has been advanced considerably of late by the unofficial conferences which have taken place between prominent members belonging to all sections of the two bodies, and it is not improbable that the forthcoming General Assembly of the Free church will give such a deliverance on the matter as will lead to the immediate beginning of formal negotiations for union. The Committee appointed by the last Assembly to report regarding it has had its final meeting and is understood to have decided by a large majority in favour of reporting that the time has come for a definite step in the direction of Union. A number of those who were a few years ago opposed to this action have passed away and others have changed their attitude. There seems a growing disposition to give effect to what is obviously the conviction of the great majority of the Church.

Projects of this nature are apt to move forward slowly in Scotland, but this question has already received such full consideration that once formal action is taken there would be nothing surprising in seeing the consummation within two or three years.

A LAST WORD.

Before our next issue reaches our readers the financial year of the church will have closed and we therefore make one more appeal to the liberality of the church while it is yet time. The Foreign Mission, Home Mission Augmentation, French Evangelization, Colleges, Aged and Infirm Ministers' Funds, still require large sums to place them in a position to meet their obligations. One great effort made next Sabbath may yet bring up the various funds to the mark. Be liberal; be judicious and thoughtful in appropriating the funds collected.

We remind our readers that only contributions that have been received by Dr. Warden prior to the evening of Friday of next week, can appear in the year's accounts which are to be published in detail. We understand that a considerable number of congregations have not yet forwarded their contributions for one or more of the Schemes of the Church. There is reason to hope that nearly all of the Committees will be able to report to the General Assembly that they are free from debt, provided the non-contributing congregations will forward their contributions prior to the 30th., inst.

The Foreign Mission Fund, is still about \$17,000 in debt. Many congregations have nobly responded to the appeal of the Committee. If all had done so, the amount required would easily have been got. We trust, however, that from quite a number of congregations a contribution will yet be received. We believe that there are many individual members of Churches who will regard it a privilege to help make good the amount still necessary. They can enjoy this privilege by forwarding whatever they may feel inclined to give to the Rev. Dr. R. H. Warden, Presbyterian Offices, Toronto.

As it sometimes happens that congregational or Missionary Treasurers delay to forward money, ministers are respectfully requested to enquire whether the contributions from their congregations have already been sent, so as to prevent disappointment when the published list of the year's receipts appears.

AGED AND INFIRM MINISTERS' FUND.

When the necessary funds of the church are in need we cannot too often bring their claims before our readers, and the following appeal issued by the Committee on the Aged and Infirm Ministers' Fund deserves the most liberal attention possible:—"It is a matter of regret that it becomes necessary to appeal to you for special consideration of the claims of the above Fund, especially at a time like this, when so strong an appeal has been, and is being made on behalf of several other Funds of the Church. To put further strain on our people in the face of the hard times and the very large measure of liberality on the part of many who have already responded, can only be justified by the consideration of the interest of those annuitants who are largely dependent on the Fund. It is to be feared that the consideration of the claims of at least some of the other Funds has led to a partial overlooking of the necessities and claims of this Fund. Be that as it may, the fact has to be stated that, unless congregations which have not yet contributed do so now, and congregations which have cut down the contribution for the year supplement the same, the annuities will have to be cut down. That cannot be done without inflicting a measure of hardship upon many, if not on all, the ministers on the list. Doubtless, congregations very easily overlook the fact that the necessities of the Fund grow from year to year, owing to the necessary action of the General Assembly at each meeting, placing additional annuitants on the list. For example, the year 1895-6 began with 75 on the list, 11 were added by the Assembly, making a total of 86. Five are removed by death

or otherwise, leaving 81. The Committee has intimation that a number will, in all probability, be added at the next meeting of the Assembly, and in view of that fact, it would be unwise to close the year with any considerable debit balance. Brethren, we appeal to you, ministers and people, to place the necessary funds at the Committee's disposal to continue the annuities, at least as on the modified basis of the past few years. We think it is not going too far to say that no Scheme of the Church presents a stronger claim upon our ministers and people that of a fair allowance to the Aged and Infirm Ministers of the Church.

"May we ask for an early consideration of this matter, and a prompt and generous response, if possible, before the close of the present month."

An Evangelical Prelate gone. The death of Lord Plunkett, Protestant Archbishop of Dublin, removes the strongest and most evangelical figure from the Irish Episcopal bench. He came of a Presbyterian stock and in early life came largely under the influence of Presbyterian teachers. Though wholly loyal to his own church he always maintained the most cordial relations with his Presbyterian brethren. A few years ago he attracted marked attention to himself by assisting in the consecration of a Protestant bishop for Spain. The act was keenly resented by the Romish hierarchy, and almost as bitterly criticised by High Churchmen of his own communion. In the midst of it all he stood firm and never wavered in his Protestant convictions.

Knox Colloge. In many of the Presbyteries of the Church an effort is being put forth to secure a contribution from each graduate of the Colloge towards meeting the existing deficit. It is of very great importance that the money should be forthcoming before the 30th., inst., as the books of Rev. Dr. Warden, the Treasurer, close on the evening of that day.

The Plague in India. The ravages of the plague, or the bubonic fever, in Bombay is appalling. The plague commenced last August, and some idea of the extent of its deadly work can be obtained from the death rate as indicated in the figures below. After the city had been plague stricken for six months, the total number of deaths from the plague was about 1,200 per week; it has been as high as 1,400, or 200 deaths each day. At the end of six months the death rate began to decrease. During that period the total estimated number of deaths from the plague was 16,000. The low caste Hindus who live in crowded and ill-ventilated houses, and who are the most numerous, have been the greatest sufferers. Europeans have been comparatively free from it, though not entirely exempt. Roman Catholic native Christians have suffered much, due largely to their heedlessness of sanitary laws. Of Protestant native Christians only eight died of the plague, five of whom belonged to the Church of England, one to the Methodist and two to the Free Church of Scotland. The Hindus and Mohammedans ascribe the plague to the judgment of God for the prevailing irreligion and sin, and prayers, sacrifices and other propitiatory rites are daily offered in the hope that God, or the gods, will be appeased and stay the scourge.

Looking at Home. The Rev. Dr. Kane, who spoke at the Irish Missions meeting held in Edinburgh last week, made one or two striking remarks. There is, according to him, scarcely any country in Christendom that stands more in need of the Holy Scriptures than Ireland. Ignorance and superstition prevail everywhere. That is, of course, the necessary result of the dominance of Catholicism;

CALLS AND HINTS.

For the Review.

I talked one day with a prison good,
Who hath labored and toiled as a good man should.
He discoursed at length of Calls he heard
For himself and others to preach the Word.

The Master had often called aloud
For some to sow when the fields were plowed,
For others to come from the hillside bleak,
To tend the peach with the glowing cheek.

While others were called from the joys of home,
To toil in the wilderness all alone.
Or leave the genial and balmy air,
And work in the north land cold and bare.

But he never uttered a single word
Of a person who took a *hint* from the Lord,
That their charge had run down, do all they can,
And they had better give place to another man.

MACGREGOR.

A FEW HINTS ON SABBATH KEEPING.

BY J. E. M.

For the Review.

How best to observe and keep holy the Sabbath, is a grave problem that has for some time been presenting itself to the minds of many anxious parents and Christian leaders of our day. Who shall solve this problem to the entire satisfaction of the *many*, or the *few*? We can but "cast a pebble on the cairn" of suggestions that from time to time have been given on the subject. Read Isaiah lviii. 13 and 14, there you find the Sabbath must be called a "delight," yet in many Christian homes—to little children—and to children of a "larger growth," has this day proved a *horror* instead of a "delight; the holy of the Lord." At each man's fireside, is the golden milestone, from which he measures every distance." So must this same golden milestone measure all future influence for good in the world. It is by the fireside that a gentle mother or pious father can best train our future Sabbath keepers; and make that "First" day of the week, one of joy and gladness to their family—while serving God. A few hints on the subject may suffice. As far as possible, let everything in the house wear a look of holy calm and brightness on this glad day. In homes where the children are not too young—after private devotions, begin the day by preparing a text of Scripture, short hymn, or verse of sacred song to be recited at the breakfast-table. Fill the "little waterpots with water," and we know not how soon the blessed Master may turn this water into wine. These texts and verses which enliven this early meal, often suggest pure and beautiful topics of conversation and stamp their beauty and worth on the youthful minds.

Parents should not make church attendance a *compulsory weekly duty* for the *whole* household. God can be worshipped, Christ served in the humble home, as surely as in stately temple, yet we must also remember that "He loves the gates of Zion, *more* than the dwellings of Jacob." Sacred music is a golden link that binds a family to each other and to God. Few homes are without a performer or sweet voiced singer, able to lead in these "songs of Zion." One hour of Sabbath afternoon or evening spent in this way will fill the heart with holy happy memories; that neither time nor distance can efface. A touching illustration of this was recently given to the members of a Christian family in this city. After the sudden death of a beloved son, among his papers was found a scrap, which told a pathetic tale. Forced by ill-health to seek work in a foreign land, he tells of being strongly tempted to join some young men of his own age in very doubtful Sabbath evening amusements. When about to yield he chanced to wander by the sea shore, while debating with his conscience, and over that sea, in the twilight, came floating to him the sweet melody and touching words of a familiar hymn—one often sung with his sisters at home. "Tears gather in his heart and rise to his eyes" as he exclaims, "Surely it was God who put this song into the minds and upon the lips of those singers. Cheered and comforted by that dear old hymn, he no longer feels tempted to join the gay throng of Sabbath breakers, and he returns to the "busy haunts," a wiser and a better young man. It!—as affirms a celebrated divine—Religion means *service* or it means *nothing*—there awaits for the gifted singer and reader, a Sabbath service which will surely merit the "well done," and "inasmuch" of the Master. This is to carry to humble thome or hospital, Christ's message of peace and love,

on His holy day—and lend to the words of Poet, Prophet and Evangelist the music of the voice." What nobler work than to cheer, comfort, or point to heaven by word or song the last thoughts of God's weary suffering ones? Would they not carry from earth to the very feet of the Saviour grateful thanks for such service? Little children may also be amused and find pleasure in ministering unto Him by carrying to homes of the sick and needy a trifling delicacy, bright flower, or useful article of clothing. Older members of a family might cheer the stranger, visit the sick and in prison rendering to God in so doing a more acceptable service than prayer or praise. *Too many* public religious gatherings, on week day or Sabbath, tend to destroy the quiet influence of home life, and in many cities it amounts most surely to religious dissipation.

A true follower of Jesus must and will find time for the study of God's Word on His day, no other book be it ever so good can supply the heavenly food necessary to the soul's life, and we are commanded to "search." Lastly if the mind be filled with thoughts of doing good, blessing others by our timely help; we may travel by land or sea—rest quietly at home, minister to the "Least of these," and yet be keeping the Sabbath as Christ kept it while on earth and fitting ourselves for an unending Sabbath above.

HOW TO BE BEAUTIFUL.

BY LOUISE MABLE PRYOR.

It is not that "delusion, mockery, snare, that fatal gift, beauty." of which I would speak, nor of the science of the beautiful in art, the æsthetic in music, painting and poetry; but of that highest beauty in man, where the intellect, the emotions and the will are blended into one great purpose in life. It matters little that some philosophers tell us that beauty is purely subjective, and that others declare with equal faith it is objective, or that still others say it is a union of the two. Whether it be one or the other, or both combined, the real beauty in man is that which shines forth, through his form and features and action; it is the expression of the spiritual in the form of the sensible.

In this work-a-day world we are apt to consider beauty as merely ornamental, or as a secondary acquirement, when, in reality, as Emerson says: "The beautiful must come back to the usual arts. In nature all is beautiful, because all is useful." And beauty is in reality the most sacred duty of man.

The definition of the beautiful which the ancient Roman school accepted is, "Multitude in unity"; and, when we consider the highest beauty, it is indeed a multitude of virtues blended harmoniously into the unity of the good, just as we admire each separate color of the spectrum: but it is only the pure white light which we say is truly beautiful.

And since "truth is beauty, and beauty truth," first of all let us strive for the truly beautiful. It is Carlisle who, in speaking of that message from the highest voice ever heard upon earth, "Consider the lilies of the field: they toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these," says: "A glance, that, into the deepest beauty. The lilies in that humble furrow field are beautiful eyes looking out on you from that great inner sea of beauty, for how could the rude earth make these if her essence, rugged as she looks, and is, were not inwardly beauty?" It is so with us, for it is that inward beauty which is the highest, and just as nearly as we are true to our real selves, just so nearly will we approach the truly beautiful. And this true beauty must be full of hope, for the perfect life, as well as the perfect face, is the one which is filled with change and promise, unfolding ever, bright with the hope of better things, radiant with faith and strong with indomitable courage.

Nor can there be that highest beauty without joyousness, for beauty is joy and gladness. Faber says: "There are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go. Joy gushes from under their fingers, and they give light without meaning to shine." Not all of us have that magic gift, but the heart that is "all glorious within" will of necessity shine out and transfigure the very life into a benediction. It is this glad earnestness in life which brings out the trues

beauty, for it is the sacred happiness which fills the eyes with brightness, the face with sunshine, and the lips with song.

It is said that "there is no secret of beauty equal to a heart which dwells ever in infinite peace." Certain it is that the most perfectly beautiful life recorded on earth was lived by the Prince of peace, and Ruskin says that "they who live in the beauty of God are all princes, yes, or princesses of peace."

Let us, then, live the truthful, hopeful, joyful, peaceful life, and thus attain the highest beauty, imploring always, as did Socrates, "I pray thee, O God, that I may be beautiful within"; for the beautiful face is the one which leaves with its every smile a benediction; beautiful hands are those which are busy in helping others; beautiful feet are those which are swift in running errands of mercy; beautiful hearts are those which are full of purity, gentleness, sympathy; and the beautiful life is the one which belongs not to one's self, but to whoever may need it.—*Herald and Presbyterian.*

FASHIONABLE GAMBLING.

BY MRS. JOSEPH COOK

The Woman's Christian Temperance Union, as leaders in a much needed reform, have once more earned the thanks of those conservative Christians who have viewed with alarm that menace to deep spiritual life and interest in things which pertain to Christ's kingdom in the modern age, for card-playing for prizes, which the women of the Temperance Union denounce as "fashionable gambling." There was protest even in the ranks of the Union, on the ground that "many Christian women thought it no harm to have card-playing as an evening amusement in their own homes," and that there were mutterings of discontent evinced by animated discussions after the meeting broke up and the remark that "before long the W. C. T. U. would try to set the hour of retiring at night and rising in the morning."

These criticisms show how widespread is the evil and how deep a hold it has on Christian women. No one can visit various cities and towns to meet the women of the churches in the interest of missions, as it has been my fortune to do to some extent, without hearing of the absorption of many Christian women in card-playing, and this, not simply as an "evening amusement in their homes," but good, honest day-light hours are squandered in this way. No wonder that only one-sixth of the women of the Congregational churches are interested in missions and that five-sixths are utterly indifferent and affirm unblushingly that "they haven't the slightest interest in missions."

It requires not a little moral courage and strength of character for a young woman to set her face and use her influence against such a popular idol of the hour. You can spell it either way you please—*idol* or *idle*. But have Christians in this most favored land become so pleasure-loving and self-indulgent that they cannot do as much as this for His sake? There may be a certain amount of social scorn and even ostracism, but the sense of making some sacrifice for the Master will give a deep and sweet serenity of spirit undreamed of before.

And how do Christian mothers dare to engage in such a questionable amusement with any expectation of keeping their sons away from the gambling tables? Only yesterday I heard the story of a mother remonstrating with her son, who had been winning money at poker. His only reply was to point significantly to a pair of vases on the mantel and say, "Mother, how were those vases obtained?"

"O," said the mother, somewhat embarrassed, "those were prizes I won at whist."

"Very well," said the son. "You play for prizes. I play for money. The principle is the same."

It is needless to add that the mother decided then and there to quit her "fashionable gambling." May this latest crusade of the Woman's Christian Temperance Union receive a hearty and outspoken "God-speed" all along the line!—*Herald and Presbyterian.*

CREATION AND EVOLUTION.

A large meeting of the members of the Victoria Institute, London, England, took place recently, to hear a paper on the present aspect of the question of "Evolution or Creation," by Dr. W. Kidd. Starting by reviewing the five lines of the evidence for the evolutionary theory, he quoted Prof. Owen's remark in regard to what was called Creation as being "the continuous operation of the ordained becoming of living things." Referring to the various arguments in favor of the theory of creation by evolution, which

extreme evolutionists have of late advanced, he pointed out that for the present their scientific value was very questionable; they are based on various lines of evidence, evidence afforded by classification, geographical distribution, rudimentary and vestigial characters, but in all these four cases the evidence was double-edged, whilst in Palæontology, one of our greatest living authorities, as also the late greatest European authority, Barrande, regarded the evidence as against the evolutionary theory; and Barrande, long a member of the Victoria Institute, was one of the closest observers of modern times. As regards *Abiogenesis*, Huxley had himself declared that *Biogenesis* had "been victorious all along the line," and natural selection had been discarded by Darwin, whilst again it had been held that it was suicidal to advance arguments in favor of evolution from *Embryology*. In conclusion, Dr. Kidd remarked that it was necessary to study in the controversy as to design in general, that marvellous preparation of the environment for all life. In this region neither "evolution," nor "progressive transformation," "natural selection," "heredity," or anything else, not even "accident," could ever account for the amazing fitness of the organisms *about to be*. It could hardly be that by means of one mechanical law all vegetable and animal life had been evolved, their requirements being met by other blind laws, such as those of physics and chemistry, a matchless environment being prepared for each coming race. Dr. Kidd urged that these considerations pointed to a very temple of design—supremely wise, supremely powerful. Professor E. Hull, F.R.S., Mr. D. Howard, F.C.S., and Professor H. L. Orchard, B.Sc., and many others took part in the discussion which followed, the first drawing special attention to the great value in the controversy of the Duke of Argyll's new article in the *Nineteenth Century*.

The Institute has recently called attention to the late regrettable revival in certain quarters of the somewhat antiquated theory that man has descended from the ape, and has pointed to the fact that Professor Virchow—whose remarkable discoveries as to the cell theory were laid before the Royal Society last year—when President of the European Anthropological Congress at Vienna, showed that, on this subject, the latest investigations had widened the chasm between the two, and that "to the anatomist the distinctions between man and the ape reached so far that almost every fragment of either sufficed for a diagnosis."—*The Rock.*

THE VALUE OF FRANKNESS.

There is no safety in the practical dealings in life between men and women like clear, distinct, persistent frankness. The man who has nothing to conceal and who conceals nothing never has to make any explanations, and he secures that confidence which protects him from the suspicion that he is holding anything back which might influence the decision of the person with whom he is dealing. It is taken for granted that he has stated his whole position without reservation. We are constantly tempted to desert this high plane of action because other people do not meet us on it; but our relations with others ought not to be determined by their attitude toward us; they ought to be determined by our own individual convictions. It ought to make no difference how we are treated by others so far as justice, frankness, and courtesy are concerned. It is astonishing how the crabbed temper yields when it is treated with uniform courtesy and consideration, how the secretive spirit gives way when it is met by perfect frankness; how the impatient temper is quieted and calmed by patience and forbearance. When we carry ourselves steadily in all our relations with others, we dispose at once of half the difficulties which are likely to rise, and avoid almost entirely those misunderstandings which are the beginnings of estrangement. We are often tempted to deal with small people on the plane of their intelligence rather than on the plane of our own convictions, and every time we do this we make a blunder. Such people, treated on a high plane, are materially helped to stand on that plane. They are not slow to discern the respect that is paid them, and they must be exceptionally bad if they are not influenced by it. It is far better as a matter of policy to treat others steadily from a standpoint which we have taken as a result of conviction than to continually adjust ourselves to the standpoints of others. Respect, consideration, frankness, and courtesy are rarely lost when they are infused into our social and business relations. In the exact degree in which we are governed by these qualities and express them do we make ourselves not only effective, but distinctly uplifting in our influence upon others.

Knox College Alumni.

Letter of Rev. J. Goforth to the Alumni and Students of Knox College.

CHANG TE FO, HONAN, CHINA, January, 14th, 1897.

Alumni and Students, Knox College, Toronto.

DEAR BRETHREN, - I am thankful that owing to our Father's goodness I have completely recovered from the illness of which I spoke in a former letter.

My time during the last six months has been divided between looking after building operations and preaching in the chapel here at Chang Te, and touring and battling with the Romanists. At this time I propose only to write of the Romanist question as it affects us, and the touring.

As to our controversy with the Romanists, let me make it plain at the outset that we do not object to their taking away our people by the proclamation of doctrines which they sincerely believe. If I was a sincere Romanist I would be in duty bound to do so. If we follow out our convictions as Protestants we would maintain it as our right to be at liberty to persuade all men to forsake the Papacy. We must concede a like liberty to the Romanist if he uses scriptural methods. This is just where we find fault with them. Christ discouraged all who attempted to follow him for the "loaves and fishes" Rome in this case has tempted our people with the "loaves and fishes." Filled with envy at our success and their lack of it they stooped to the baser part of the Chinese nature. They went to our people, the most of whom are on "the ragged edge of starvation" and dangled before their eyes food, clothes, position and manumission from the inevitable persecution. Because we did not employ and feed the people we were represented as false shepherds having only lip love. It was said that his highness the Pope was so much in love with the Chinese people that he had recently sent out several ship loads of money to be used for their benefit. Moreover the Papacy was such a mighty concern, with the great French Empire at its back, that none dare oppose it. The Protestants on the other hand were represented as a very insignificant people that the Church of Rome had cast off as refuse a few hundred years ago. They said that we had no power nor prestige and could not even protect ourselves to say nothing of our converts. Besides, it was maintained that Rome had the monopoly of saving men committed to her by the Lord Himself, and that according to the promise which Jesus Christ had made with Rome through Peter, He must of necessity cast all Protestants into hell.

The plan adopted by the Romanists took and at present it seems that all in the Wang Sin Tin and Tsai Ynan districts have gone over to Rome.

Because we did not start right out at once and contend with them, they grew bold and declared that the Protestant pastors were afraid of them. When I heard this I went at once to Tsai Ynan. The priests, one Chinese and one French, challenged me to a public discussion. I gladly accepted the challenge. I found that the Chinese priest was so manufactured that he tallied with Mat. xxiii. 5. "For ye compass sea and land to make one proselyte, and when he is made ye make him two fold more the child of hell than your selves." The Frenchman seemed to have some conscience left and winced under the Scriptures, but the Chinaman didn't seem to have any and could mock at the plainest truths.

Mr. Macgillivray exhorted me to be easy on the Frenchman, in hope that we might win him. During the first three days of discussion I actually did pity him when I saw how the Word of God confused him, I kept him on the defensive all the time. Though I had not yet attacked Rome on some of her weakest points, the Frenchman seemed so beaten at the end of the third day that I imagined that he might be under conviction, but was ashamed to own it publicly. I asked to see him alone and told him that he must plainly see that God's Word was all against the Papacy, and that it would not be for the glory of God to continue the discussion before the heathen. When alone with me he was very humble and pleasant, but as soon as he came out with me into the yard where the Chinese were, he put on lofty airs as if I had been in making some private confession to him. I felt deeply hurt, and at once said the discussion must be continued. After such an exhibition of guile I determined to apply the Scriptures. We met again on the Monday. The "sword of the spirit" cut to the quick. He saw that the false prophets had not all died off with the Pharisees. The Word said plainly "thou art the man." He attempted the perilous feat of defending the idolatry of Rome with the Second Commandment before his eyes. I pressed him hard. He could see no way of escape, and so raved like a madman reviling me in the filthiest fashion. The crowd looked on amazed to hear a religious teacher from the west as well up in Satan's vocabulary as themselves.

I refused to have anything more to say with him, and left him belching forth his folly. The next day I sent the priest a letter, in which I said I was now doubly convinced that the Papacy was referred to in 2 Thess. ii., and Rev. xiii., xvii., and xviii., and urged him to take the advice given in Rev. xviii. 4. "Come out of her," etc., lest you be a partaker of her plagues. I have not yet received a reply.

The priest has since called on the brethren at Hsin Chen. They spoke of him as rather uneasy in his manner and apparently not desirous to hold further controversy. But the Roman Catholics have not left Tsaiyuan. They built up a big cooking range and sent out to invite all our people to come and eat millet—"the meat that perisheth." We hear that there are about thirty there now most of them strays from the Protestant fold. It grieves us that we have to contend against the paganism of Rome. I cannot think that Rome has in the least changed her nature though craft has prompted her to change her policy to suit circumstances. She made herself drunk with the blood of saints in the past and from what I know of her she would do it again if she dared. I imagine that Father Chiniquy is not such an extremist as some of us reckoned him to be. He knows the Papacy as few can know it. He may not be so far out when he calls the French Roman Catholics "the starving Lazarus at our doors." The more I study the Papacy the more amazed I am and wonder I did not recognize her sooner in the pages of Holy Writ I call to mind Dr. Kellogg once saying to several of us at Knox that he had no other thought than that the woman clothed in scarlet in Rev. xvii., referred to the Papacy. If then the Papacy is the doomed church, of which I haven't the shadow of a doubt, it becomes us to make greater effort to call the true ones out of her according to Rev. xviii. 4 etc.

On account of the amount of work here at the central station I have not been able to do much touring I will only speak of the two main places visited. The first was Lin Chang. It is a Hsien city twenty five odd miles to the North East; Mr. Wang was with me. We only spent five days there but they were days of blessing. The Holy Spirit was with us. The numbers went on increasing until once during the last day I counted about forty in the room. The people were coming and going all the time so that we had to preach on an average of about twelve hours a day. We spoke in turn each about an hour at a time. I spoke in all thirty times. We had to urge the people to go away at bed time. Many seemed brought under conviction. The last evening when I was so tired that I didn't intend to speak any more, about twenty were in the room and they were so urgent in their request to hear more that I talked with them another hour and then had worship. Their attention was almost perfect.

The other place I will mention is a town with extensive pottery works named Peng Ching. It is thirty miles to the North West of Chang Te and has about fifty thousand inhabitants. We preached eleven days there with even greater signs of blessing than at Lin Chang. The Holy Spirit gave us all greater power in speaking than I have ever known here in China before. The people who first came were arrested with what we said and spread the report on to others. We had as many as fifty packed in the room at a time before the eleven days were ended. Mr. Wang was again with me, besides we had Wang Mei and Ho, I, two new recruits who did good service I gave altogether sixty five addresses all from different portions of Scripture. They would range from fifteen minutes to an hour long. As soon as one ceased speaking the other was prepared to begin. This was kept up for twelve and thirteen hours a day. It was so easy to speak when we found the people so willing to hear. We had not been to the place before but God made them willing. Many came again and again. Some listened half a day at a time. One young man shut up his shop for two days that he might spend the time with us. He said he knew of more than twenty others who like himself had been turned from idols to serve the living God during those days. The Holy Spirit was with us according to promise for none other could have moved the people so nor have made us so earnest and joyous in witnessing to the truth. I never saw a Chinaman so broken down as I did there one evening. While I was speaking on the Lord's prayer he sobbed like a child. The same evening he and two others openly declared their purpose to serve the Lord. It was a moving sight to have from twenty to forty men in the room at evening worship and all as well behaved and apparently as attentive as if they had been accustomed to it all their lives.

Oh that I had the time and strength to "do the work of an Evangelist" in these and the many other places which await us. The above indicates that "the fields are white already to harvest." In faith we must go forward and gather fruit until life eternal. "Brethren pray for us." Yours in His service,

J. GOFORTH.

MISSION FIELD.

LETTER FROM INDIA.

INDORE, MARCH 11TH., 1897.

Editor *Presbyterian Review*.

MY DEAR SIR,—In my last letter about the famine children I said we expected 130 poor children at Indore. In this I am sorry to say we have so far been disappointed. I arranged with the missionaries at Damoh to have them made ready for the journey and expected them to start the next day after I left. On that very day an order was issued by the Government of the Central Provinces forbidding any children being sent away without the Government order, and since then the commissioner or chief authority there seems inclined to forbid the missionaries doing anything for the children till after the famine is over. As yet the orders are not very definite and we hope better counsels may prevail, though at present there is not much to encourage. The explanation is that from the first a large section of the native Press have denounced in no sparing terms the efforts of missionaries, appealing to the so-called patriotic feelings or religious prejudices of the people; and seeking to frighten the officials by threats and abuse. The natives did nothing themselves and would in many cases sooner see the children die than fall into our hands. Some of the officials are anything but well disposed toward missionary effort and in any case as this abuse threatening is made much of in certain quarters in England to the injury of the attacked official, it requires one of strong principles to disregard what the native papers say. Abuse, persistent, unscrupulous, bitter, so regardless of truth and yet so readily accepted and acted on in England by busy reputation hunters, is not pleasant, especially when these papers know so well where the weak and delicate point to be attacked is.

The National Congress at its last meeting in Calcutta passed resolutions condemning the Government and appealing to people of other lands for help; but closed their meeting without raising one penny. A sense of shame has at last led them to do something, but how little.

Whilst Government was dependent on its own funds with difficulty could they meet the most pressing cries of distress, and so they were glad to get the assistance of the missionaries and others; but the large sums raised in Britain and elsewhere makes it possible for the Government to plan on a more extensive scale. There is still, however, room for all, and when after all have done all they can many will die. In planning, however, some of the officials have been more anxious to please these unworthy cries of the selfish and noisy Baboos who run the press than to really help the people, and some of the officials would, at least, not think of helping the missionaries in any way. They have therefore resolved in the Central Provinces to start orphanages in all the important centres and to forbid any children being taken care of by any but their own co-religionists till after the famine is over. Hindoos—not necessarily relations—may take away Hindu boys and girls, whatever their purpose may be, and so too Mohammedans, but no Christian can take away either till after the famine is over and even then not till the others have taken away all they want. These orders are not final and it is possible that more powerful influence may even here, and without any more general outcry and delay, lead to a change—at least we hope and pray it may. It is sad to think that Christian philanthropy should be used by a Christian Government to hinder missionary effort. Had no money been sent from home these Government orphanages would never have been started—for the Baboos who have so severely hampered the Government would never have thought of such a thing—and so the missionaries would have been allowed to do what they could.

When in Damoh, Pandita Ramabai was there and had gathered about 40 poor widows. All of these too, would have to leave. She complained much of the way the Baboos had hindered her in her efforts to save these poor women and sad must her warm kind heart have been at those officials who thus seconded the horrid trade carried on by the Baboos and Brothel keepers in these poor women. Of course the direct effort of the Government orders will be—if carried out—to give these low creatures full scope to carry on their horrid trade. All girls and women that can be used will be taken out by their co-religionists, and some boys, after the Government's money is about exhausted or the famine about over, will be taken out to be practical slaves. The Missionaries will be allowed to get none save those so diseased or infirm as to be of no use to the others. Even parents who want to save their children and offer them to us will be hindered from doing so; whilst those less scrupulous will get what they want even though not even their co-religionists and having no claim whatever on the children on the ground of caste or relationship. Fortunately all the needy children are not under such officials and I expect we will ere the famine is over have more calls than we can attend

to. In the Eastern and N. E. part of Central India there is much severe distress. In one of the relief camps cholera has broken out and over 300 have died already from that scourge.

You will be sorry to know that Dr Thompson is so seriously ill that the only chance for him seems to consist in his going home at once. He was much interested in his work, and had just got nicely settled in his home, having been married only about 4 months ago. We all feel deeply grieved for them but hope that the voyage home may restore him again to good health and that they may be able for many year's work in a less trying climate.

The plague seems to be on the wane in Bombay but it is also spreading to other places. Three imported cases, or rather three persons who came from the infected district are said to have died at Indore, and three imported cases and two not imported are reported from Ujjain; but such precautions are now taken that it has not as at first a chance to spread. Drs. at different points examine all travellers and Drs. or their assistants meet all trains coming into Mhow or Indore and at once separate anyone that has any appearance of the disease. So far all the staff are well and we have no cause for alarm in any of our stations.

Yours truly
J. WILKIE.

LOOKS INTO BOOKS.

The attractive series of publications for the young, issued by Messrs W. B. Partridge and Co., are certainly maintaining the reputation that they have so long enjoyed. Just to hand are the April issues, each of which is certainly worth the price if only for the one article referred to in this notice. In *The Osborne*, "Athens Arisen by Laobola Lyvio Mayo, in *The British Workman*, "In a Nottingham Lace Factory" by F. M. Holmes; in *The Family Friend*, "Nervousness and its cure," by Gordon Stables, M.D.; in *The Friendly Visitor*, "After Many Days," by Nellie Hellis; in *The Band of Hope Review*, "In all thy ways," by E. M. Waterworth; in *The Children's Friend*, "Tales from Bird and Beast Land" and in *The Infants Magazine*, "Our Sailor Boy."

The Preacher's Magazine for April is to some extent an Easter number, containing a sermon on the "Resurrection" by the Rev. G. J. Fielding, and much other material bearing on the same subject. Dr. Robertson Nicoll contributes "Meditations on the Seven Words on the Cross." The American edition of this Magazine gives considerable prominence to the International Sunday School Lessons. Wilbur B. Ketchum, 2 Cooper Union, New York. \$1.50 a year.

The Biblical World for March contains some able and interesting articles as well as the usual Bible studies which constitute its central feature. The Rev. Henry Kingman contributes a critical defence of the genuineness of the Apocalyptic Teaching of our Lord. W. H. Bradley furnishes an illustrated article on the supposed portraits of Paul. C. M. Cady gives an essay on the "English Bible and English Writers." Several illustrations are given relating to Egyptian Exploration work now in progress. University of Chicago Press, \$2.00.

"A Sunshine Trip—Glimpses of the Orient," by Margaret Bottome, President of the King's Daughters, 16mo, 224 pp., handsomely bound. Price \$1.00. New York, Edward Arnold.

In the early part of last year Mrs. Bottome travelled through the East, visiting the Mediterranean ports and the Holy Lands. The fruits of this trip to her home friends were a series of letters which proved to be of so great interest that the demand for their preservation in book form no longer could be denied. The writer, therefore, has carefully prepared these letters for publication, revising, and in many instances, rewriting them. The charm of Mrs. Bottome's work lies chiefly in her clear vision, the spontaneity and originality of her utterances, and the freshness and vigor of her style, combined with that deep undertone of spiritual thought which brings her into such peculiarly close relations with her thousands of readers.

"From Olivet to Patmos." *The First Christian Century in Picture and Story*, Louise Seymour Houghton, New York, American Tract Society. Cloth \$1.50.

Among the illustrated books for children specially devoted to Scriptural history and particularly that part most closely connected with the life of St. John the Evangelist, Miss Houghton's book holds a foremost rank. This is essentially an age of object teaching and in order to interest the youth, pictures are now almost a necessity. From Olivet to Patmos is divided into fourteen sections commencing with the departure of the Disciples from Jerusalem and concluding with St. John's writing of *The Revelations* from the Isle of Patmos. It contains over 100 illustrations.

THE HOME CIRCLE.

SORROW'S RECOMPENSE.

There's a joy and a peace that we never had known,
Which we never had dreamt, had we never been shown
The terrible lessons of pain;
And a calm and a rest, like the dawning of light,
Stealing forth from the bosom of tempest and night,
Like the sunshine which comes after rain.

There's a grave in our midst, for we've buried a friend,
And a rent in our lives which no needle can mend,
Save the needle of kindest time.
Yet the flowers will grow on the newly turned earth,
And down in our hearts there will spring into birth,
Out of sorrow and loneliness, famine and dearth,
The blossoms of some higher clime.

And the thread which is woven by time's gentle hand,
Shall be bright as the sunset which throws o'er the land
A reflection of someone above.
We shall know as in full surrender we live,
That the glory of sacrifice comes as we give
Of our loves to the Father of Love. M. H.

THE MOST BEAUTIFUL THING.

In visiting one of the large city hospitals the writer asked the superintendent of nurses what was the most remarkable incident she remembered in her long hospital experience. The lady thought for some time, and then, with a perplexed smile, said:

"We are so used to suffering that I cannot recall any special incident such as you desire."

She stopped, while her face became grave. Then it lighted up.

"I can tell you what was the most touching and impressive thing I ever saw in my hospital experience. I don't need to think long for that."

As the writer begged her to relate her story, she began thus:

"It took place several years ago. There was a terrible accident in the city where I was then nursing, and two lads were brought in fatally mangled. One of them died immediately on entering the hospital, the other was still conscious. Both of his legs had been crushed. A brief examination showed that the only hope for the boy's life was to have them taken off immediately, but it was probable that he would die under the operation.

"Tell me," he said, bravely, "am I to live or die?"

"The house surgeon answered as tenderly as he could. "We hope for the best, but it is extremely doubtful."

"As the lad heard his doom his eyes grew large and then filled with tears. His mouth quivered pitifully, and in spite of himself the tears forced themselves down his smoke-grimed cheeks. He was only seventeen, but he showed the courage of a man.

"As we stood about him, ready to remove him to the operating room, he summoned up his fast failing strength and said:

"If I must die, I have a request to make; I want to do it for the sake of my dead mother. I promised her I would. I have kept putting it off all this while."

"We listened, wondering what the poor lad meant. With an effort we went on:

"I want to make a public confession of my faith in Christ. I want a minister. I want to profess myself a Christian before I die."

"We all looked at each other, it was a situation new to our experience, what should we do? A nurse was despatched for a clergyman who lived near by. In the meanwhile we moved the boy upstairs to the operating room. There we laid him on the table. By this time the minister arrived hatless. The boy welcomed him with a beautiful smile. The clergyman took his poor hand. I had been holding it, and it was already growing cold. The house surgeons, the nurses and others who came in to witness his confession stood reverently by. The boy began:

"I believe," he faltered, for he could hardly speak above a whisper, he was so weak I could not help crying. The surgeon did not behave much better. Not a soul in the room will ever forget the sight, nor the words when the boy said:

"I believe in Jesus Christ His Son our Lord—and Saviour—"

He stopped, because he had not strength to say another word. Then the clergyman, seeing that the end was near, hastily put a small piece of bread in the lad's mouth, and a few drops of hospital wine to his lips, thus formally administering the sacrament and receiving the lad—from the operating table—into the company of those who profess the name of Christ. Summoning up all his strength, while the minister was praying, the boy said distinctly—

"I believe—" With these blessed words upon his lips he passed away.

"The surgeon put aside his knife and bowed his head. The Great Physician had to take the poor boy's case into His own hands. That, sir, was the most touching and beautiful thing I have ever seen in my hospital experience of almost twenty years.

A MOTHER'S INFLUENCE.

BY REV. T. B. ANDERSON.

One cannot but mark the direct interposition of divine providence, in raising up Moses and equipping him to be the deliverer, law-giver and leader of the most wonderful people that has figured in the history of the world. God's superintending care is manifest at every stage in his life. God interposed to preserve him alive, when according to the royal decree he should have perished, and he did it in a wonderful way. It was strange and unnatural that that Hebrew mother should put her three months' old babe in a little wicker basket, daubed with pitch, and place it down in the edge of the river, a prey to the crocodiles and the elements. It is wonderful that the king's daughter should at that moment come down to the river, should be moved with compassion to spare and care for the child. It was wonderful that his own mother should be employed to nurse and train him.

Who could have done it so well? There was not a woman in all Egypt to care for that child as his mother did. She had the love and patience and faith, to do for him what no other woman could have done. She doubtless felt her responsibility in the matter. She was able to mold his character as God wanted it shaped. She left the impress of her own faith and religion upon him. She gave a holy bias to his mind, which held him to God and the true religion, through all his subsequent career. She instilled the principles which regulated his life and conduct and made him good and great in after years. She planted the seeds of faith and piety and holy influence and prayers, made Moses the man he was. It is a wonder that the pomp and splendor and worldliness and idolatry of the court did not corrupt him. But the foundation of his character was so firmly laid by his mother that no subsequent influence was able to move him off it.

We have here a splendid illustration of a mother's influence and a mother's power. The destiny of men and of nations is in the hands of the mothers. "The hand that rocks the cradle rules the world." What our country needs, what the Church needs, what the world needs, is mothers, who will rise to an appreciation of their mission, their responsibility and their power to shape and control the destinies of men. A race of God-fearing, pious, conscientious mothers will give us a race of mental, moral and spiritual giants. Why, a little babe laid on a mother's bosom and warmed by her love, is like wax in her hands. She can shape it according to her will. Men are what their mothers make them. You will search the annals of history in vain to find a great and good man who did not have a great and good mother.—*Presbyterian Banner*

EPISTLES KNOWN AND READ.

All people should be able to read in the life of each Christian something of the tenderness and truth, and purity and love, which are in Jesus Christ.

What a terribly sad thing, then, it is if our lives are not thus representing, but, perhaps, even misrepresenting, Christ! It does not matter how young, how humble, how lowly, our life may be: the great thing for us all is that it should be a true epistle of Christ, for all to read and thereby to know something of Jesus Christ Himself. The value of a letter does not depend upon the quality of the paper on which it is written; it all depends upon the contents. I remember once a poor old woman showing me a piece of paper which had been found in a bottle that had been washed upon the sea-shore. It contained these words: "The ship on which I am sinking fast, none of us can be rescued, but I die in peace, having learnt to know that our dear Saviour died for me, and that He has saved me—the lesson which I learnt long ago at my dear mother's knee." It was a message from her well-loved son, who had left her in sad disgrace some years before. Do you think that it made any difference to her that it was written on a jagged piece of old paper, all blotted and stained? It was to her the dearest treasure of her house—a very epistle of Christ.

Some epistles of Christ are written in the grand, large characters (like St. Paul's handwriting) of some great life of heroism; others are written in small, delicate characters, which some people might not notice, but if they are full of Christlike love and tenderness and duty, they are all alike "epistles of Christ." We may meet with both kinds every day. Let me give you just one illustration of each.

I read not long since of a pilot on a steamboat on one of the great American lakes, which you know, are really great inland seas—often full of as much danger and difficulty for boats as the open sea itself. Suddenly, one day, smoke was seen coming up from below, and the captain sent to inquire what was wrong, and the messenger returned with the awful news that the ship was on fire. "Fire! Fire!"—that terrible cry which on board ship strikes the bravest hearts with fear—rang out on dock. In a

moment, the men whose duty it was on such occasions to extinguish the fire stood to their posts; bucket after bucket of water was passed along and dashed down, but, unfortunately, there was such an immense cargo of tar on board that all efforts were useless. It would take the ship at least three-quarters of an hour to reach the nearest point for which they could make. The passengers were terror-stricken. The captain ordered them all to the fore part of the ship, for, of course, as they forced the vessel forward at full speed, the flames and heat would be driven backwards. Brave John Maynard stood at the helm. Soon the captain could not see him as the tongues of fire leapt up through the deck, and the clouds of stifling smoke rolled back upon the stern of the ship. "Are you at the helm, Maynard?" called out the captain through his trumpet as the vessel rushed onwards, making for the shore at her highest speed; and the brave voice came back against the wind through fire and smoke, "Aye, sir."

Nearer and nearer to the shore drew the ship, fiercer and fiercer raged the flames, denser and denser rolled the vast volumes of smoke. Once again the captain's voice was heard: "Maynard, can you hold out just another five minutes?" Very feebly came the answer: "By God's help, sir I will." And he did! All were saved; but when they went to rescue the gallant pilot, he was found leaning forward on the wheel, which still he clatched tightly—dead! Written in large letters on that dead body, charred and scorched with fire, was to be read a very true epistle of Christ

But there are also epistles of Christ written in humbler, lowlier characters than that. I will tell you of one of whom I recently heard. There was a little street-arab in a wretched room in one of the poorest parts of London: he was slowly dying. He overheard a kind lady visitor, who called one day, saying to the woman in whose care he was—his parents both being dead—that she could perhaps get him into a more comfortable home; that it would be very hard for the little fellow to die there. He begged he should not be removed; he said pathetically: "Why should I want to die easy when Jesus died so hard for me?" Then he added, "And I've something to do here." He used to write little texts out on scraps of paper, and it being warm summer, and his bed near the window, he used to throw them out into the lane, in the hope that other little boys might pick them up and read them, and be taught by them to love Christ. A few days later on, the lady returned; the little lad had been left alone for an hour or so—supposed to be sleeping. One little arm was lying outside the bed towards the window, the small worn hand still feebly held a scrap of paper which it had been too weak to throw through the window; on it were the words, "The Son of God, who loved me, and gave Himself for me." And the little sufferer was at rest for ever. There was an epistle of Christ, written on a poor little wail's life, but precious beyond all words in the sight of Him who had so early called him to Himself.

No boy or girl, no man or woman, could do better each night, as they go to rest, then ask themselves: "What has anyone read in my life to-day that can be truly called an epistle of Christ?" None could use a better prayer each morning than this: "Oh, God, give me grace to be to-day, however humbly, an epistle of Christ."—*The Quiver*.

"SO TIRED FOR FATHER."

A mother, with her little boy, had been for some weeks visiting. The child had several times expressed a desire to be at home, and in different ways had given expression to homesickness. One day the mother was startled by a heart-broken cry from another room. She ran with all haste, thinking the child must be seriously hurt. He was prostrate on the floor, sobbing in evident bitterness of grief. In response to his mother's inquiry as to the trouble, he answered between his sobs, "I'm so tired for father." The world is so full of people who are "so tired." Toil is constant and fatiguing. Cares are numerous and burdensome. Illness, disappointment, disaster, and afflictions are frequent and distressing. The burdens of life are numerous, various, and heavy. Every man bends beneath his load and seeks for rest. Some expect to find it in pleasure, others in fame, many in wealth. Poor, deluded man—forgetful of the only source of rest! If only he knew that he is tired for the Father, for the heavenly Father, whose Son came as the Burden bearer of the race, how much of weariness and loneliness of heart would be removed.

God does not need us so much as we need Him. He can do His work without our help, but He sees it best for us, as well as for His glory, to have us co-workers with Him. We cannot be too grateful for the distinguishing grace which separate us to His service, and confers upon us a blessed reward if we are found faithful to His providential and gracious calls and requirements.

THE BIBLE CLASS.

PAUL IN TROAS AND PHILIPPI.

(For May 2nd.)*

BY REV. PHILIP A. NORDELL, D. D.

The sharp contention between Paul and Barnabas as they were starting on the second missionary had two important results; it led Barnabas to take John Mark as his companion for further labors in Cyprus, and Paul to choose Silas as his companion for work in Asia Minor. Passing through Tarsus and the Cilician gates in the Taurus range Paul and Silas visited *Derbe*, *Lystra* and the other cities planted on the first journey, and delivered to them the decree of the council in Jerusalem. At *Lystra* Paul met Timothy who commended himself to his favor by his zeal and abilities. Though Timothy's mother was a Jewess, he had never been circumcised, as his father was a Greek. Lest the Jews might take offence, Paul had him circumcised. At first sight this may appear a gross inconsistency. But it must be remembered that in his case the rite was performed, not as a condition of salvation, but as an act of expediency which would make Timothy more acceptable to the Jews. As necessary to salvation Paul would not for an instant give place to circumcision, even at the risk of arousing the deadly enmity of the whole Jewish prejudices, in order thereby to win the Jews to the Gospel, he would use any measure not in itself wrong. To know just how far to yield to the prejudices of those around us is often a most difficult and delicate question for which we need the guidance of the Holy Spirit.

PAUL IN TROAS.

From *Pisidian Antioch* Paul and his companions started in a westerly direction along the great trade route to *Ephesus*. They planned to preach in the cities by the way until they reached that great metropolis of proconsular Asia. But following the Spirit's guidance they struck off toward the north, and then westward to *Troas*. It is on this journey that Paul has commonly been supposed to have made an extensive detour into the region inhabited by remnants of Gallic tribes, and to have founded at *Pessimus*, *Ancyra* and *Tavium* the "churches of Galatia." Of such a detour Luke's narrative gives no hint. Of churches located in these cities the New Testament contains not a single trace. The reason for this supposition was that the sharply defined limits of the first journey excluded an evangelistic tour into this region, while at the beginning of the third journey Paul is said to have revisited the churches in Galatia (*Acts xviii. 23*). Hence the necessity of finding some place for the founding of these churches on the second journey, and this would naturally be placed where Luke speaks of Paul and his company as going "through the region of Phrygia and Galatia" (*Acts xvi. 6*). Within a few years the whole question has been investigated anew in the light of modern exploration and research, with the result that this theory is all but universally discarded, and that the churches of Galatia are now identified with the familiar group founded on the first journey at *Pisidian Antioch*, *Iconium*, *Lystra*, and *Derbe*. For it has been found that they were all included within the great Roman provinces of Galatia. When Paul addressed the churches of Galatia he used their Roman official designation, and the only one which applied to them in common. When Luke on the other hand speaks of them as located in *Pisidia*, *Phrygia* and *Lycaonia*, he uses ethnical or geographical terms which still survived as local designations of fragments of ancient states that had been incorporated into the province of Galatia. It follows then that Luke's narrative not only apparently, but really describes an uninterrupted journey to *Troas*. Here Paul was joined by Luke, the faithful friend and beloved physician whose companionship in subsequent years proved one of the sweetest comforts amidst abundant trials. At *Troas*, Paul was instructed in a vision to pass over into *Macedonia*. Obeying the call he made his way to *Philippi*, and there planted the first Christian church on the soil of Europe.

PAUL AT PHILIPPI.

In connection with Paul's work in *Philippi* two conversions are mentioned, the first and the last, each a striking type of various ways in which the Holy Spirit brings souls to Christ. Of the work of grace in *Lydia's* heart it is simply said that the Lord opened it, so that she gave heed to the things spoken by the Apostle. There was a joyful readiness to accept the truths of the Gospel as soon as they were declared. Apparently she experienced no internal conflict, no period of hesitancy and doubt. She suffered the Holy Spirit to throw open the windows of her soul, and instantly her whole inner being was flooded with the Divine light. In the "still small voice" she recognised the call of God, and

*An Exposition of Lesson 17 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

yielded to its sweet and gracious power. Far different was the experience of the jailer, to whom God spoke in the voice of the earthquake and storm. Prostrated by terror, on the point of taking his own life, he was snatched by Divine grace from the brink of the precipice over which he was plunging, and led to experience the saving power of the crucified One. But in both cases, however different the external agencies, the essential inward experiences were the same. There was penitence for sin committed, there was a humble bowing of the soul before God as the only source of help, and there was a ready faith that apprehended the saving truth as soon as it was proclaimed. Penitence, humility, and faith are in every case the indispensable conditions of salvation. Infinitely various are the external agencies by which the Holy Spirit brings truth to bear on the human heart, and as various too are the emotions excited by this truth. The precise form of the means employed, or the particular phase of emotion awakened are immaterial, provided the essential truth is received into good and honest hearts. Hence the folly of expecting in any given case experiences similar to those in another; or of taking a startling conversion, such as that of Saul of Tarsus, as a model to which all must conform. God is free to use whatever means He chooses, and He will always choose that which is best fitted to accomplish the desired result.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON V.—PAUL BEGINS HIS FIRST MISSIONARY JOURNEY—MAY 2.
(Acts xiii. 1-13.)

GOLDEN TEXT—Go ye into all the world, and preach the Gospel to every creature. Mark xvi. 15.

TIME AND PLACE—A. D., 45 and 48. Antioch, Seleucia, Cyprus, Salamis, Paphos, Perga in Pamphylia, Jerusalem.

INTRODUCTION.—With Chapter 13 begins the second part of the Book of Acts, the history of missions to the heathen. It is devoted chiefly to the labors of . . . After Peter was delivered out of prison, described in our last lesson, Saul and Barnabas returned from Jerusalem to Antioch, where they stayed probably about two years. They brought back with them John Mark.

VERSE BY VERSE.—V. 1 "The Church at Antioch."—Two cities of this name are mentioned in the Acts of the Apostles. This one was the capital of Syria, and as to size and commercial importance it was the third largest city in the world, Rome and Alexandria being larger. A large and flourishing Church was established there by certain exiles; and here the disciples were first called Christians. The prophets were those most receptive of the divine communications; the teachers were the stated pastors of the church. "Barnabas" was a man of high social position, and a landed proprietor in the island of Cyprus. His original name was "Joses." "Simon" that was called Niger—Of whom nothing is known "Cyrene."—A celebrated city in Africa.

V. 2 "They."—Those five, and no others. "Ministered to the Lord."—In some special service of prayer and praise, to ascertain the mind of the Lord concerning the advancement of His work. "And fasted."—Some blessings can come only through prayer and fasting. "The Holy Ghost said"—By the mouth of some of the prophets who were present. "Separate me Barnabas and Saul."—That is, set them apart, or ordain them for the special work whereunto I have called them—the work of Foreign Missions. Paul was clearly called at the time of his conversion to this work.

V. 3 "Laid their hands on them."—By this ceremony of consecration, they ordained them—not to an order, but to a mission.

V. 4 "Being sent by the Holy Ghost"—The expression here is similar to that found in the previous verse, and shews the call of the spirit first. "Departed unto Seleucia."—This was the seaport town of Antioch, on the Mediterranean Sea, Antioch being twenty miles inland. "Cyprus."—This island, in the Mediterranean Sea, was originally the home of Barnabas. The inhabitants were mostly Greeks. Some were already Christians.

V. 5 "At Salamis."—The Greek capital of Cyprus. At this busy mercantile port a large number of Jews were settled. "John to their minister."—This was John whose surname was Mark, the same individual referred to in the last lesson. His mother, Mary, was a sister to Barnabas.

V. 6 "Paphos."—A distance of about one hundred miles from Salamis. Paphos was the Roman capital. "A false prophet."—An impostor, in that he falsely professed to be a prophet of the true God. "A Jew, whose name was Bar-jesus."—The prefix "Bar" is Hebrew, and signifies son of Jesus, but the Syrian calls him "Bar-shoma, the son of pride—the son of infatuation."

V. 7. It does not appear that the deputy called for him, as he did for Barnabas and Saul; but he thrust himself on him, aiming, no doubt, to make a hand of him, and get money by him. He desired to know what these apostles taught, and to hear the Word of God.

V. 8. "But Elymas the sorcerer."—This is an Arabic word signifying "magos," "the wizard," or sorcerer. Opposed Barnabas and Saul as the magicians or sorcerers in Pharaoh's court withstood Moses and Aaron. "Seeking to turn away the deputy"—From receiving the Gospel, which he saw him inclined to do.

V. 9. This is the first time the name Paul occurs, and the last time where he is called Saul. "Saul" is Hebrew, "Paulus" is Latin. The word signifies "little," alluding to his insignificance of stature and appearance.

V. 10 "Full of all subtily."—Expert in the art of deceiving men. "Thou child of the devil."—Subtily, a characteristic of the devil. Gen. iii. 1; 2 Cor. xi. 3. A striking contrast this to his "Bar-jesus." "Enemy of all righteousness"—His father, the devil, is such. "Wilt thou not cease to pervert the right ways of the Lord."—The ways of truth and virtue.

V. 11. The affliction came from, God not from Paul. Total blindness. He who endeavored to lead others into darkness is himself blinded.

V. 12. "The deputy"—Sergius Paulus. "Believed"—The miracle wrought belief; the doctrine of the Lord wrought salvation.

V. 13 Barnabas, John Mark, and perhaps others. After this Paul, and not Barnabas, takes precedence. "Came to Perga"—The capital and seaport of Pamphylia, which was one of the southern provinces of Asia Minor. "And John departing from them"—He was probably discouraged by the difficulties and dangers of the enterprise.

THOUGHTS.—The church at Antioch was a model church. It had a live membership. It contained prophets and teachers. It was in touch with the Holy Ghost. From that church God could select His servants to go forth into new fields of labor. To that church He could make known His divine will. Through that church He taught that missions are of divine appointment; for where a church possesses spiritual life, missions prosper, and where missions are sustained, the church will prosper. The church at Antioch knew the worth of its membership, not in point of real-estate or money, but in talents and spiritual attainments. When God called for any of its numbers, the church knew it, and were not slow to respond, neither was there a disposition to complain that the most useful were to be taken, thus leaving them in danger of failure. On the contrary there was fasting and prayer, and the laying on of hands, indicating the call of the church, in harmony with the call of the Spirit. Whom the Holy Ghost called, the church set apart. God called; the church sent. The church engaged in earnest prayer and fasting, and the command was given them concerning the extension of its work. They were commissioned to send forth those who were already called to special work.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—The Gospel for all the world. Mark xvi. 9-20.

Second Day—"Go and Bring Forth Fruit." John xv. 14-27.

Third Day—The Great Missionary Chosen. Acts ix. 10-22.

Fourth Day—Separated and Called by Grace. Gal. i. 1-24.

Fifth Day—To Preach Among the Gentiles. Eph. iii. 1-21.

Sixth Day—Paul Begins His First Missionary Journey. Acts xiii. 1-13.

PRAYER MEETING TOPIC, May 2.—CHRISTIAN ENTERPRISE.—
Jonah iii. 1-10.

ENTERPRISE.

Enterprise is a word that when properly digested, embodies a great deal. It is the very life of the world. It is that which makes the iron horse traverse the plains and gather the fruit of the industrious farmer to market. It is that which sets in motion the steamship and distribute among men the comforts of the earth. It is that which delves into the earth and extracts therefrom the precious metals which are so useful to man, and which in fact makes the world move. It is that which is seen above our fields when they are in their bloom, and nature smiles upon their loveliness. It is that which builds our cities, and gives life and energy even to the weak and weary when they behold its invigorating influence. Nobody can speak this word and reflect seriously upon its import, without feeling that it is the great motive power which moves the

world. Wherever the eye can glance there are some traces of either past or present enterprise.

CHRISTIAN ENTERPRISE

is the law of human progress. It is this which co-ordinates all Christian experience, which unifies the Christian body, which mobilizes all forces, which enables Christianity to co-operation of its membership upon every continent and in every isle to promote that for which the church exists,—the evangelization of the world, the building of the New Jerusalem. It will sweep all before it, and subject the world, bringing in the Kingdom of Him whose right it is to rule.

Through the enterprise of the South American Missionary Society, Sterling, with true Christian enterprise risked his life to teach the lawless and plundering Fugians the truth of the Gospel. So testified Lieutenant Bove of the Italian navy, who had been wrecked on that coast so long inhospitable, through his enterprise "Religion has brought safety to mariners rescued from a watery grave."

Nor are the acts of Christian enterprise in the foreign mission field more notable than those occurring at our very doors. All that is heroic in us applauds the exploits of multitudes of self-denying workers in our cities and in country towns, whose deeds of enterprise and love can no more be counted than the glistening dew. Many greatly concerned for the honor of God in the earth—are engaged in service as heroic as Brainerd, whose life inspired Carey, whose story moved Martyn.

Mighty are the evangels of lives that noiselessly bloom and die silently in waste places, eloquent the beauty of far-away mountains and prairie homes, where the sacrificing spirit of the Master is exemplified amid familiar fields without the plaudits of a grateful world. Names emblazoned in the azure heights of heaven are scarcely known upon the earth, although they represent the consummate fruitage of our ripened Christianity.

JONAH.

It is very easy for us, two thousand eight hundred years later, to christenise Jonah, and smile at his cowardice; but it is well for us to remember that the mission which Jonah was called upon to perform was one which might have given serious reflection to the bravest man. And Jonah was not naturally a very brave man. He does not seem to have been constructed in a heroic mould. When he was a little baby boy, nestling down in his mother's arms, she called him her "dove" for that is what the word Jonah means, and now that he is grown up he seems to have been very well named, for he is evidently of a shrinking and timorous disposition. But let it not be forgotten that when a man of that disposition comes through discipline and training, to do heroic deeds, he deserves great credit for it, and it is a signal illustration of the power of God to sustain the most timid and fearful soul. It was a most rugged and heroic piece of work, a true piece of Christian enterprise that was asked of this dove like prophet. He was to arise and go quickly on a journey of five hundred miles through the mountains and the burning deserts and trackless forests, or by still wilder and more cruel men. And when he arrived at the city of Nineveh it was no child's play that was asked of him. On foot and alone, dressed in his plain prophet's garment, with his strange brogue of a foreign tongue that would probably arouse the laughter and contempt of the people, he was to declare his unwelcome, and indeed, to a proud people his insulting message. "Yet forty days, and Nineveh shall be overthrown."

It was into this proud, wicked, warlike city that this timorous, gentle spirited prophet was asked to come and cry aloud on the streets his stern and awful prophecy of its destruction. Alone without a friend or protector of any sort save the invisible Spirit of Almighty God he has traversed the great city.

There has been about him such an air of sincerity and genuineness that everybody has believed him, the people repent of their wickedness and the city is saved.

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 Presbyterial and Synodical Committee. Address: "Our Young People," *PRESBYTERIAN REVIEW*, Drawer 2465, Toronto, Ont.

A MESSAGE TO YOUNG MEN.

The nobility of life is work. We live in a working world. The idle and lazy man does not count in the plan of campaign. "My father worketh hitherto, and I work." Let that text be enough. Let your daily wisdom of life be in making a good use of the opportunities given you. We live in a real and solid and truthful

world. In such a world only truth, in the long run, can hope to prosper. Therefore avoid lies, mere show and sham and hollow superficiality of all kinds, which is at best a painted lie.

Let whatever you are and whatever you do grow out of a firm root of truth and strong soil of reality. Never forget Paul's sentence: "Love is the fulfilling of the law." That is the steam of the social machine. Do one thing well, "be a whole man," as Chancellor Thurlow said, "do one thing at a time." "Make clean work and leave no tags." Allow no delays while you are at a thing. Do it and be done with it. Avoid miscellaneous reading.

Read nothing that you do not care to remember, and remember nothing that you do not mean to use. Never desire to appear clever and make a parade of your talents before men. Be honest, loving, kindly and sympathetic in all you say and do. Cleverness will flow from you naturally if you have it and applause will come to you unthought from those who know what to applaud; but the applause of fools is to be shunned. — *John Stuart Blackie.*

THE SPIRIT OF WORK.

The true spirit of Christianity ever leads us into active service. The first prayer of our heart will be Lord made me a "fisher of men." Though it cost the self-denial of Paul, yet help me to "keep my body under" that I may by "all means save some" will be the outburst of a regenerated heart. This is one evidence of conversion. Desire to work for others. This prayer prompted by the spirit within will very soon be answered and before us the door will be open and access will be given to some soul.

This is beautifully illustrated by an incident in the life of Miss Frances Ridley Havergal, as told by Dr. Charles S. Robinson in her own language. "I went for a little visit of five days. There were ten persons in the house, some unconverted and long prayed for, some converted but not rejoicing Christians. He gave me the prayer, 'Lord give me all in this house.' And he just did! Before I left the house every one had got the blessing." This spirit of work is what is required to make our lives sublime. Each "five days' visit" for the Lord will enable us to make a new consecration of ourselves to the Lord. It will not be our old self as we were a week ago, but it will be our new self, as the Holy Spirit has made us to-day. The last night of that visit Miss Havergal spent in prayer and these little couplets formed themselves, and chimed in my heart one after another: "Take my life and let it be," and then feet, lips, moments, will and love must all be given, till they finished with "Ever—only—all—for Thee."

THE MOTIVE IN GIVING.

BY REV. A. W. ANTHONY.

An arrow hits or misses the mark according to the direction given it at the bow. It may go up, or forward, or back, to the right, to the left, or in a thousand different directions. All depends upon the aim. The same arrow, the same bow, the same cord, the same pull, and the same twang may result in any of these different flights. But the aim,—if that is the same,—speeds the arrow in one course.

So it is with giving; the motive determines the value of a gift as a Christian act. The same amount, from the same person, for the same object, may assume all sorts of religious values. They who give from pride, or from selfishness,—as is sometimes possible,—or without any special thought, but just because others about them give, are not benevolent in any high and spiritual sense, in any sense that reaches unto God.

True charity requires a high and noble aim. No honor God should be the motive, and no gift should be made, save under the conviction of pleasing God thereby; and so, also, none should be withheld, when God calls.

By the right motive very simple gifts are rendered great and holy. A cup of cold water merely is by the motive, "in the name of a prophet," rendered acceptable unto Christ, and brings its reward. Two mites, according to the motive and circumstance, assume significance, either of the utmost meanness or of the greatest generosity. Visiting those who are in prison, administering to the sick, clothing the naked, feeding the hungry, and doing the multitudinous little acts of life which call for sympathy, kindness, and helpfulness among men, may by the motive be transmuted into the noblest service of which the earth is capable.

This is the secret by which we may do all to the glory of God, whether we eat or we drink or whatsoever we do. It is the giver who sanctifies the gift. It is the motive which hallows conduct. It is the aim which directs toward heaven.

THE LITTLE FOLK.

THE NEW UMBRELLA.

Oh, Ella !
Wish her first umbrella !
She walked abroad like any queen.
She held it proudly for display,
Admired its handle, stroked its sheen,
And never little girl more gay.

Dear Ella !
Such a wee umbrella !
One dry upon the market-place
I met her, dripping were her curls.
She looked, despite her sunny face,
The most forlorn of little girls.

"Why, Ella !
Where's your new umbrella ?"
Said I ; "the storm has drenched your hair !
Just see your frock ! just see your hat !
And what is this you hug with care ?—
A broom, a fiddle, or a cat ?"

Oh, Ella !
With her first umbrella !
She looked at me and shyly spoke,
The rain drops pelting on her yet ;
"I have it here beneath my cloak,
Because you see it might get wet !"—"St. Nicholas."

A GOOD JOKE.

It was early in the year for sunflowers, but a sunflower party it must be—so said Mary Johnson, and she usually had her way, for, as the school children said, "Everywhere that Mary went, Bessie and Frances were sure to follow."

"You know," said Mary to her friends, "our mammas have pink and violet teas, and why shouldn't we have a sunflower party ?"

"But where, and when ?" exclaimed the girls.

"Down by Willow Brook, and Saturday, of course," said Mary.

"But where shall we get the sunflowers ?" asked Bessie. "It is only a little time ago that the pussy willows crept out of their 'cat skins' as my baby sister says, and only the early flowers are out yet."

"Well, can't we make sunflowers out of tissue paper, I'd like to know ?" retorted Mary.

"So we can," said Frances, "and it is in better taste my big sister says, to carry one flower than more, so three will be enough, and I will make them, as I have both yellow and brown paper, and sister Ellen will help me. But shall we have only our three selves ? It don't seem like a party, for we are always together, anyway."

"We might invite Genevieve Graham," said Bessie, "and perhaps she would take us in her dog-cart with her Shetland pony," suggested Bessie.

"Let's do it," said the others.

Just then there passed by them a little girl whose face was brown and freckled. She swung her tattered hat in her hand instead of wearing it on her head, while her dress was long and scanty, and twisted about her ankles as she walked, and her shoes were not mates, one being of cloth, while the other was of some kind of course leather.

"What a looking thing Nellie Adams always is," said Mary. "I don't suppose she ever went to a party in her life," suddenly exclaimed Bessie.

"Suppose we ask her—just for fun," added Frances, as she saw the look of surprise on the other girls' faces.

"It would be a good joke," said Mary ; "but what if she should come ?"

"Of course she wouldn't," said Bessie. "You, Mary, write the invitation in your best writing, and let Frances paint a sunflower on the paper, and I will give it to her to-morrow at school."

The girls laughed over their good joke, which was carried out the next day, but they were greatly surprised to receive an acceptance, written on a nicely folded piece of wrapping paper.

"Well, we are in a nice fix, that's a fact," said Frances, to Mary and Bessie, when they met to talk the matter over. "Rob says it's just good enough for us, and sister Ellen declares that if she were in our place she would make it a good joke for Nellie, by giving her the best possible time at our sunflower party." "All right ; let's do it," said Mary and Bessie,

who were not intentionally unkind, only thoughtless and liked fun.

"And I," said Frances, "as I got into the joke, will call for Nellie, so we can all go to Willow Brook together."

Nellie lived outside the village, so Frances had some little distance to walk, but what a good time they all had at the sunflower party ! Sister Ellen, for her part of the good joke, brought them at noon a basket of luncheon.

Nellie was so happy and so full of pleasant ways, and the girls, helped by Ellen, tried so hard to make a good time for her, that the three declared that night, after parting with Nellie, at her gate, that Ellen's kind of joke was much better than their own.

"Let's always play this kind of jokes," said Mary to Bessie and Frances.

This they agreed to do, and each kept her sunflower as a reminder of her pledge, while Nellie treasured hers as her most precious possession.

"In memory of the pleasantest day of my life," as she told her mother, when she went to bed at night, almost too happy to sleep.

It was a good joke, wasn't it ?

THEY ASTONISHED THE QUEEN.

An amusing story is going the rounds, which has Queen Victoria and three little girls as its dramatis personæ. One day the Queen was out driving near her palace at Balmoral. Her attention was attracted to three little girls who were playing together outside the manse. She sent one of her attendants to invite them to call upon her in the afternoon. The children were naturally delighted, but also somewhat puzzled, their parents happened to be away from home and they had no notion of court etiquette except what they had imbibed from their story books. However, they decided to treat the Queen as queens were treated in their literature.

They were dressed in their best by the nurse, and taken to Balmoral. Go sooner had they entered the presence of the Queen than they greatly astonished her by falling on their faces and saying in chorus :

"Oh, Queen ! live forever !"

It is to be supposed that the Queen did not graciously raise them, in approved Arabian Nights fashion, for she is much too old, but however they got up again. The story goes on to relate that they had a glorious time, and that when the time came to go home they again prostrated themselves before the Queen, and said : "Oh, Queen ! live forever ; and won't you please invite us again ?"

HIS JOURNEY BY WATER.

On the south shore of Long Island is a sheet of water known as the Great South Bay. On the neck and island salt grass grows that is valuable for bedding for cattle. A farmer took his horse over in a boat when he went to gather the hay. He loosened the horse to let him feed while he was getting the hay ready to use him in drawing the load. Whether the horse got homesick, or disliked the island, or did not care to do that kind of work, no one knows. When the farmer was ready to use the horse, there was no horse there. Where had he gone ? He could not hide on the island ; there was no place to hide. The man got into his big flat-bottomed boat and rowed ashore. He found some men greatly excited. A strange, huge animal had been seen swimming across the bay. No one had ever seen such an animal in the bay before. What could it have been ? The farmer could not help them, for he had not seen the animal. No one had seen his horse that he had left on an island four miles across the bay. The farmer went home. There was his horse in the barn, dripping wet. He had swam across the bay ! Ane then the farmer knew the name of the strange, huge beast the men had seen swimming in the bay.

Humility is a beautiful grace. Never put yourself before other people. Let them put you forward. Never, never boast of what you have done or could do. Self-praise goes but a little way.

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.

The Alma Mater Society of the Presbyterian College held its annual meeting on the morning of the 8th inst. There was a fair attendance and more than the usual degree of interest manifested. The Rev. G. C. Pidgeon, of Montreal, West, was re-elected president, and Mr. N. D. Keith, sec-treasurer. The Rev. D. Currie, Perth, Rev. G. C. Pidgeon and Dr. C. E. Amaron, were nominated to the senate. After the routine business was disposed of, considerable discussion took place regarding a proposal to hold a conference some time during the ensuing season, for the purpose of drawing the graduates together and giving them an opportunity of discussing subjects theological and practical. After full consideration it was determined to hold such a conference during the week on which the session opens, beginning on Monday evening and continuing until Thursday, thus embracing the opening lectures as part of the programme. The arrangement of details was remitted to a committee with instructions to see that sufficient time was allowed for open discussion and not to overburden the proceedings with elaborate papers. It was understood also that the graduates of other institutions who felt disposed to attend would be made cordially welcome. Advantage was taken of the presence of the Rev. Murdoch MacKenzie, of Honan, to have an address from him on their work in China.

The ladies of St. Gabriel Church have closed a very successful sale of work, the proceeds of which are to be devoted to the debt fund of the church.

Messrs Crossley and Hunter have just completed a series of Evangelistic services in Sherbrooke. The Presbyterian Church and its pastor, the Rev. Wm. Shearer heartily co-operated in the services, and a good deal of interest has been awakened.

Mrs. Gordon, of Ottawa, is holding a special series of meetings in Montreal, under the auspices of the Women's Christian Temperance Union. The afternoon meetings are held in the Evangelistic Hall maintained by the Union. The evening meetings are being held in Stanley Street Church. Mrs. Gordon is an effective speaker and impresses by her earnestness.

The Rev. J. R. Dobson, of St. Giles Church, gave an interesting and instructive lecture lately in the church at Cote des Neiges. The lecture was preceded by a social under the auspices of the ladies of the congregation and brought out a good attendance.

GENERAL.

The Synod of Hamilton and London will meet in Paris on April 26th, the Synod of Toronto and Kingston on May 10th, and the Synod of Montreal and Ottawa in Almonte on May 11th.

Rev. L. H. Jordan asked his congregation in St. James' square, Toronto for \$100 towards the Foreign Mission deficit and in response received \$107.55.

Professor Robinson of Knox College left last week for Germany, where he will take the summer university course in Oriental studies. Mrs. Robinson accompanies him and will visit her parents in Cairo, Egypt. They will return to Toronto in September.

The Sacrament of the Lord's Supper was dispensed in the King Street Presbyterian Church London, on the morning of April 11th, when thirty five new members were received into the church. The attendance was the largest in the history of the congregation. In the evening again the edifice was filled to overflowing. Rev. Thomas Wilson conducted both services. In the morning he chose as his subject, John, xvii. 17: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." The evening subject was "The New Birth," from the words, "How can a man be born when he is old?"

The induction of Rev. Ewan McQueen to the pastoral charge of Chalmers Presbyterian Church Lingwick took place recently

and notwithstanding the bad condition of the roads and inclemency of the weather, the church was crowded. Besides the candidate for ordination there were present as representatives of the Presbytery of Quebec, the Revs. McKay, of Maraboro, McQueen of Hampden, McLennan of Winslow, and King of Scots town.

The congregation of Chalmers Presbyterian Church London, met on the evening of April 7th for organization purposes. The pastor, Rev. Mr. Moffatt, presided, and Mr. S. W. Milliken acted as secretary. The principal business consisted of the appointment of a board of managers for the church. Messrs. Wm. Baillie, Alex. Duguid, Wm. Michael, S. W. Milliken, George Linfoot and W. Kermath were appointed, the three first mentioned to serve two years and the three last mentioned one year. It was decided that the church year should end on Dec. 31st, and that the annual meeting should be held as soon thereafter as would be deemed advisable by the managers. Messrs. J. Clarke, John Atcheson, N. Colbert and W. Kermath, jun., were chosen ushers for the coming year. At the close of the meeting the new board met for organization, and elected Mr. Wm. Baillie chairman; Mr. Michael, secretary, and Mr. Geo. Linfoot, treasurer. The new congregation has a good field for honest work, and looks forward confidently to the future.

The Rev. D. McVicar has accepted a call to Montreal and the Presbytery has agreed to his translation. Mr. Miller of Holstein is appointed Moderator of Session of Amos and Knox Church Newnaby.

FOREIGN MISSIONS.

The Executive of the Presbyterian Foreign Mission Committee met on Tuesday April 13th afternoon and evening. A memorial was read from the native congregation Indore, Central India, asking permission to call a native pastor. Letters were read stating that Dr. J. J. Thompson of Ujjani, Central India, is in poor health. A letter was read from Rev. Dr. Sutherland of the Methodist Board stating that he had received a communication asking that they should take up work at Choaquaht, an Indian village, on the west coast of Vancouver Island, and asking if it would interfere with the Presbyterian missions in the vicinity. The matter will be further considered. A letter was read urging the needs of the Indians in the Lake of the Woods district. A letter was read from a congregation in western Ontario proposing to pay half the salary of a foreign missionary in order to get closer in touch with the work. The proposal was approved of. In considering the deficit in the general fund Dr. Warden stated that he had received the sum of \$1,087.50 from St. James' Square Church. The deficit is now reduced to \$17,000, and it is believed that it can yet be wiped out if congregations which have not yet contributed would make an effort. The Rev. Dr. Warden, Treasurer of the Presbyterian Church in Canada, acknowledges the following additional contributions on behalf of the foreign mission deficit:—Carlisle, St. Paul's Presbyterian Church, \$37.30; Clinton, Willis Presbyterian Church, \$10; West Famboro' Presbyterian Church, \$6; Oakville (additional), Presbyterian Church, \$1; Jarvis, Knox Presbyterian Church, \$16; Theodora Acts, Presbyterian Church, \$5; Teeswater, C.E.S. Presbyterian Church, \$2.75; A. Pearis, Strathford, \$5; Kenyon Presbyterian Church, \$14; Sydenham, Union Sabbath School, 10th line \$5; Mrs. Fairbairn, Peterboro', \$5; Parry Sound, Zion Presbyterian Church, \$27; Miss Dawes, Lushine, \$10; friend Missions, S. London, \$1.50; Aberarder Presbyterian Church, \$8; Weavon, C. E. S. Presbyterian Church, \$10; Parkdale Presbyterian Church, \$208.78; Riverdale Presbyterian Church, \$3; Lake Charles Presbyterian Church, \$4.20; John Watt, Hamilton, \$30; Toronto, St. James' Square Presbyterian Church, \$1,657.55; Toronto, Queen Street, C. E. S. Presbyterian Church, \$5; Kingston, Cocks' Presbyterian Church, \$5; Thames Road Presbyterian Church, \$25; Hillsburg, St. Andrew's Presbyterian Church, C. E. S., \$5; Wallace-town, Sabbath School, Presbyterian Church, \$13; Oakwood Presbyterian Church, \$7.30; E. Oxford St. Andrew's Presbyterian Church, \$625; Wingate, C. E. S., (additional),

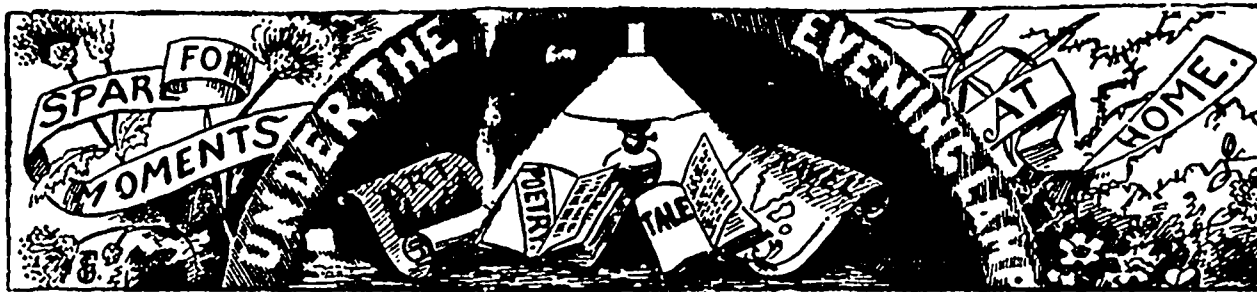
Presbyterian Church, 250; Boshwell Presbyterian Church, \$13; Florence Presbyterian Church, \$6; Sutherland's Corners Presbyterian Church, \$2; self-declal, 500; Kippen Presbyterian Church, \$13.70; Tucker Smith S. S., Presbyterian Church, No. 9, \$6; Gaelph, Chalmers O.E.S. Presbyterian Church, \$6.50; Grafton Presbyterian Church, \$8; Glenarm Presbyterian Church, \$29; Port Ferry, St. John's Presbyterian Church, \$14; Port Ferry, St. John's S. S. Presbyterian Church, \$1; Now Edinburg Presbyterian Church, \$26; Toronto, Central Church, \$302.89; Toronto, Central Sabbath School, Presbyterian Church, \$28.04; Toronto, Central Bible Class, Presbyterian Church \$36.40; Toronto, Elizabeth Street Mission, \$5.05; Moore Line Presbyterian Church, \$30; Moore Line Sabbath School, Presbyterian Church, \$3.40; Newbury Presbyterian Church, \$7.30; Sonya, St. Andrew's Presbyterian Church, \$2; Smith's Hill Presbyterian Church, \$3; Manchester Presbyterian Church, \$12; Janesville Presbyterian Church, \$10; Ballyduff Presbyterian Church, \$335; Wardsville (additional) Presbyterian Church, \$1.

PRESBYTERY OF INVERNESS.

This Presbytery met at Whycocomagh, March 23rd. Present, — Messrs. A. Ross, Moderator, A. Grant, A. McMillan, E. S. Bayne, D. McDonald, A. M. Thomson, J. Rose and Neil Currie, Ministers; and J. W. Cameron, Peter Carmichael and Angus McDonald elders. Rev. M. A. McKenzie sat as corresponding member and gave an account of his labors at L. Narrows. Mr. J. W. McPhail had labored for some time at Middle River and was continued there. Mr. Rose, Mr. Millan and the clerk had given some supply to the congregation of Port Hastings and River Inhabitants. Application was made for Rev. D. McLeod M. A. lately of Manitoba, Mr. L. H. McLean B.A., Halifax College, and Mr. J. B. McKinnon B.A., Queen's College, as probationers. Two catechists were asked for. Mr. Peter McIntosh, 2nd year under graduate, Dalhousie College, was recommended to the Home Mission Board for employment as catechist. Trials for license were assigned to Mr. L. H. McLean. Reports of more than usual interest were read on Church Life and Work, Young People's Societies, and Statistics. The report on Sabbath Schools is to be submitted at our next meeting. Many of the schools failed to report to our Convener in time for this one. The Presbytery approved of the remit of Assembly in favor of representation by one in six; approved of continuing the billing system; disapproved of a fixed place of meeting; approved of establishing a Sunday School Board of Publication, and of the appointment of an Editor. In the judgment of the Presbytery, the church should take hold of the Korean Mission opened by the late Rev. W. J. McKenzie, and carry on the work which he so nobly began. Many of our people are specially interested in that mission and will give it their cordial support. The following applications for grants from the Augmentation Fund were passed, Margaroo and Cheticamp \$200; Mabon and Port Hood \$150; Strathborne \$125. Rev. A. Ross, Rev. D. McLaughlin, Rev. E. S. Bayne, Mr. Alex. Campbell, Mr. Walter McDonald, and Mr. D. McLachlan, were appointed commissioners to the General Assembly, and Dr. Moore of Ottawa was nominated for Moderator. The Presbytery will meet again in the village Church, Whycocomagh, on May 20th.—D. McDONALD, Clerk.

PRESBYTERY OF QUEBEC.

This Presbytery met on the 6th inst., in the Church of Lingwick to ordain and induct Mr. Ewan McQueen, lately from Scotland. The Presbytery met at 10 a.m., and were highly satisfied with Mr. McQueen's trial discourses, and with his arts (Glasgow University) and Theological (Free Church College Glasgow) certificates. The Presbytery and a large congregation met at 2 p.m., the Rev. A. F. MacQueen, Hampden, Moderator. The Rev. Jas. MacLellan, Winslow, preached an eloquent induction sermon from 1 Tim. iii. 15. The Rev. A. King, Scotstown, Pres. Clerk pro tem., addressed the minister; and the Rev. N. McKay, Maraboro, gave in English and Gaelic, suitable counsel to the people in a thoughtful, earnest, and practical address.



The Sabbath.

No one is useless in this world who lightens the burden of it for anyone else.—Charles Dickens.

"I AM THE RESURRECTION."

One evening, a few weeks ago, a young girl lay dying. At least, so said the watchers; while the angels must have been whispering eagerly—"Soon she will be really living, this is her birthday, in the new life!"

She was very weary, and when she could find no other rest, she turned her sweet, patient face to her mother, and said, "Read me, 'Oh, For a Perfect Trust!'"

It was her favorite hymn, and she had read it over and over, until the little card upon which it was printed was worn with use, even in her delicate hands.

Her mother—ah, what cannot mothers do!—read the verses slowly. A look of great peace came into the maiden's face. The watchers said "She is growing weaker!" The angels must have said, "She is growing stronger!"

And then a Voice—like mother's and father's and full of all love—whispered, so that no one but herself heard—
"Tullitha, cumi!"

And she arose, and went with Him, strong and well at last.

The young girl was an earnest reader and I asked her mother to let me print those verses, for the comfort they might bring to the rest of us, when we are "shut out from much that others have." They are printed directly from the little card.

OH, FOR A PERFECT TRUST.

Isaiah xxvi. 3. Philip. iv. 6, 7.

Oh! for the peace of a perfect trust,
My loving God, in Thee;
Unwavering faith, that never doubts
Thou chooseth best for me.

Best, though my plans be all upset;
Best, though the way be rough;
Best, though my earthly store be scant;
In Thee I have enough.

Best, though my health and strength be gone,
Though weary days be mine,
Shut out from much that others have;
Not my will, Lord, but Thine!

And, even though disappointments come,
They, too, are best for me,
To wean me from this changing world,
And lead me nearer Thee.

Oh! for the peace of a perfect trust
That looks away from all;
That sees Thy hand in everything,
In great events or small;

That hears Thy voice—a Father's voice—
Directing for the best.

Oh! for the peace of a perfect trust,
A heart with Thee at rest!

WHOM DO WE BELONG TO?

By Rev. William Burnett Wright, D.D.

"Ye are not your own." "Ye belong to Christ."

When a ship nears port, she runs up her flag. If you see the stars and stripes at her mizzen peak you know she is an American ship; that the captain and crew belong to the United States. Flowers are the Christian's flag. Therefore we wear them. They say, 'These people belong to Him who made the flowers.' For one who is not a Christian to put a flower in his buttonhole or to wear flowers on her hat, is to fly a false flag. Everything beautiful is Christ's. He made it. He owns it. Birds, flowers, diamonds, little children, all are His. To enjoy them and not be a Christian is to break into a stranger's garden and steal his fruit. A boy who does that will skulk and hide. He will show that he is scared by the way he eats—always ready to run.

A Christian is one who goes to the garden gate. There he

finds the owner who asks him in; leads him to the finest trees; helps him to climb them, and while watching him enjoy their fruit tells him of yet lovelier gardens and more delicious fruits to be enjoyed by and by, until, at times, for gladness, the Christian forgets to eat, sings, and shouts to those without, "Come hither, and receive without money and without price the things you are trying to steal."

If this is not one's experience, I do not think he knows what it is to be a Christian. All the joy he has in living is that of the thief who has climbed in 'some other way,' plucks here a flower, and there a cherry, while his main business is looking out for the dog.

The joy we feel and ought to feel all comes from the fact that we belong to Christ.

1. It is pitiful for a child or man to fancy he belongs to no one. You have heard people say of some little fellow: "Poor child! He has no mother!"

What they mean is: "No mother has him."

There is no one to tell him what to do. If he wants to take hold of the pretty flame there is no one to hinder him. If he chooses to eat dirt or drink poison there is no one to prevent him. He is as a man who has forgotten that he belongs to God, thinks he is his own master and can do as he likes. Such a man gets drunk if it pleases him, gambles, burns himself, cuts himself, because he fancies he may do as he likes, instead of minding to do as God likes.

2. It is disgraceful to feel that no one owns you.

The most contemptible of Americans was Benedict Arnold. He thought he owned himself, and therefore did as he pleased. The noblest of Americans was Washington. He knew his country owned him.

A steamboat in New York harbor caught fire. It was crowded with people. The captain was in the pilot-house steering. The flames came nearer and nearer to him. They scorched his face. They singed his eyebrows. Still he held fast to the wheel. One leap would have saved him. But he would not take it. There he stood like an iron man until the vessel grounded and three hundred lives were saved. The captain was burned to the bone. But he did not flinch. He knew he was not his own; he belonged to those passengers on the ship. Until a boy feels that someone owns him, he is not fit to live, and he is not fit to die. He is of no use to God or man, and least of all to himself.—Our Sunday Afternoon.

TWO LITTLE OLD LADIES.

By H. MAUD MERRILL.

Two little old ladies, one grave, one gay,
In the self-same cottage lived day by day.
One could not be happy, "Because," she said,
"So many children were hungry for bread;"
And she really had not the heart to smile,
When the world was so wicked all the while.

The other old lady smiled all day long,
As she knitted, or sewed, or crooned a song;
"She had not time to be sad," she said,
"When hungry children were crying for bread;"
She baked, and knitted, and gave away,
And declared the world grew better each day.

Two little old ladies, one grave, one gay;
Now which do you think chose the wiser way?

—Parish and Home.

He prayeth well, who loveth well
Both man, and bird, and beast;
He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

—Coleridge.

Never fear to bring the sublimest motive to the smallest duty and the most infinite comfort to the smallest trouble.—Phillips Brooks.