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## The Presbyterian Review.

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April 28, 1898.

### NOTES AND COMMENTS.

As already announced, the Synod of Montreal and Ottawa will arrange an interesting Programme for the **Synodical Conference** which will take place in connection with the meeting of Synod at Brockville. The following subjects for discussion have been decided upon: I. Religious Life. Rev. James Hastie, Cornwall, will submit a report upon Life and Work, and will be followed by the Rev. D. Ramsay, of Ottawa, with a paper upon, A Deeper Spiritual Life. II. Systematic and Proportionate Giving, to be introduced by the Rev. D. Currie, Perth. III. The Use and Development of the Spiritual Life of our Young People, to be led by the Rev. W. Cruickshanks, Montreal.

Dr. Samuel Davidson, who for sixty years back has been a prominent figure in the field of Biblical Scholarship, passed away a few days ago in London in his 92nd year. He was originally a Presbyterian minister and was appointed professor of Biblical Criticism by the Synod of Ulster in 1837. In 1842 he removed to the Lancashire Independent College, having in the meantime published several works on Biblical subjects. He was perhaps the earliest British theologian to adopt the more advanced critical views that prevailed in Germany. In 1857 he retired from professorial work and devoted himself to the popularising of these views in English. In his later years he became more and more radical and placed himself largely out of sympathy with the

orthodox churches. But he was always an earnest student and did good work in more than one department. A generation ago he was better known than now, and many will probably be surprised to learn that he has only now passed away.

At the present juncture in mission work, more than usual interest centres in the annual meeting of the **W.F.M.S. Meeting.** Woman's Foreign Missionary Society which will take place on the 3rd of May in Bloor street church, Toronto. The Society will likely continue in session for three days and the work of the past year will be fully reported upon in its several departments. The future, with its bright and promising outlook, will also receive attention; plans and proposals, ways and means falling to be considered. The work so earnestly undertaken and so zealously and successfully conducted by the women of the church evokes the grateful admiration of the community and divine guidance in their business at the forthcoming meeting will be supplicated by the fathers and brethren.

Not infrequently is to be heard the murmur of the pew against the pulpit, and of the congregation against the Presbytery. That there is good cause sometimes for the murmur, is doubtless true. But more often we believe complaints arise from the want of knowledge of the rights and responsibilities of the parties concerned. When, for instance, a Presbytery does not concede to the wishes of a congregation, in a given case, it may be because as a matter of duty the Presbytery cannot do so. In such a case, the proper course for the congregation to follow is not to rail at the Presbytery, but to consider that while congregations have rights, Presbyteries have duties. Should the conviction prevail that the Presbytery gave a wrong decision, then appeal lies to Synod and to General Assembly. Looking at the case from another point of view, that of the congregation, it is important that the utmost care as to eliciting facts, and the utmost moderation ought to be observed by Presbyteries. It may be that, sometimes, decisions are hurriedly arrived at, or arrived at on the representation of one or two brethren whose interests are involved. Members of Presbytery are but human and the fact that they are called upon to act as judges on issues that may be of great local if not of general importance, ought to act as a regulating element in their deliberations. The people have rights and they are as sacred as those of the Presbytery. An even balance is to be aimed at between the Presbyteries and congregations in all their dealings.

The genius of the Presbyterian system is that it is "broad, based upon the people's will," and at the same time is a well-organized and governed association. Democracy is there, but within well-defined restrictions. The people do not govern as in Congregationalism, nor are they subject

to autocratic government. They are between the two extremes, and the successful administration of Church affairs lies in the maintenance of harmony between the two factors, the congregation and the Presbytery, and also between the pulpit and the pew. Most people go to church service and prayer-meeting and consider their duty over when they have done so. But the Presbyterian Church is a unity of all its parts, and the interest of members extends from their own congregations to all the Church. Therefore, the welfare of the ecclesiastical body demands an intelligent knowledge of the constitution of the Church, and that constitution shows not only the inter-dependence of the branches, but the responsibilities resting upon the members and the rights and privileges of the members in the courts of the Church. Perhaps members would feel less aggrieved when judged against by pastor or Presbytery were they to consider that more than mere local or personal interests may be at stake. Ministers have often to complain that their people do not study the history and the constitution of their own church as they ought, and there is much in the complaint. The most useful members may not be the best informed on church law and order, but a knowledge of these goes far to help in the orderly conduct of the business and to a right understanding of the relations between the members, ministers and courts of the Church.

#### THE WAR.

THE United States has declared war against Spain, and justifies its action on humanitarian grounds, pure and simple, disclaiming all idea of conquest. In the event of its being successful it can hardly avoid assuming such a protectorate over Cuba as will make it virtually United States territory, but notwithstanding this there is no need to call in question the sincerity of its motives in the main, as a nation, whatever may be true of individuals. One can hardly conceive of any higher ground on which war could ever be justified, and our sympathy must be with the United States in the struggle, now that it has begun.

One cannot help feeling, however, that the American people have allowed themselves to be somewhat unduly hurried into the conflict by resentment at the blowing up of the Maine, the responsibility for which Spain utterly disclaimed, showing her good faith by offering to submit the question to arbitration. Because of this resentment some of the resources of diplomacy were left untried. Further delay might not have averted war, but it would have made the case of the United States in resorting to the arbitrament of the sword much stronger than it is now. Her cause is fundamentally a just one, but one could wish that the necessity of employing force to secure her demands had been made more apparent.

The intervention of the United States on behalf of Cuba is a recognition of the obligation resting upon her, as the strongest sovereign power on the Western hemisphere, to police the two Americas, or in other words to maintain a reasonable degree of order and good government among her smaller neighbors. This is the positive side of the Monroe doctrine which hitherto has been confined for the most part to assertions that no European power had that right. We do not know that this police duty could be in better hands, and we can only hope that she will exercise it with moderation as well as with firmness.

But the people of the United States owe other obligations to the Spanish-American nationalities beyond that of maintaining order and good government. They are bound also to educate and evangelize

them so as to qualify them for self-government. In this respect they have hitherto done little. Millions have been spent in educating and evangelizing the peoples of Asia, both Christian and heathen, while but thousands have been doled out for such purposes in Central and South America. Cuba, which lies nearest of all, has been entirely overlooked in this respect, no American Church, so far as we know, having a mission of any kind on the island. One of the results of this war ought to be to stimulate the missionary interest of the churches in the nations that lie at their door. Though nominally Christian, they certainly need their aid as much as the Armenian or Nestorian Churches of Western Asia.

#### THE WASHINGTON COUNCIL OF 1899.

THE Commission of the Alliance of the Reformed Churches (Western section) met in the Wither-  
spoon Building, Philadelphia, on the 14th inst. The attendance was large, both forenoon and afternoon. The Canadian members present were Principals MacVicar and Caven and Dr. Cochrane. The building in which they met is a magnificent piece of Presbyterian property, worth over a million dollars. A large amount of business was transacted. The programme for the next meeting of the Council in Washington occupied considerable time, and is sufficiently comprehensive and varied in its contents. The meetings will extend from Sept. 27th to Oct. 6th 1899, and the general order is to be two papers at each sederunt followed by discussion.

All the subjects selected are full of significance and will no doubt be handled by able writers and debaters. The papers for the first forenoon will be on (1) The duties of the office-bearers of the Presbyterian and Reformed Churches (a) The minister; (b) The Elder; (c) The Deacon. (2) The History and Work of the Alliance for the first quarter of a century.

Home and Foreign Missions, Women's Missionary Societies, missionary methods and kindred subjects receive due prominence. There are to be papers upon The Apologetic and missionary value of the study of Comparative Religion, and on the Bible in relation to recent Archaeological Discoveries.

In former meetings of this great Council Canadian Delegates did credit to their church and country, and we feel sure the General Assembly will take care that we shall be suitably represented at Washington.

#### CHURCH TRUSTEES.

A CONSERVATIVE estimate would put the value of the sites and buildings, belonging to the Presbyterian Church in Canada, at twenty million dollars. The ownership in all cases is with the individual congregations and not with the church as a whole, though ordinarily properties cannot be sold or mortgaged without the consent of the Presbytery. In a few instances churches have special acts of incorporation. But in the great majority the properties are held by trustees for the congregation under general acts of the several Provincial Legislatures, empowering them to do so, and defining their rights. Model trust deeds have been prepared by competent legal authorities and are recommended for use in taking conveyance of all property for church purposes. But even where other forms are used the acts are drawn in such a way as to supply the defects which most frequently occur, such as a partial definition of the object of the trust, and the absence of any provision for appointing successors to the original trustees. Unless it be in the North West Territories, where we

understand there has been some difficulty in adjusting the Torrens system there in force to the needs of religious organizations, the legislation provided seems to be adequate for all existing conditions.

It is a matter of importance, however, for congregations to see to it that vacancies among their trustees, caused by death or removal, should be filled with as little delay as possible. A year or two ago one of the eastern Presbyteries appointed a special Committee to make special inquiry into this matter and found that in a good many instances this had not been done. Sometimes in fact no one connected with the congregation seemed to know anything about their title deeds at all or how their property was held. In the changes taking place in our growing country it is sometimes found desirable to sell church properties. No little difficulty is found in giving proper titles to the purchasers when this matter has been neglected. It would be well for all Presbyteries to institute inquiries on this point from time to time. It may be conveniently done at the induction of a minister, and might form one of the subjects introduced at the Conference usually held with the office-bearers on such occasions.

Another matter even more pressing is the necessity of seeing that all church buildings are kept constantly insured. This is such a simple and sensible method of guarding against the risk of fire that where it is neglected the office-bearers can hardly be acquitted of serious blame. An appeal for help to re-build when such neglect has been shown finds a cold reception and not without reason.

#### ENTHUSIASM IN FOREIGN MISSIONS.

DOES it exist? There exists a measure of interest throughout the churches, but rarely what may be properly called enthusiasm. Wm. Carey was an enthusiast, so was Duff, and Livingstone, and Judson, and Morrison, and MacKay. Jesus Christ was the great enthusiast, who in obedience to the Divine love within Him came and sacrificed Himself for the redemption of a lost world. These men who have largely partaken of His Spirit and sought to walk in His footsteps are called enthusiasts. They exist today, their number increases as the years pass, and the time will come when the whole Church will be as loyal to Him as individuals now are. That time has not yet come. A discussion took place a few days ago within the bounds of the Toronto Presbytery as to the propriety of organizing a Missionary Association within each congregation. The proposal was stoutly resisted on the ground that the congregation is itself a missionary organization and that the organization of an Association within the congregation takes too low ground. That is unquestionably the correct view. The Church exists for the purpose of evangelizing the world, for aggressive purposes, and the sphere of her earthly influence is defined by the circle of the globe. Do we need to repeat that the Church has not yet reached that stage?

Enthusiasm exists in the interests of science and the accretion of wealth. In the interests of politics and national honor how it flames, but in the greatest cause ever entrusted to man, what languid interest, even heartless indifference! During the Civil War the American Nation expended \$2,000,000 a day for four years in order to preserve their national integrity and give liberty to four millions of slaves. She will now spend many hundreds of millions more in order to release one and a half millions of Cubans from the

tyranny of Spain. Yet the whole of this Continent, the United States and Canada combined, give less than six millions a year, for the release of hundreds of millions of souls from the bondage of Satan. That is not Christ-like.

Did ever nation or organization exist that had such ample conditions for enthusiasm? What personality should inspire if He does not who is called the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace! What enterprise ever so stupendous as the salvation of the world! What undertaking has been so successful, the criticisms of the sceptical and bilious notwithstanding! But a limited knowledge of history is necessary to enable all to see that greater than all other influences combined in uplifting humanity has been the silent leaven of the Gospel in the person of the missionary, the man of divine enthusiasm. Men who counted themselves happy in being permitted to pour out their lives for such a Master and in such a cause. We believe the tide is rising. The soil is being prepared and the seed is being sown. The Bible is being translated, European education is clearing the ground, the attention of the educated youth in our colleges is being directed, the prayers of the Church are ascending, the conditions are being fulfilled. The evidences are unmistakable that the next generation will enter upon a reaping time, such as the world has not yet known. *Then shall the sower and the reaper rejoice together*

#### THE TAX EXEMPTION MOVEMENT.

THE movement for the abolition of tax exemption is not at a stand still as may be supposed by some on account of the silence which has prevailed of late with regard to it. It is not even resting, but is actively if quietly pursuing its course, and it behoves the churches who are most heavily interested to take note and to take some action. The latest evidence of the work being done by those who are pushing forward the matter was produced on Monday before the Board of Control of Toronto when various organizations, viz;—the Toronto Ratepayers Association, the Citizens' Tax Municipalization Committee, the Retail Merchants' Association, and the Ontario Tax Exemption Convention, were represented, the spokesman being Dr. Barrick who asked the City to appeal for a change in the Assessment Act whereby all exemptions from municipal taxation shall be abolished. The Board of Control expressed sympathy with the principles advocated by Dr. Barrick and agreed to recommend the City Council to apply for the necessary Legislation.

We shall not discuss the merits or demerits of the abolition of exemption on church property at present; we have done so at some length in the past and will do so in the future when the merits of the question are raised. In the meantime we merely draw attention to what is being done by the abolitionists under the very eye of the interests concerned and that without a single protest from these interests with the solitary exception of the remonstrances of THE PRESBYTERIAN REVIEW. There is an obvious neglect of duty somewhere within church circles for we cannot admit without evidence that the Presbyterian Church is either favorably disposed or indifferent to the success of this movement, and we believe that if the leaders were to do their duty before the public there would be an unequivocal response. Time passes by quickly and the case is urgent.

## Reminiscences of a Scottish Country Parish.

BY AN OCTAGENARIAN.

### II. — THE KIRK AND ITS SURROUNDINGS.

*For the Review*

The parish church was a large one, but not by any means too large for the numerous congregation which filled it from Sabbath to Sabbath and crowded it on the Communion day, when the pulpit stairs had to be utilized for some of the aged and deaf communicants. It had been erected at the beginning of the century, and as several of the larger heritors were favorable to the establishment, it was very much in advance of the churches in the surrounding parishes. The usual *barn* style with a small belfrey on one gable was superseded by a really fine edifice with a bell tower and clock, marking and telling out the hours and setting the time for the whole district around. In the belfrey were two fine toned bells, one very old, and which in all probability had tolled the Angelus in pre-reformation times.

The church occupied the site of an older building, which had been the place of worship for the people for 630 years. The old church had been dedicated to St. Peter, and a holy well, named after him, was in the vicinity, supplying the manse and several of the cottars with its sweet and clear water. Within the walls of the old church not a few remarkable scenes had been witnessed. They had seen the change from the old to the new faith of the first reformation, and the subscribing and swearing of the National Covenant of the second, when, as the Session Record testifies, all the communicants in the parish had subscribed with the exception of one of the lairds. He afterwards did public penance for his opposition to the Covenant before his restoration to the privileges of the Church. A succession of able ministers seems to have served the cure; as their names occur from time to time in the proceedings of the General Assembly, on Commissions, when important work had to be done.

The interior of the Kirk was marked by great simplicity; and by the absence of all ornament except a few coats-of-arms of the leading proprietors in the parish and several panels of carved work from the interior of the former church. The pulpit stood at the east end, "high and lifted up," surmounted by a large canopy or sounding board over it as was the fashion of the times. The aisles were paved with stone flags, and the floor was of clay, with boards for the feet to rest upon. The pews were of pine, untouched by paint or varnish, the windows filled with clear glass, without shade or colour. Galleries went round the walls with the exception of the end wall where the pulpit stood. There was no organ loft or choir seat in the early days; but a high Lectern from which the preacher with two assistants led the Psalmody and made the proclamation of the marriage banns. No vestry or Session room was provided for many years, and the minister had to put on his gown and hands in the manse, from which place also the Bible and Psalm Book had to be carried by the Beadle before he rang the last bell.

The graveyard around the church had been the place of burial for the parish for many generations and had to be enlarged more than once to supply ground for all who had a claim to be buried there. In that graveyard there were not many ancient tomb stones, scarcely any beyond 200 years. One dating from 1673 was of special interest as marking the last resting place of the heroine of a pathetic ballad familiar to the old and young. Lying flat on the ground the inscription had become illegible. This was in due time replaced by a facsimile of the original, which has in turn been supplanted by a beautiful cross of white marble, at the expense of the women of the parish.

Near to the church was the site of an ancient Priory founded in 1179 and dedicated to the Virgin Mary with its holy well near by and its St. Mary's pool in the adjoining river. The purpose of its erection as set forth in the deed of its foundation was "that there might be a chaplain there for ever, who should be ready by night and by day to go among the parishioners

when necessary and administer to them the consolations of religion." A heap of stones is all that remains to indicate where it once stood.

According to Thomas the Rhymer, a *weird* was to follow the family of a neighboring proprietor for taking some of the stones of the Priory when building his castle, and that as a consequence

"Hapless would their men James be,  
So long as were within their walls  
From barried kirk lands a stone three."

The prophecy was alleged to have been fulfilled in the fact that no hen was born in the house for many generations. The weird has long since been *dreed* and the ban removed. The entail was broken and the lands were sold years ago. A new race has come into possession of the castle and estates which so long lay under the effect of the sacrilege committed by one of their ancient owners.

## The Evening of a Great Life.

BY REV. MARCUS SCOTT, B.A., DETROIT.

*For the Review*

"Mr. Gladstone is dying, and cannot last much longer," was the paragraph which caught our eye as we scanned our paper this morning. At once our interest was transferred from Washington to England, and from the President's office to the sick-chamber, where silently and slowly a great life is ebbing away. How pathetic, and yet inevitable, the fact.

Lately we heard Gladstone described by an American minister of world-wide fame as "the greatest man that treads our Globe." A few years ago Stead, in the *Review of Reviews*, said that the three greatest living men were the Pope, Bismark, and Gladstone—all old men, and the greatest of the three is going first. Fifty years ago Macaulay stiled him "the rising hope of those stern and unbending Tories, who follow reluctantly and mutinously, a leader, whose experience and eloquence are indispensable to them, but whose cautious temper and moderate opinions they abhor." What changes have those fifty years brought. From being the rising hope of the Tories Gladstone has been the doughty leader of the Liberals, and was, until yesterday almost, the greatest political power in Britain. What a wonderful career has he had. He is a scholar of the front rank, and he is, on almost any subject, a recognized authority. It is safe, however, to say that his greatest work has been done, and his greatest victories achieved, in the House of Commons.

A Scotchman, though born in England, Gladstone entered Parliament when a young man and attached himself to Sir Robert Peel. His first great speech was delivered on the death of Peel, and was pronounced a masterpiece. Perhaps the most brilliant speech he ever made was when at 2 o'clock on a December morning in 1852, he leapt to his feet to answer Disraeli. Old Parliamentary veterans said it was the grandest effort ever made in the House.

It was an event in our student life in Edinburgh when in 1880 Gladstone came to Scotland on a great political campaign. It was a general election, and he came North to contest Midlothian, for years a political preserve for the ducal house of Buccleuch. During this campaign Gladstone delivered some of his greatest speeches, which roused the whole country, and made him once more Premier of Britain. Only one of these speeches we heard, and what a treat that was to be sure! It was in the Music Hall, George street. We leaped the barricade—and at least two Canadian ministers were in our company—dodged the policeman, and gained entrance to the hall just as Gladstone was being escorted to the platform. And such an ovation he got from that surging crowd! Tell it to the winds that Scotchmen are undemonstrative. Those wild cheers, again and again renewed, give the lie to such an insinuation. The speech lasted by the clock two hours and three quarters. We have heard a few really great speeches, but we give the palm to that one. Some one said that Gladstone was the only one in his day in the House of Commons who could speak in italics. That speech was all in italics. How pure, clear, and resonant was the voice, never exactly loud, but strong and vibrating, and heard

easily by every one in that huge audience. Then lying behind the speech, and giving tone to it all, there was the deep conviction of a noble Christian man. We can yet see his gleaming face, and hear that rich voice clear as a bell, as sentence after sentence of the peroration rolled forth calling the nation back to eternal principles of justice and rectitude.

On the following Sabbath as we were passing along George street on our way to St. George's Free church where we worshipped, just as we approached the Earl of Roseberry's town residence, the front door opened, and out stepped the Earl and Gladstone also on their way to church, which happened also to be Free St. Georges. We sat in the gallery where we had a splendid view of Gladstone in the pew underneath. He took copious notes of Dr. Whyte's sermon, a magnificent one on King David, which he afterwards declared to be one of the best discourses he ever listened to.

On the evening of the election day after Gladstone's victory was announced we were among the vast crowd that blocked the street in front of Roseberry's residence. Gladstone came out to the balcony and thanked the electors for the position in which they had placed him, Mrs. Gladstone holding a candle in her hand on one side of him and Rosebery, one on the other. That was the last time we ever saw Britain's Grand Old Man. After repeated calls Roseberry also spoke. We can vividly recall his opening sentence "Gentlemen the election is over and I am unmuzzled. (Peers not being allowed to take any part in a general election). As a Midlothian man I feel proud of this victory. This is a proud day for Midlothian, for Scotland, aye, for the world." It was during that campaign that Roseberry became Scotland's favorite peer. On the crest of that wave he rode into the popularity which has been his ever since. Gladstone and Roseberry have been called the father and the son of the Scottish people.

These are a few of the reminiscences the above paragraph recalled. We are loath to lose our great men, and Gladstone is the greatest Roman of them all. With him dies the last of our great parliamentary leaders with whom oratory was an art. A leading critic has called him by far the best orator of his age, and first of scholars as well. "He was an essayist, a critic, a Homeric scholar; dilettante in art, music, and old china, he was a theological controversialist; he was a political economist, a financier, a practical administrator whose gift of mastering details has hardly ever been equalled; he was a statesman and an orator."

And now his work is done, others will tell the story of his life, and point the moral. By and by, with many others, we may lay a wreath upon the grave of by far the greatest man we have ever seen. Meanwhile at eventide may there be light. *Sic transit gloria mundi.*

2nd April, 1898.

## The Church of the Poor.

BY W. L. W.

How touching is that passage in the Corinthians where the apostle speaks about the Macedonians and says "that their deep poverty abounded unto the riches of their liberality." I often think what a touching thing it is about the Church that all the first courses of it were laid by slaves. There was not much money stirring among them, depend upon it. And yet when the master-builder laid the foundations, "out of their deep poverty," they abounded to the riches of their liberality, and the Church has been built up, not by kings and millionaires, but it was built by those slaves, obscure people; "out of their poverty" they built the primitive Church and prepared the most splendid things we inherit. I daresay when God looks upon this earth He sees some of the bitterest meanness in the world when the collection-box goes round. But at the same time He sees the very richest and noblest pathos. It is enough to move anybody to tears to think of the manifold and pathetic sacrifices out of which our Church has been built and out of which it is maintained. "Out of

your poverty have you done this." And so it has been with the Master and so with the primitive Church. And the same is it to a very large extent still. We do not do things out of abundance of leisure and abundance of money, and abundance of opportunity. We have to do them out of determination and struggle, and sacrifice, and tears. "Out of my low estate have I prepared this silver and gold for thee." Now I say to you, if you are to do grand things for God, don't stop because there is difficulty. You make up your mind there will be difficulty. And if anything is to be done for God in this world that is really worth the doing, you will have to do it in faintness; you will have to do it by the skin of your teeth; you will have to do it by sheer determination. There is no other way. And the man who won't do it that way, won't do much for God in any way. Some of you have ill-health. Well, it is a wonderful thing what a frail man or woman can do for God if he or she be determined. Never make your health an apology for inaction, for this is your particular limitation; so struggle with it, and out of your frailty of physique, nevertheless, seek to do your portion in the building of the Temple of God. There are some of you who have not much money. But then, no man must make narrow means an apology for doing no work for God. You must do what you can, despite these narrow circumstances. That is your particular difficulty that you have to struggle with. I am speaking to some busy men. You must not make a crowded life an apology for letting God's cause alone. Put in a little bit here, and a little bit there. You can "out of poverty" do your service. And I may be speaking to some old people. Never make increasing years an apology for inaction. I have noticed in my time some of the finest workers I have known in the Church, who have done their very best work in these later, quieter, mellowing years. And if you feel that you are getting shaky, never mind. You must do work despite of that, do work "out of your trouble." Lay a brick, accomplish your service.

I want to touch a delicate point when I say, remember that passage in Ezekiel, where the prophet loses the desire of his eyes, and he says, "I spoke to thee in the morning, and it came to pass that my wife died at evening, but I did in the morning as the Lord commanded me." Even our poverty, our sorrows, our bereavements are not to be used as apologies for inaction. Make up your mind that you will always have difficulty, for if the soul be worth anything it is sure to be bigger than your circumstances! As soon as you try to do anything for God you will realize sickness, lack of opportunity, or lack of sympathy and co-operation. There is the weakness of yours. There are interruptions of bereavement. Unless you make up your mind to work in face of all these you will not do much. When a young soldier complained to the veteran Greek that his sword was short, said the old soldier, "Then add a step to it!" Add a step to it! What is that? You say, I am rather short of time. I am short of means, short of opportunity. Then add a step to it! Put it into extraordinary spirit and resolution and purpose and sacrifice, and make up for the shortness of the means by your valor. Add a step to it! People say, "I wonder that man does so much work, and I can't think how he manages it." I will tell you how he does it; by always pulling things out of the fire; by always doing something by the skin of his teeth. With him it is "Line upon line, here a little, and there a little." Make up with ingenuity and determination and passion, what is denied to you by the tyranny of the events, and do not wait until you have plenty of leisure. Those people who do so wait never do anything. Never wait until you have plenty of money. Some say, if I had plenty of money I would be liberal. Yes, you would,—to yourself! Do not say, I will wait until I have plenty of opportunity. This is not a world made on that pattern. Oh, well, somebody says, "you can't do more than you can. You can't give more than you have." Can't do more than you can? How do you know what you can do until you set your hand to it? Can't give more than you have? You can, because as you attempt it, it multiplies. Oh! when will men learn that life is never a question of abundance of material; never a question of splendor of instrument; never a

question of felicity and opportunity. When will men once learn that everything in this world is dependent on the size of a man's soul! "The gift that is in thee." Aye, "the gift that is in thee." I will tell you; if you want to dig for treasure, dig in your ribs. That is the place of the magic gold. That is the place of the supreme treasure trove. It is within, and it is astonishing what a long way a little goes, when it is under the management of a passionate and heroic nature. "Out of my poverty have I done this," said Turner, when he had painted his great masterpiece out of broken teacups. "Out of my poverty," said Tycho Brahe, and he had not a big telescope, but a very small one. The bigness was in the eye! "Out of my poverty" have I done this, said Christopher Columbus, and he did not discover America with an Atlantic liner, but with a tub that you would not use to-day as a Newcastle collier. He could say, "Out of my poverty" have I given the world America. "Out of my poverty," said John Milton (the blind Milton), I give you "Paradise lost." "Out of my poverty," said John Bunyan, as he hand'd you the book that gives you the vision of the county where it is green the year around, and of the Palace beautiful and the streets of gold, "Out of my poverty" have I done this. And if you will only consecrate yourselves to God and get a larger nature and a warmer heart, you will be astonished at what a service you can give to God out of the slenderest health and the shortest life and the fewest opportunities. It is never a question of material; it is never a question of arithmetic; it is never a question of strength, it is a question of love, faith, hope, devotion, and of great nature. With these only you can do great things, although when they are done they look so poor to lay at the feet of the great and generous Giver.

## Home Influence.

BY REV. JOSEPH HAMILTON, MIMICO.

*For the Review.*

Home influences are surely the most lasting and the most tender. What a sacred spell—what a hallowed, restraining influence—there is in the very memory of such a scene of family worship as that depicted by Burns in "The Cotter's Saturday Night." Sacred memories like that pursue us like good angels all our days. In presence of such pure memories sin shirks back in shame. Who can estimate the effect of such influences in keeping alive the spark of human love, and in keeping open the fountain of human tenderness, in the world to-day.

## Glengarry Sabbath School Association.

BY THE REV. DAVID MCLAREN, ALEXANDRIA.

*For the Review.*

It may be of some interest to your readers to learn what can be done in a rural Presbytery to increase the zeal and usefulness of Sabbath school workers.

In September 1881 the Presbytery of Glengarry organized a Sabbath School Association. During the first two years an annual Convention was held. The enthusiasm of the Sabbath school teachers had so increased, that nothing less than two yearly Conventions would satisfy them. However, after an experiment of three years the Association concluded to return to an annual Convention, which has been the practise since 1885. The officers of this Association are elected yearly by the delegates of the Convention.

The Executive Committee has always taken much care to prepare a fresh and interesting programme of topics for each annual meeting. Laymen as well as ministers are assigned papers and addresses, and on not a few occasions lady teachers have delighted the Conventions with their treatment of the topics given to them. The Glengarry Sabbath School Association has largely made use of its home talent, although frequently some prominent Sabbath school worker from another Presbytery has been invited to address the Convention on some phase of their work.

These annual gatherings have been held in nine or ten different churches throughout the bounds of the Presbytery.

Although held in January, they are very well attended. Last January no less than 170 delegates were present at St. Elmo, exclusive of those from the two neighboring congregations. The best proof of the benefit of this Sabbath School Association is found in the steady increase in the number of schools and of scholars, the better equipment in the way of Sabbath school books and lesson helps, as well as the greater liberality now shown by them in the work of missions.

In September 1883 "Glengarry Chapel," was erected at East Formosa at a cost of \$250, which was paid by the Sabbath school scholars of Glengarry. This year their contributions rose from \$275 to \$634 for missions. In 1886 another \$100 was paid by them for repairs to that chapel, and from that year to the present they have supported a native preacher in their Formosa chapel at a cost of \$120 annually.

In 1894 this Sabbath School Association promised \$100 additional for the support of four students in Central India, which has been regularly paid, up to date. Improvement is seen all along the line. The schools have doubled in number, and the number of scholars has grown from 1,730 to 3,100, and the contributions from \$161 to \$883 for missions. Thus, while the scholars have doubled in number their missionary givings have quintupled. Last year about *two thirds* of our Sabbath school income was devoted to the support of missions. Although a rural Presbytery, Glengarry's proportion of giving to missions, (out of total income), is higher than that of any other Presbytery within the Synod of Montreal and Ottawa.

It is worthy of notice that in 1883, when our Sabbath schools doubled their contributions to missions, the congregations, to which they belonged, increased their missionary givings by about 60 per cent. In the fourteen years since then Glengarry Presbytery has increased its mission contributions from \$3,070 to \$9,237, and its givings for all purposes from \$29,840 to \$44,640. Indeed we think it is no exaggeration to say that the education of our scholars in the grace of liberality, during the past fourteen years, is now bearing good fruit in the increased contributions made of late years by our congregations and Christian Endeavor Societies.

We feel confident from facts like these that the more the privilege of giving is inculcated in the Sabbath schools throughout our broad Dominion, the quicker will the great problem of missionary finance be solved, and the Kingdom and coming of our Lord Jesus Christ be hastened by us, His servants.

## "Be of Good Cheer."

ALEXANDER B. BRUCE, D.D.

Free from all anxiety for Himself, Jesus bid His disciples also to be of good cheer, and for the same reason why He Himself is without fear, namely, because He has overcome the world. He will have them understand that His victory is theirs too. "Be of good cheer; I have overcome the world; so have ye, therefore, in effect;" such is His meaning. Some would interpret the words differently. They would read: "I have overcome the world; so may you. Follow My example and manfully fight the battle of righteousness, in spite of tribulations." This meaning is good enough as far as it goes. It does nerve one for the battle of life to know that the Lord of glory has been through it before him. It is an inspiring thought that He has even been a combatant at all; for who would not follow when the divine Captain of salvation leads through suffering to glory? Then, when we think that this august Combatant has become completely victorious in the fight, His example becomes still more cheering. His victory shows that the god of this world is not omnipotent, that it is always in the power of anyone to overcome him simply by being willing to bear the cross. Looking at Jesus enduring the contradiction of sinners even unto death, and despising the shame of crucifixion, His followers get more heart to fight the good fight of faith.

But while this is true, it is the smallest part of the truth. The grand fact is, that Christ's victory is the

victory of His followers, and insures that they too shall conquer. Jesus fought His battle not as a private person, but as a public character, as a representative man. And all are welcome to claim the benefits of His victory, the pardon of sin, power to resist the evil one, and admission into the everlasting kingdom. Because Christ has overcome we may say to all, "Be of good cheer." The victory of the Son of God in human nature is an available source of consolation for all who partake of that nature. It is the privilege and duty of every man to acknowledge Christ as his representative in this great battle. "The head of every man is Christ." All who sincerely recognize this relationship will get the benefit of it. Claim kindred with the High Priest, and you shall receive from Him mercy and grace to help in your hour of need. Lay it to heart that men are not isolated units, everyone fighting his own battle without help or encouragement. We are members one of another, and, above all, we have in Christ an elder Brother. We have at least a human relationship to Him, if not a regenerate relationship. Let us, therefore, look up to Him as our Head in all things, as our King, and lay down the weapons of our rebellion; as our Priest, and receive from Him the pardon of our sins; as our Lord, to be ruled by His will, defended by His might, and guided by His grace.

### The Seven Bibles of the World.

The seven Bibles of the world are the Koran of the Mohammedan, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the Three Vedas of the Hindus, the Zendavesta of the Persians, the Eddas of the Scandinavians, and the Scriptures of the Christian.

The Koran is the most recent of all, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and the New Testaments, and from the Talmud.

The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, the "kings" meaning web of cloth. From this it is presumed they were originally written on five rolls of cloth. They contain wise sayings from the sages on the duties of life, but they cannot be traced further back than the eleventh century before our era.

The Vedas are the most ancient books in the language of the Hindus, but they do not, according to late commentators, ante-date the twelfth century before the Christian era.

The Zendavesta of the Persians next to our Bible is reckoned among scholars as being the greatest and most learned of the sacred writings. Zoroaster, whose sayings it contained, lived and worked in the twelfth century before Christ. Moses wrote the Pentateuch 1,500 years before the birth of Christ, and it is maintained that that portion of our Bible is at least 300 years older than the most ancient of other sacred writings.

The Eddas, a semi-sacred work of the Scandinavians, was given to the world in the fourteenth century.

### Doctrinal Differences.

The world, or rather the Church, is getting better than it used to be. The subjects discussed are of more importance. The world will not listen to that which has not its definite use. The earnest Christian people are not in a humor, in this practical age, to enter into wearisome details in regard to doctrines which have never been of much profit in their discussion. Who ever hears anything now of the old war over "Temporal Benefits"? How many people can imagine that this talk used to be so serious that, when it was mentioned in a mixed company of Unions and Seceders, it was esteemed indelicate? How many people in the Church to-day know what you mean, and how many will ask their parents, "What is this writer driving at anyway?" and the parents will say, "O that used to be one of the old subjects of dispute between the Churches. I never understood it, but it is settled now." "But how was it settled?" "I do not know exactly how, unless it was agreed that this would be a matter of forbearance, and that each one might think for himself as he pleased." The fabled war, I believe it was between the Lilliputians, about

which end of the egg ought to be opened, was very severe. The ones who thought that the proper end was the larger one called themselves, "Big endians"; and those who thought that the smaller end should be cracked called themselves, "Little endians." The matter was compromised, and became a subject of forbearance, and the people found that they thrived quite as well when one end was opened, as when the other was.

I do not want to intimate that there is nothing in doctrine. A man might as well argue that there is nothing in the foundation on which a house is built. But it may not be a matter of any general interest which side of a smooth brick is laid down first. For if you lay down either side, the whole brick will somehow get into the wall. Next to advocating the truth, it is important that we advocate it in the proper spirit and manner. When men attempt to do anything in a way that is wrong, you may be sure that they are not under the guidance of the Spirit of God. They may claim that they are, but our claims do not change the facts, and the time will reveal them.—Dr. W. T. Meloy in the *United Presbyterian*.

### Growth of the Free Churches.

It is somewhat remarkable that the Free Churches of the world, without the prestige of rank or wealth or beautiful liturgies, should have far outgrown in numbers the Prelatical Churches. *The Church Review*, in a recent issue, questions the wisdom of publishing the elaborate statistics which are annually printed in the *Church of England Year Book*. It thinks that it would have been better to have locked them up in the desks of the bishops instead of letting the world know how far short the Church of England comes when compared with the other Churches in point of numbers. For Mr. Howard Evans, in editing the *Free Church Handbook*, has shown that the Free Evangelical Churches of England and Wales now provide more seats and possess more communicants, Sabbath-school teachers, and Sabbath-school scholars than the Established Church. He also deals with the state of the English-speaking population of the British Isles, the United States, the colonies, and heathen lands, taking his statistics from official sources—and his figures are not a little startling and instructive, and should prove as comforting on the one hand as they are corrective on the other. The totals are as follows—

Methodists (Communicants).....	7,085,400
Baptists.....	4,608,402
Presbyterians.....	3,770,307
Congregationalists.....	1,161,273
<b>Total.....</b>	<b>16,625,382</b>
<b>THE ANGLICAN CHURCH.</b>	
<i>From the Church of England Year Book.</i>	
England and Wales (Communicants).....	1,840,351
Ireland.....	159,207
Scotland.....	41,031
United States.....	618,500
Indian, Colonial, and Missionary.....	471,337
<b>Total.....</b>	<b>3,122,526</b>

And it appears that the full strength of the Free Churches is not stated, for the "Christian World" tells us that, according to the elaborate tables given in the *New York Independent*, there are in the United States some fourteen denominations outside Anglicanism which are not embraced in the statistics given above, and which number upwards of three millions, so that "the full strength of the Evangelical Free Churches among English-speaking peoples is upwards of twenty million communicants to upwards of three million Anglican communicants." It is not always wise to be numbering the people. But it may be expedient at times when some men's hearts fail them, because in certain districts the cause with which they have been identified seems to be losing in numbers. There is, we freely admit, too anxious a desire in many quarters to count heads, as if the true sign of success was heads, whereas it has not unfrequently happened that under some sensational influences, as in Gideon's first army, there were hundreds and thousands of heads who were of no use whatever in fighting the battles of the Lord. If those Free Churchmen appear to boast because of their numerical strength, they may justify themselves, by saying that they are compelled to do this by their boasting neighbors.



## UNDER THE EVENING LAMP.

### THE DESERT OF LIFE.

There are broad desert tracts in the hot torrid zone,  
Where moisture ne'er cools the air;  
The oases are few and the pathways are lone  
In those waterless seas stretching there.

No zephyr is blown from the flowery lands—  
No bird ever wings its way by;  
For there's nothing below but the bright, scorching sands,  
And there's nothing above but the sky.

When with long, measured strides swings the beast of the plain  
The hot, barren sand-valleys through,  
And the dry waste is still till its stillness is pain,  
And the sky's of a copper-like hue—

Then, in deep silent thought-rides the wild Arab there,  
But he knows that he is not alone;  
For he knows he is 'neath the protection and care  
Of Allah, Invisible Oae!

Thus it is when on life's desert often we stand,  
And no help and no hope seemeth nigh,  
Though there's nothing below but the pitiless sand,  
There is Some Oae above in the sky!

WILLIAM HURD HILLYER.

### RALPH GEMMELL.\*

"Blessed are ye when men shall revile you, and persecute you, and say all manner of evil falsely against you for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven."

Next morning Ralph arose, and resolved, since he could not stay at home without sharing in the wickedness of the house, or exposing himself anew to reproach and ridicule, to spend the day in a solitary walk, and to engage himself in serious thought how to conduct his future life.

He took his favourite walk down the banks of the Irvine. It was the last month of Spring. The beams of the morning sun threw an air of sprightliness and gaiety over nature, that smiled around him in the loveliness and vigour of youth. The fields had clothed themselves in their mantle of green, and the singing of birds was heard in the woods. And although he knew how many of Scotland's best friends and most faithful servants of God were that morning wandering in poverty, immured in dungeons, or appointed to immediate death; and although he looked forward to all these evils as embattled against himself, yet, so entire was his resignation to the will of God—so confiding his trust in the all sufficiency of divine grace, that his heart took in the joy of nature; and the breathings of its love and thankfulness ascended up to heaven with the universal anthem of nature's gratitude.

"Why should I be sad?" thought the young Christian, "or why should my soul be cast down? The flocks that sport on yonder hills, and the herds that browse on yonder meadow, seem grateful for their day of short enjoyment that will soon end for ever. The songsters of the wood warble their song of praise, although they must soon perish utterly; and why should not I be glad? Why should not I, too, join the happy melody? What are this world's sufferings to me? What is all that the wickedness of man can do? Is not my soul immortal? When this body decays, have I not a tabernacle, not made with hands, eternal in the heavens? Are there not rivers of pleasure at the right hand of God, secured to me by my Saviour's death? And when the loveliness of this world's scenery and the mirthfulness of its irrational inhabitants shall not be seen nor heard any more, shall not I, if I trust in my Redeemer and keep His commandments, stand in the presence of God and the Lamb, and sing the song of the Lamb in eternity?"

Employed with such thoughts as these, Ralph had nearly reached the seashore, when he was suddenly roused from his meditations by the sound of the military drum and the tumult of a mixed multitude of soldiers, king's officers, magistrates, and others, leading, from the town of Irvine to the side of the sea, a female, who, by her looks, appeared to be in her eighteenth or nineteenth year. This young woman, when an infant, had lost her mother, and she had seen her father, only a few weeks before the time of which we speak, torn from her arms and dragged to the gibbet. But the cruelty of persecution is as insatiable as the grave. The poor orphan girl had been apprehended on the preceding Sabbath, at one of those field meetings, whither she had resorted to worship God as her conscience directed her, and because neither entreaties nor threatenings could prevail on her to take the test which we formerly explained, she had been sentenced to be put to death by drowning—a kind of death to which several females were condemned in those days.

\* "Tales of the Covenanters," by Pollok.

In the channel of the sea, from which the waves retired at low water, was fixed a stake, whither between two ruffian soldiers, the helpless girl was led, and her arms bound to her body with ropes. In the meantime, she was again promised her life and freedom if she would take the test. But with a holy indignation she replied, "Seek ye the life of my soul by promising me a few years more of earthly existence? Begone, ye that would tempt me to violate my conscience and deny my Saviour. I trust in my God. I know in whom I have believed. And I know that He will not forsake me."

The tide now began to flow, and she was soon surrounded with the waves, before which the crowd retired. As the water gradually deepened about her she seemed engaged in prayer; and, when it reached her waist, as the day was calm, she was heard to say, "Farewell, my friends—farewell, my enemies—thou sun, and thou earth, farewell! Come, ye waters; why come ye so slowly?—come and waft my soul to the bosom of my God!" Here her voice was lost in the sound of the drums that were beat to prevent her from being heard. Her eyes looked up to heaven, and a calm tranquillity settled on her face, while every succeeding wave advanced farther up her body, till at last the waters rolled over her head and hid her from the eyes of the spectators.

You will perhaps ask me young reader, why I introduce you to a scene like this? why I shock your feelings by the relation of such cruelties, and oppress your sympathies by the recital of such sufferings? Truly, I am not fond of the tale of distress; nor would I willingly sadden your countenance, did I not hope to make your heart better by it. And I think your best interests may be much promoted by thus reviewing the cruelties and sufferings of our ancestors. Thus we learn to what horrible transactions sin leads those who abandon themselves to its tyrannical guidance. How avarice, ambition, and pride, if harboured and nourished in our bosoms, eradicate all that is amiable in man, and carry him forward into barbarity and wickedness, which place him far beneath the beasts that perish. And hence we gather the strongest proofs of the divine origin of our religion, and how well adapted it is to bear the Christian out through the darkest night of the world's distresses. We hear evil spoken of him; we see him hunted from place to place, and tortured, and murdered; but still we see the grace of God sufficient for him. We see him placed on the Rock of Ages, putting away from him, as things of nought, the waves, and storms, and fierceness of this earth's most angry assault; and, calmly reclining his hope on the promise of his God, looking with a grateful heart and an eye of brightening gladness to the land beyond the grave—the land of his Father, and his everlasting home. Hence, too, we learn how much we are indebted to the heaven-supported stand which our forefathers made against the inroads of civic despotism, and the domination of a secular priesthood; and thus we are led to revere their memory, which has, especially in late years, been loaded with contempt. And, above all, in reviewing such scenes as these, we cannot help being filled with gratitude to God that He hath so brought His Church back from the wilderness, and permitted us to worship within her walls in peace and safety.

### MORE HOME LIFE.

What a pathetic plea for more home life was that scene in a Seattle court when a little girl of eight years applied for a guardian to be appointed for her because her mother preferred life in lodging houses and eating at cheap restaurants. The poor little mite said she "was often cold, oftener hungry, and was left alone frequently at night." The good sense of this child demanded a home where she could live in bodily comfort and hope for mental and spiritual care. This is only one of thousands of such neglected children that can be found in every city. Careless women, thoughtless women, lazy women, pleasure-loving women, shake off all the cares and burdens of house-keeping; so lodging houses are filled and restaurants flourish, children are left to the education of the street to grow up later into criminals of every degree. Not a day passes but one reads of youthful criminals. The parents are too often the real criminals, and deserve the punishment inflicted upon their unfortunate progeny.

Every family, ought to have a home. Better a log cabin with a single room than the most splendid apartments in a hotel. As well try to cultivate flowers in a sandbank as to train up children without home influences and associations.—*Herald and Presbyterian.*

## THE HOME CIRCLE.

## BREAD UPON THE WATERS.

BY FATHER FODINSON.

For the Review.

'Twas Monday morning; in his study chair  
The preacher sat, his work not yet begun,  
And wondered with a wonder like despair  
If any soul had yesterday been won.

He thought of sermons ill-prepared and tame,  
Of prayers unpondered, purposeless, and cold,  
And o'er him swept a wave of grief and shame:  
"None, none," said he, "was brought into the fold."

And other Sundays rose upon his gaze,  
Alike discouraging, and all his years  
Seemed a succession of unfruitful days  
From his youth up, and his eyes filled with tears.

But as he wept, into his room was brought  
A letter from afar: one who in youth  
Had heard him preach, and moved thereby had sought,  
And in God's gracious mercy found, the truth,

Now wrote, though old, he said, and sinking low,  
To testify with gladness ere he died  
How one had led him many years ago  
To find life, following the Crucified.

## WORK WHILE IT IS DAY.

In the summer of '91, Dr. Carleton and we were taking a trip on horse-back through the mountains from Sabathu to Mussoorie. On descending from Nahan into the Doon we found that our ponies were so back-sore that it would be cruel to ride them further; so we left them at the Jamna river, and walked to Fatehpur on the Chakrata road, where we secured an ekka to take us through to Dehra Dun. We were in no very happy humour at best, and when, after only a few miles progress, our ekka broke down, it really seemed a little more than we could bear! We tried, however, to make the best of the very vexatious experience; and, while waiting in a wayside police-station till the ekkawala could patch up our "chariot," we got into conversation with an intelligent young Hindu, the village school-master. We told him the story of Jesus the Saviour, and urged him to put Him to the test. The ekka was soon ready, and we went on our way.

During the meeting of Synod at Lodiana we were called out of the mission house one day and introduced to a fine-looking young man, who asked us if we recognised him. We had to admit that we didn't. "Do you remember one day, more than six years ago, that your ekka broke down near a little village in the Dun?" Light began to dawn on our mind! "I am the man you talked with that day. I wanted to meet you and to tell you that I am a Christian now." We need hardly tell of the joy and thanksgiving that filled our heart!

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not which shall prosper, whether this or that, or whether both shall be alike good."—*Indian Standard*.

## "TRIED IN THE FIRE."

There lived at Newcastle a young girl whose name was Edith Mary Ledingham. She won a prize at school—the story of Grace Darling. It gave her a kind of a wish to lead the life of a heroine, and she did lead it, by being the kindest possible helper to the household and to all the neighbors who needed her help.

The father died, and the girl and her brothers removed to London. It was cheaper to go by sea than to go by rail when the family moved, and they went by steamer. This voyage determined Edith to become, if ever she got the chance, a stewardess on board a steamer. Her brothers both became stewards on various ships, and this made her more desire the sea life.

In June of 1895, she obtained her much-coveted desire and became stewardess on board the steam-ship Iona, that plies from Leith to London.

She won all hearts, we are told, of both crew and passengers by her kindness; and I, who have seen a photograph of her bright, capable face, can well understand how cheery a stewardess she would be. On Monday, September 16, 1895, she went on board, and a mother placed a little child under her special charge.

At sundown they slipped from the Leith Dock and passed out into the quiet, calm, grey seaway. A pleasant

evening was spent; the passengers retired to rest, and after having seen all her work finished, the stewardess herself went to her berth.

All was quiet except for the pant, pant, pant of the engines, the creak of the rudder-chains and the sound of the look-out man, who tapped his bell forward from time to time to indicate what ships' lights were seen. So quietly and serenely they moved upon their way—that little child fast asleep probably the last thought in the stewardess' mind. Suddenly a cry of "Fire!" rang through the ship. They were just off Clacton-on-Sea. The cry might almost have been heard on the coast, so terrible was the shout. Up sprang the stewardess, woke the passengers, one and another, helped them to the deck, pushed them through the cabin, cheered them through the smoke—no thought of her own safety, only thinking of her charges.

Then she was seen to turn pale, and with a great cry of "Oh, the child has been left behind," she sprang back right into and through the flames, determined, if possible, to bring the little one safe from the jaws of death.

She never came back, never passed that cabin door again. Men heard the flames roaring like a wild beast in a den of torment. When the fire was subdued and they could explore the cabin, they found just two heaps on the floor, and could tell, by a few bones of a woman's hand locked tightly round the small bones of a little child's hand, that this was all that was left of the brave stewardess, Edith Mary Ledingham, and the little child, Lily Stewart, whom she had tried to save. You can understand now the meaning of the verses:

Then back to the horrible fiery den  
The heroine sprang. How the forked tongue  
Of the fierce flame serpent leaped and stung,  
Struck at her bosom and blinded her eye;  
But One went with her, whose word to men  
Was "Life for the least, though the strongest die."

She has taken the little one safe in hand:  
Angel of help, she has turned for the door;  
This eloquent heap of ash on the floor  
Is seal of her will and is sign of her doom;  
But her feet, so swift for the purpose planned,  
Are set, God knows, in a larger room.

Children, we shall not all be called upon to face fire as Edith Ledingham did, but we can all remember that, when the time comes to do it, we shall, in the midst of the furnace, find One walking with us like unto the Son of man; and in his strength we shall not feel the power of the flame to hinder us from doing our heavenly Father's will. We shall find that we can willingly follow One of whom it was said, "He saved others, himself he could not save."—*Sunday Magazine*.

## THE MOTHER'S FACE.

A dear baby had been left lying asleep in a friend's room, while the mother went for a short outing. Before her return, however, the little one woke up. The kind friends bent over the bed as he opened his eyes and smiled, but the baby eyes were looking up into strange faces. The little one looked anxiously about the room for his mother's face, and when it could not be found a sort of terror shook the little frame and a pitiful cry was heard. But in the midst of the sad wallings the mother came in and the baby smiled through his tears and a joyful look came over the wee face once more, for it was looking up into the well-known mother's face where love and tenderness were seen even by infant eyes. The baby had found its shelter and was soon serenely nestling in the mother's loving arms.

No face so sweet in all the world as the mother's face to the little ones. Years after the mother has gone away to the Father's house, and the children are grown up, in the world's great mart, does that mother's face still bring sweet memories to those who are left behind. It hangs as a beautiful picture on memory's wall where the sunlight of tender love falls ever on it.

The mother's face is so suggestive of the atmosphere of the home that when it is bright and happy the children know it is clear, pleasant weather in mother's heart. When it has troubled looks, they know in a moment that clouds have come and there is something wrong. A look of sorrow and displeasure at wrong doing coming over the mother's face has often been more effective than a storm of words to the unruly child, while a look of approbation has frequently lifted a load from the child's heart.

Yes, we mothers have tell tale faces and we must be very guarded as to what they tell our dear children.

## FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON VI.—THE MARRIAGE FEAST.—MAY 8.

(Matt. xxii: 1-14.)

GOLDEN TEXT.—“Come, for all things are now ready.”—Luke xiv. 17.

TIME AND PLACE.—Tuesday, April 4th, A.D. 30. The temple in Jerusalem.

LESSON OUTLINE.—I. The Summoned Guests. II. The Slighted Grace. III. The Strangers Gathering. IV. The Self-Righteous Garment.

INTRODUCTION.—As we learned in our last lesson, our Lord entered Jerusalem in triumph on Sunday. Spending that night in Bethany, he visited Jerusalem and the temple on Monday, when the second cleansing of the temple occurred. Again spending the night in Bethany, and on Tuesday returning to Jerusalem, He taught in the temple, using the parable of the lesson among others.

VERSE BY VERSE.—1. “Parables.”—A parable is an illustration in story from a truth.

2. “Kingdom of heaven.”—All Gospel blessings including the final triumph of the Messiah’s kingdom in the heavenly world. “A certain King.”—The King here represents God, the Father. “Made a marriage.”—*i. e.*, a marriage feast. “His Son.”—Representing Jesus, the Son of God.

3. “His servants.”—The servants represent the messengers of God: prophets, apostles, ministers, etc. “Them that were bidden.”—This is a reference to the custom of the East; guests having been invited beforehand are notified when the time arrives and the feast is ready by sending servants. “Would not come.”—Those bidden are represented at first as simply disregarding the invitation.

4. “Other servants.”—Their Gospel invitations are repeated over and over again.

5. “Made light of it.”—Neglected it, being occupied with other things.

6. “The remnant.”—Revised Version, *the rest*. “Entreated them spitefully and slew them.”—This describes the treatment that God’s servants have so often received from men to whom they carried the Gospel invitations.

7. “Was wroth.”—This represents the righteous anger of God against those who neglect His gracious provisions of love and who wrong His servants.

9. “Go . . . into the highways.”—Those who were bidden—the Jews—neglected, refused. God’s servants were to be sent to them that were without—to all Gentile peoples.

10. “Bad and good.”—All classes. “Was furnished.”—The purposes of Gospel grace will not fail; the heavenly feast will be supplied with guests.

11. “A wedding garment.”—It was customary on such occasions in the East for the host to provide the garment; there was then no excuse for any who should be found without it. So our King has provided a spotless robe of righteousness for those who are called to the heavenly feast, and, any who are found without it will be “speechless”—without excuse.

14. “Many are called.”—The invitations of the Gospel are full and free to all. “Few are chosen.”—The fact that many do not come to the feast is proof of this.

## CHRISTIAN ENDEAVOR.

CONDUCTED BY REV. W. S. MAITAVISH, D.D., DESKROUO.

## DAILY READINGS.

First Day—Divine protection.—Palm cxiv.

Second Day—David’s allegiance.—Palm cxix. 153-161.

Third Day—Persecution promised.—John xv. 18-21.

Fourth Day—Courage in affliction.—2 Cor. iv. 8-14.

Fifth Day—Eternal recompense.—2 Cor. iv. 15-18.

Sixth Day—Faithful unto death.—Heb. xi. 36-41.

PRAYER MEETING TOPIC, May 8.—THE SCOTTISH COVENANTERS.  
Rev. vii. 9-17. Ques. 20.

## THE SCOTTISH COVENANTERS.

For the sake of convenience and variety we shall present this topic in the form of question and answer.

Q. Who were the Covenanters? A. They were a portion of the Scottish Presbyterians who lived in the sixteenth and seventeenth centuries, and who derived their name from the “Covenants” by which they bound themselves for religious and patriotic purposes.

Q. How many of these covenants were there? A. Two.

Q. When and by whom was the first document of this character drawn up? A. In 1580, and it was drawn up at the request of King James VI., by his chaplain, John Craig.

Q. By what name was this instrument known? A. It was first known as “The king’s confession,” but afterwards as “The national Covenant,” or “Confession of Faith.”

Q. What was the history of this document? A. In 1580 it was subscribed by the king, and one year later, by persons of all ranks. The avowed object was to maintain and defend the Presbyterian religion against the assaults of Romanism. In 1596, Scotland was blessed with a great revival of religion, and then the covenant was renewed. About forty-two years afterwards, it was again renewed, and its defenders pledged themselves to adhere to, and defend the true religion, and to labor, by all means possible, to recover the purity and liberty of the Gospel as it was professed before prelacy was introduced. This bond was publicly signed in Greyfriars Churchyard, Edinburgh. A copy of this document can be found in the appendix to our Confession of Faith.

Q. When was the second drawn up? A. In 1743, and it was ratified by the Scottish Parliament one year later.

Q. By what name was the second covenant known? A. It was called the Solemn League and Covenant for the reformation and defence of religion, the honor and happiness of the king, and the peace and safety of the three kingdoms of Scotland, England and Ireland.

Q. By whom was this one drawn up? A. By commissioners of the English Parliament and the Westminster Assembly, and by committees of the Scottish estates, and the General Assembly in Scotland.

Q. What is the main point of difference between these two covenants? A. The first was levelled against popery, and exceedingly strong was the language used; the second demanded the extirpation of prelacy as well as popery.

Q. When did the persecution of covenanters begin? A. In the reign of Charles I. This king, angry because the Scottish people would not tolerate prelacy raised an army and marched to Scotland to compel the people to submit. General Leslie took command of the troops of Covenanters and when the armies met, the latter had a banner displayed on which was inscribed “For Christ’s crown and covenant.” Charles did not meet with the success he expected, and therefore he concluded a treaty of peace. However, in about a year he violated the treaty and persecution broke out anew.

Q. When were the covenanters most severely persecuted? A. During the twenty-eight years when the throne was occupied by Charles II. and James II., that is to say from 1660 to 1688.

Q. Apart from the kings, who were the leading spirits in this persecution? A. James Sharp, once a Presbyterian minister of Craik, Sir James Turner, the Earl of Lauderdale and Graham of Claverhouse.

Q. Were any battles fought? A. Yes, one at P’ullion Green, near the Pentland Hills, another at Drumclòg, and one which resulted very disastrously for the covenanters at Bothwell Bridge. In the battle of Airdmoss, Richard Cameron from whom the Cameronians, or Reformed Presbyterians, took their name, was killed.

Q. What spirit was manifested by those ministers who refused to submit to prelacy? A. Four hundred of them left their pulpits rather than submit. These met whenever possible with other worshippers in conventicles, but those meetings were frequently broken up by the approach of Royalist troops.

Q. What was a common instrument of torture? A. “The boot.” This was made of four pieces of boards hooped with iron and when it was placed upon the leg of the victim, wedges were driven with a hammer between the flesh and the wood until the limb was sometimes crushed to a jelly. Other means of torture were devised, but perhaps “the boot” was the most infamous. Macauley, in his history of the reign of James II. gives a number of illustrations showing the terrible tortures to which the covenanters were subjected. He says, “The story ran that those wicked men (the persecutors) used in their revels to play at the torments of hell and to call each other by the names of devils and damned souls. The chief of this Tophet, a soldier of distinguished courage and professional skill, but rapacious and profane, of violent temper and obdurate heart, has left a name which, wherever the Scottish race is settled, is mentioned with peculiar energy of hatred.”

Q. What is the estimate of the character of the covenanters? A. Prof. Blaikie says “Very different estimates have been formed of the covenanters. According to the ecclesiastical and religious proclivities of their judges. By high churchmen they have been denounced as coarse, fanatical, intolerant, cruel and unscrupulous; by high Presbyterians they have been extolled as men of the highest godliness, champions of liberty, holy martyrs and confessors and saviours of their country. It is very certain that between 1580 and 1688 the friends and upholders of the Covenants embraced nearly all of the most learned, devout and earnest ministers of the Church and many laymen of high position. The real lovers of the Gospel were covenanters, and the revivals of earnest religion were associated with them. . . . But the stand for freedom, civil and religious, made by the covenanters was of the noblest character and conferred incalculable benefit on both Church and State. Had they been crushed, ecclesiastical liberty would have almost perished within the Reformed Churches of Europe.”

## MISSION FIELD.

## SUMMER PLANS, EWART MISSIONARY TRAINING HOME.

The first session of the Home has just closed. Four students availed themselves of the opportunities there given. The results of the recent examinations have been such as to lead us to "thank God and take courage." What may be the further and richer results cannot now be set down; but, as much prayer has gone up to the God of heaven, it is only honouring to Him who heareth prayer to expect rich answers.

The new session will not commence till the re-opening of Knox College, the first week of October next. The question has been asked, Would it not be possible to turn our Training Home to some good account during the long, beautiful summer months, when so many young Christians have weeks of time at their disposal, as they cannot have during any other portion of the year?

In answer to the above question, the following plan has been arranged to meet the case of a different class of students from those taking the regular course. It is proposed, during the months of May, June and July, to give sessions of one month each to those who desire a simple course of Bible and missionary study, and to engage in united prayer and effort to advance Christ's cause among the city poor. There would be no public lectures, only private class work under the direction of the Superintendent of the Home, Mrs. Anna Ross. The mornings would probably be left free for early exercise in the fresh air, and for quiet reading and preparing for the classes of the afternoon. From 2 to 3 p.m. would be spent in our Practical Bible Class, in which the special object is to search into the Word of God for those peculiar truths needed to set us in close contact with the sources of life and power, in order to abound in joy and peace, and efficient service. From 3 to 4 would be given to some carefully chosen missionary volume, affording a suggestive course suitable for Mission Band work. The evenings could be best arranged for at the time. Probably one afternoon in the week might be spent among the city poor in connection with the Mission Dispensary and so access could be found into some of the more needy homes.

There are two classes of students who would find these short sessions helpful. Some, whose hearts are towards the foreign field, are yet not clear enough as to their personal call to offer for the complete training. A month spent thus, in close contact with the Word of God and missionary facts, might well be need to make the path very plain one way or the other. Then there are many others who do not feel that their work is actually in the foreign field, who yet have the heart to spend and be spent for the home side of the mission field—those who would gladly fit themselves more fully for Sabbath School teachers, or for leaders of Auxiliaries or Mission Bands. To such, a month spent as above explained might prove a valuable preparation for advance work in any of these lines.

If there is a response made to this suggestion, the experiment will be made. If there are any who would like to avail themselves of this opportunity they will kindly write on the subject as soon as convenient to Mrs. Ann Ross, 540 Church Street, Toronto, stating which month they would prefer. Accommodation is necessarily limited, and a little planning and correspondence may be required to arrange everything properly. If any should desire it, the first session of four weeks might begin immediately upon the close of the Annual Meeting.

The charge for board is three dollars per week. No other expenses need be incurred except laundry, travelling, and whatever missionary books might be taken up for study.

## DEVOTEES—HINDU AND CHRISTIAN.

BY LUCY E. QUINNES.

The holiest place in all Bombay is the beautiful "tank," down to whose clear waters lead flights of wide shelving steps, and where bathers and little children play among reflections of the cloudless skies and picturesque masonry. To the minds of multitudes this is a sanctuary, a shrine. Round it a group of little temples rise among old buildings, priests' houses, pilgrims' lodgings, and native homes. From time immemorial Valkeeshwar has been a sacred spot. Many pilgrims have tramped through weary journeys to reach these shining waters, many anxious, clouded lives have been strained to the utmost to seek what here they seek, but never find.

Four or five fakirs, covered with filth and ashes, sit at one end in the hot sun, looking almost more like beasts than men. There they sit almost naked, on the rough ground, surrounded by the various little pots and bowls and odds and ends which they employ for life and worship. One or two are smoking a powerful drug,

which partly stupefies them. One talks to us by translation, and another, the most hideous of all, an animal-looking creature, with masses of matted hair full of dust and ashes, who seems really half insane, makes us a great oration all in his unknown tongue. Louder and louder he talks, preaching at last at the top of his voice, and pausing now and then amid his eloquence to blow shrill blasts on a cow's horn by his side.

"Why does he do that?" we ask our boy.

"Whenever the holy man is hungry he blows his horn, mem Sahib, and the people come out and bring him food."

What must be the character of the faith whose ideal is before us? We stand bewildered in the sunshine, trying to realize that it is not a dream—that to these men, our brothers, this filth, this degradation, this naked idleness, is the embodiment of sanctity—and our hearts go out to India, the first example of whose greatest faith meets us in such a form. This is Hinduism, hoary Hinduism, three thousand years old, and ruling to-day more than two hundred million men and women. The spectacle before us is the outcome of her teachings. This is the highest life one can lead. To their minds existence is an evil; emancipation from it in this life, and in countless future lives, is the one hope. Detach yourself from earth, go without clothes; have no home, no friends, no people; do no work; take no interest in anything at all; enjoy nothing, feel nothing, hope for nothing. Detach yourself—to do this, suffer pain, sleep on spikes, starve yourself, or eat carrion and nameless abominations; hold your arms up till they wither and the nails grow through the hand; do anything and everything to get rid of your supreme curse—conscious existence!

It is difficult for us under the influence of Jesus Christ to understand and grasp this Hindu theory. To those who know and follow Him, Christ makes sheer living beautiful, life on earth a privilege, and everlasting life beyond the gift of God to men. But to the Hindu living without Christ—as to many, alas! in our own lands who live without Him—mere existence seems a curse. These poor souls believe themselves burdened with being because they are not good enough not to be. Hence they must accumulate merit, raise themselves laboriously by weary years of good works until they can at last escape existence.

This nightmare dread of existence is the natural outcome of the transmigration theory—that saddest and most hopeless of all human explanations of life. Think for one moment of what it would mean to you to believe that every living thing on the face of the earth was the body of some soul—birds, beasts, insects, reptiles, men—all alike soul-houses; and that human souls were ceaselessly shifting through countless lives, and must forever shift among these, according to their merits or demerits? Transmigration we call it, and dismiss the idea with a word. But to believe that idea, to think that the souls you love best, and that death has called away, are pent up in some body—a jackal's, a cow's, a serpent's, perhaps—and will be bound there, feeling, suffering, enjoying if they can, until death writes them once again, and once again they change their house and pass into some other form, as coolies, kings, or what not—to believe that idea, what must it mean? Think of the burden of it, the endless, restless, weary round, from which is no escape; the grip of fate that holds you and drives you on and on; the inexorable sentence, from which is no appeal, consigning you to groveling reptile life or loathsome being. You may be born to-morrow a leper, an idiot, a murderer, anything—*Karma*, your fate determines what shall be, and your fate depends entirely on your merits. There is no pity anywhere, there is no forgiveness. Trouble comes to you to-day? Ah, you earned it yesterday, back in your last body. Then you sinned, now you are punished. This theory apparently explains everything so satisfactorily—all the crookedness and inequalities of life, all the strange chances of destiny. But it is so hard, so hopeless. Eighty-six million times you will be born and reborn, to suffer, live, and die.

What more natural than to wish to shorten the period? Become a devotee, perhaps even a fakir. By so doing you detach yourself. You gradually escape re-incarnation. You stand a faint and far off chance of sooner finding rest—the oblivion of Nirvana—"not to be."

Standing in the sunshine, looking down on the spectacle before us, on these scarcely human creatures, in their filthiness and ashes, realize the burden of belief that makes them what they are! Let your heart go out to the 26,000,000 people living in the Bombay Presidency only, in this one strip of country along the western coast of India, a land larger than Spain. Think of the waiting harvest of this one presidency. Look on her fields. And look beyond—away across the continent of India with its 290,000,000 souls. Two hundred and eight millions of them are Hindus, living in the darkness of the faith whose devotees are before us. 60,000,000 more than the whole Protestant population of the world.

You have been thinking of the devotees of the Eastern world? Where are the devotees of the West? Thank God there are many of them toiling here for the salvation of India, and many more scattered in every heathen land, besides many who are sleeping in missionary graves, and many working bravely on at home. But have we but one-half the devotion to Jesus Christ that the Hindu fakirs have to their gloomy faith, should we not do more to reach India's waiting millions? Should we not hasten to give Him our time, our means, our strength, ourselves—to suffer daily loss in that devotion, and to sacrifice it may be all that we hold most dear, that we may help to bring to these hearts the knowledge of His love?—*Missionary Review*.

#### ABOUT TIBET.

Tibet, the Closed Land, is situated north of India and west of China.

The elevation of Great Tibet is fifteen thousand feet.

Gold and silver are found both in the mountains and sands of the rivers, but they are not yet greatly utilized. Coal abounds and is used by the natives as fuel.

There are three high roads from the Chinese border to the Tibetan capital, Lhasa; two principal passes from the India side.

The population of Cashmere Tibet and Chinese Tibet is about 7,000,000.

The people are Mongolian in type, the men wearing pigtaile.

The manner of life of the common people is not unlike that of the Swiss.

The Tibetans have the kindly honesty of the mountaineer, but their personal habits are vile.

The homes of the people of Tibet are two or three stories high and built of mud or stone.

The food of Tibetans is milk, butter, cheese, mutton, and barley-bread; they distil alcohol from barley. Butter sixty years old is a delicacy in Tibet.

The head of the Tibetan government is the Grand Lama of Lhasa, who always dies before he reaches eighteen years of age, when another child in whom he is supposed to be incarnate is selected to succeed him.

The Grand Lama of Tibet is supported by many thousand monks who live in the monasteries which are scattered throughout the country. The monasteries resemble, for height and number of stories, modern apartment houses. The interiors are hung with tapestries, banners and pictures; the libraries are extensive.

The largest monasteries accommodate over three thousand priests. Monasteries abound in Tibet, and the monks are the land-owners, the peasants their serfs. Tibetan asceticism encourages the vilest immorality.

The drama is popular, consisting of a sort of miracle play, but much more corrupt in its teaching.

Prayer wheels, like windmills, are found everywhere.

Thousands of Bibles have been sent into Tibet.

The Moravians have been trying to enter Tibet for forty years, and have five missions on the borders.

Buddhist missionaries, during the first century A.D., entered Tibet to convert it to Buddhism.

Sikkim and Darjeeling are the India doors by which to enter Tibet by military and Christian occupation.

The Moravians, the Christian Alliance, Miss Annie Taylor, and Dr. Martha Sheldon of the W.F.M.S., have all entered Tibet, but it is next to impossible at the present date to get beyond the borders. *Missionary Review*.

#### LOOKS INTO BOOKS.

**SIREWINDRY.** By Stanley J. Weymand. Price \$1.25. 24 illustrations by C. A. Shepperson. London, Longmans, Green & Co., Toronto, Copp, Clark Co., Limited.

This most recent addition to the Colonial Library is a historical romance dealing with the place of the Jacobites in the early years of William and Mary. Mingled with the hard and unempathetic notes of most of the characters is to be found considerable sentiment and enough of poetry to keep the reader interested from the opening chapter to the closing pages. It is a pity, however, that the tone of the book is not of a little higher standard.

**THE BLOOD OF THE WAR GOD.** A Novel. By Henry Noel Brailsford. 12mo, pp. 337. \$1.25. New York, D. Appleton & Co.

The popularity of historical fiction still continues, although the reviewers of last autumn prophesied their early extinction. In this work Mr. Brailsford brings in a very interesting and instructive form, those events in Grecian History which form the most recent addition to its pages, which throughout abounds in the records of heroism, suffering, patriotism and poetry. The author was evidently familiar with the unwisdom of the recent struggle and

demonstrates to the reader very clearly the degeneracy of the Grecian warrior. A nation, politically, financially and physically weakened, they were altogether inadequate in their attack upon their old enemy. While the incidents of the war have not been lost sight of, the author, as in his former works, has interwoven sufficient romance, combined with his rather original literary style, to sustain the interest of the reader throughout.

**A ROMANY OF THE SNOWS.** By Gilbert Parker. Cloth, price \$1.25. Toronto, Copp, Clark Co., Limited.

This last addition to the Canadian copyright edition of Gilbert Parker's works is to hand. The Copp, Clark Co. are to be congratulated on placing in the hands of Canadian readers such a uniform edition of the works of this well-known author at such a reasonable price, and in such rapid succession. The sale of this edition in this country should certainly be large.

**MRS. FAUCHON.** By Gilbert Parker. Cloth, price \$1.25. Toronto, Copp, Clark Co. Limited.

Another volume of the Canadian copyright edition of Gilbert Parker's works issued by the Copp, Clark Co. is just to hand. It is pleasing to note the promptness and regularity with which this house is keeping its promise to issue at regular intervals this very excellent series of fiction. It would be well if more of our readers, particularly heads of families, would cultivate a taste for the better class of fiction among the members of their families, and encourage them in securing these better editions well printed and substantially bound, instead of the cheap and unreliable literature which is so popular at the present time.

Messrs. J. Fischer & Bro., Bible House, New York, have just issued two new sacred choruses, namely, *Te Deum*, No. 3, for Soprano, Alto, Tenor, and Bass, by J. Wiegand, and *Praise Ye The Lord*, for Soprano, Alto, Tenor, and Bass, by J. B. Muller.

Mr. George H. Morang, of Toronto, has just issued "With Fire and Sword," a historical novel, by Henryk Sienkiewicz translated by Jeremiah Curtin, price 75 cents. No stronger recommendation of this work could be given than that it is by the same author and companion of *Quo Vadis*. The author has ample scope for his original and artistic style in dealing with the incidents of the struggle of Poland with Russia.

Mr. George N. Morang, of Toronto, has just issued a Canadian edition of "Celebrity," by Winston Churchill, in a neat paper cover, price 50 cents. This work of Mr. Churchill's is full of bright humor, and sustains a most interesting plot. It has been claimed by some that the author is a son of the late Randolph Churchill, and if there were no evidence to the contrary, one would assume from the ability displayed by the author that he had sprung from that gifted family. A large sale may be expected for this publication.

Mr. W. F. Shaw, Music Publisher, Toronto, has just placed upon our table several of his recent publications, among which might be mentioned a Folio of Sacred Song, comprising a collection of 57 solos, suitable for either home or church. The Folio of Song, a collection of vocal gems with accompaniments for organ or piano, together with a number of instrumental pieces, nicely printed and at reasonable prices. A full list of subjects can be obtained by application to the publishers.

#### MAGAZINES.

Among the interesting articles in *Chambers' Journal* for April will be read "Liverpool, Its Privateers and Its Slave Trade" which covers a period commencing with 1563; "The Evolution of the Magic Lantern," by T. C. Hepworth; "The Strange Story of Lady Dundee," etc.

The *Presbyterian Quarterly* of the Southern Church for April is to hand with a budget of good strong articles and more than the usual quantity of book reviews. It need not be said that the standpoint of all is conservative. The list of subjects and writers is as follows: "The New Pneumatology," by Dr. R. A. Webb; "The Ancient Hebrew Polity," by Dr. B. M. Palmer; "The Diatessaron of Titian," by Dr. P. P. Flournoy; "The Coming of Our Lord," by Dr. W. A. Alexander; "The Religious Element in Education," by Dr. R. P. Kerr; "Two Famous Christmas Days," by Dr. E. D. Warfield; "Homer as a Poetic Myth," by Dr. E. L. Patton. Among the book reviews the foremost place is given to a resume of the works of Sir William Dawson. \$3 a year. S. C. Hyr, Columbia, S. C.

A feature of special interest in the May number of *Harper's Round Table* will be the announcement of the Three Prize Stories in the Original Short Story Competition, as well as the result of the Photographic Competition.

## THE LITTLE FOLK.

"Whenever you hear the robin sing,  
Or the cricket chirping from leaf and stem,  
They are chanting, my child, a psalm of praise  
To the God who watches over them."

### THE OLD WILD WELL.

The day was warm and sultry, the landscape showed through a haze of heat, but down in the old well of the ruined courtyard it was cool enough. It had been a long, long time since the well had been disturbed, so long that the creatures who inhabited it believed to an insect it belonged to them, and that no one had any right there but themselves. The rope that used to hold the bucket was away, but the bucket itself was there, rotting quietly under a mass of ivy that, trailing across the courtyard, had taken root round the broken stumps, which were all that remained of the old windlass that had once let down the bucket to the water. A leaf from a beech tree in the garden had been blown by a sudden gust of wind into the courtyard, and had fallen into the well. It made quite a ripple on the surface of the clear, dark water, and the ripple disturbed a little green insect that was drowsing peacefully on a patch of starchy moss of the same colour as itself that covered a projecting stone close to the water.

"I call this an intrusion," said the little green insect, gazing angrily at a lady-bird that was standing in a dazed manner on the floating leaf.

The lady-bird had little red spots all over its body, and its mind seemed to be troubled, for it did not reply.

"An intrusion," repeated the little insect, as if it enjoyed the word. "Why do you come here?"

"I'm sure I didn't want to come," began the lady-bird.

"Very polite," said the little green insect. "Then why did you do it?"

"I don't mean to be rude," began the lady-bird again.

"But you are," interrupted the little green insect, with asperity.

A bronze beetle ran out of a chink beside the patch of moss, and looked round questioningly.

"This creature arrived suddenly in her carriage," explained the little green insect. "She won't say why she came; her manners are very bad."

The bronze beetle looked inquiringly at the lady-bird.

"I live in the world," she began, hastily, as if afraid she would be interrupted.

"This is the world," said the little green insect.

"It isn't," replied the lady-bird, with some excitement. "It's nothing like the world. It is full of light and sunshine, with blue skies, waving trees, and lovely flowers, and grass. Oh, the grass so green and fresh! Then the cousins; I'm sure I've a million cousins."

"Stuff!" said the little green insect, but the bronze beetle, clearing his throat, for he felt the damp in the morning, asked why she had left such a beautiful place and so many relations.

"I couldn't help it," and the lady-bird glanced apologetically at the little green insect, who, settling himself comfortably on the soft green moss, began staring at a puffy grey moth that was moaning to itself at the other side of the well.

"I was enjoying the sunshine," continued the lady-bird, "on a leaf in the beech tree, when a gust of wind broke off the leaf, and carried it into the courtyard. I was so frightened that I did not know what had happened till I found myself floating in the well."

"And you regret coming here?" asked the bronze beetle, wistfully.

"If you knew how lovely the world is," replied the lady-bird, "you would not ask such a question."

A chrysalis, that was lying in a crack in the stone just above the bronze beetle, listening sleepily to what had been going on, now moved itself in its case.

"Dear me," it thought, "what could anyone want better than to lie down here and dream; to sleep is delicious."

"It's mean of you to come here with stories of your world," cried the little green insect, bitterly, "trying to make us discontent with ours; mean."

"But it's true," murmured the lady-bird.

"I don't believe it," said the little green insect.

"Aho, there's sorrow in the world," moaned the grey moth. "Look at me."

"What's wrong with you, stupid?" asked the little green insect, severely.

"My heart is broken," and the grey moth gave a woolly sigh. "Last night I saw a most beautiful thing; it was clear, bright, shining. I felt full of love, and flew towards it. I saw it smiling to me. I felt its warm breath on my wings, when a puff of wind came, and the bright, the shining, disappeared."

The chrysalis pricked up its ears; it pricked them up so suddenly that the top of its case came off with a crack and fell into the water. It roused itself and looked round. How beautiful the well seemed to it with its green and brown lichens and mosses, its feathers, grasses, and ferns peeping out from every crevice, and the cool, dark water sleeping at the bottom.

"I never want to see anything lovelier than this," said the chrysalis so suddenly that a little black clock that had been watching it intently was so startled that it fell on its back, and it was some time before it could regain its feet.

"That's because you know no better," murmured the lady-bird, apprehensively. "You've never seen the sun shining on a meadow full of bright flowers. It's dark down here. I can hardly see."

"It's what we call twilight," snapped the little green insect; "the best kind of light, with no moles in it."

"What should I do in a meadow?" whispered the chrysalis. "I've no legs or wings, nothing but a head, and I don't know what kind of head it is either."

"It's not much to look at," remarked the little green insect.

"Could you not try to wriggle out of your case?" ventured the lady-bird. "In the world I've seen strange things come out of cases, leaves come out of them, and flowers, and chickens—oh, and all sorts of things."

"There might be a leg or two inside," suggested the bronze beetle, hoarsely.

"But I'm quite happy as I am," returned the chrysalis. "I wouldn't know what to do with legs. I don't need them to sleep with."

"Oh, but you won't sleep any more," said the bronze beetle, "now that you've awakened; and if you were once out of your husk, why you'd be wanting to go into the world with the lady-bird. I'm quite contented down here. I've all my comforts round me, but, then, I've no wings."

"I must have got a chill with the top of my case coming off," observed the chrysalis, "for I'm sick and shivery."

"Ah, yes, the shining, the lovely, disappeared," burbled the moth from its dark corner.

An owl flew out from the old tower, and alighted on one of the wooden stumps beside the well, blinked in the light for a moment, and then flew back to its nest among the ivy. It had dreamed that a mouse was playing in the courtyard, and had come out to see if it were a fat one. As it flew, a bit of the stump, loosened by its feet, fell into the well. The bronze beetle disappeared, and the black clock ran backwards and forwards distractedly, but the little green insect gazed stonily at the lady-bird as she made her way over the floating wood to the side of the well, and began her journey up to the world.

She had got half-way up when something flew past her with a shiver of delight. Up, up it went into the balmy air, soaring towards the blue sky, a lovely creature, with wings of crimson purple and gold. It fluttered over a cluster of sweet peas, rested for a moment on a pale lily, then nestled with a quiver of joy to the heart of a rose.

"I thought I was alive when I was in the well," it whispered to the rose, "but only now I live. This, this is life."

And below in the crack, near the bottom of the well, lay a shining husk, all that was left of what had once been the chrysalis.

"Oh, yes," remarked the little green insect, "they both went away without as much as saying 'good-bye.' Truly they have shocking manners," and she settled herself comfortably among the moss and went to sleep.

—Christian Leader.

## Church News

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

### MONTREAL NOTES.

At a special meeting of Presbytery held in Knox Church on Wednesday the 20th inst. the resignation of the Rev. John MacKie from the pastorate of First Church Laohute was finally accepted. The congregation promised to pay a retiring allowance of \$150 per annum and allow him the use of the manse for the remainder of his life. The church is to be declared vacant on the first Sabbath of May and the Rev. Dr. Paterson of St. Andrews was appointed moderator during the vacancy.

At the same meeting of Presbytery arrangements were made for the induction of the Rev. D. Hutchison, now of Cumberland, into the pastoral charge of St. Theresa etc. on the 3rd of May. The Rev. W. T. Morrison is to preside, the Rev. A. J. Mowat to preach, Dr. A. B. MacKay to address the minister and the Rev. F. M. Dewey the people.

The Rev. M. F. Boudreau of St. Hyacinthe who proposed to resign his charge in order to accept a mission appointment in another part of the French field has, at the earnest request of his people, decided to remain. Mr. Boudreau has done a good work in St. Hyacinthe and the congregation has been making steady progress towards self-support.

The Sunday school officers and teachers of Taylor Presbyterian Church held their annual social on Thursday evening. The Session Board of Managers, with their wives, and the Ladies' Aid Society, were invited guests, as also were a number of retired teachers. The lecture-room was tastefully decorated by the committee, and the lady teachers succeeded in laying out and loading with many delicacies a number of tables to tempt the appetites of the guests, and their efforts were crowned with success. The delight with which the young lady waitresses performed their work was pleasant to see. Mr. W. J. S. McDormick, superintendent, opened with a few words of welcome, and was followed by Mr. Alex. Ross, sr., who sang in a spirited style a good old British patriotic song. Then came a real surprise, like a bolt from a clear sky. "Hush," say many people, "what's this?" Old Scotties get restless and lean forward in expectation, and a shout of applause greets Piper Cromery, as he proudly marched in to the tune of "Montreal Independent." A call to refreshments was then in order, at the close of which the company proceeded to enjoy themselves at various games thoughtfully provided by the teachers. The guests thoroughly appreciated the efforts put forth by the young ladies, under the guidance of Mrs. King, primary department superintendent, for their pleasure, and departed at eleven p. m., having enjoyed a delightful evening.

At the monthly meeting of the Presbyterian Ministers' Association the Rev. John Nichols read an excellent paper on The Value of Personality in the Preacher.

The Rev. W. D. Reid, formerly pastor of Victoria Church gave a most interesting lecture in that church on Thursday evening the 14th inst on his travels through Palestine and the East. He left a most vivid impression on the minds of his hearers of the natural beauty and historic interest of a multitude of places visited, but showed how they were all cursed by Turkish misrule. The lecture is likely to be repeated in a number of the city churches during his stay here. He is supplying the pulpit of Taylor church.

Much regret is expressed in religious circles as well as in the University at the resignation of Prof. James Wilson, professor of Electrical Engineering in McGill College. Since the death of Dr. Cornish, he has acted as Secretary of the Montreal Bible Society and has quite put new life into the old organization. His place in that respect will be difficult to fill.

### MANITOBA NOTES.

The trouble in the Presbyterian church at Emerson has developed now into a newspaper libel suit.

A Sunday school has been opened in Mountain City under the superintendence of Rev. H. J. Borthwick, Morden.

Mr. D. McKay, formerly Presbyterian missionary to the Labrador coasts, is selling the Moody books through Southern Manitoba.

Prohibitionists hail with joy the result of the Government Committee meeting, that the Plebiscite question is to be submitted without a rider.

A call has been extended to Rev. Mr. Gourlay, of Dauphin, to the congregation of Thornhill. It comes before the Presbytery of Rock Lake next Thursday afternoon.

An absurd rumor that Rev. Wm. Hall, of Park River, N. Dakota, late of Stonewell, had murdered his wife has been nipped in the bud, and measures are being taken to discover the origin of the calumny.

A farewell social was given to Mr. Morrison, missionary during the winter to the Basswood Presbyterians, on March 31st. During the evening an address was read to the departing missionary, expressing the high approval, by the Presbyterians of that neighborhood, of his life, conduct and work.

The Western Church congratulates Rev. Dr. Wright on his new degree, and hopes that he may long be spared to continue his useful work among the Portage Presbyterians. Dr. Wright last year delivered a series of lectures on "Homiletics" in Manitoba, which were highly appreciated by the students.

The ladies of St. Andrew's church, Killarney, held a reception last week for their new pastor, Rev. Mr. Floyd and Mrs. Floyd. A good programme was rendered, after which refreshments were served. Short addresses were delivered by Rev. J. C. Tozeland, of the Methodist church, and Rev. H. Beacham, of Holy Trinity.

The Presbyterian ministers of Winnipeg appeared before the Law Amendments Committee of the Local Legislature in support of a bill for better observance of the Lord's Day. Revs. Dr. Duval, Dr. King, and R. G. McBeth spoke in favor, while Seventh Day Adventists, Roman Catholic priests, lawyers and representatives of the labor organizations spoke against.

At a meeting of some of the advanced pupils of Knox church Sunday school, Morden, held in the infant class rooms on Tuesday evening, April 19th, a company of the "Boys Brigade" was formed, with the following officers: President, A. D. Pichel; Secretary, H. Wyatt; Drill Officer, Dr. W. Scott; Captain, Mr. S. M. Battam, other officers to be appointed as needed. About twenty-five gave their names as wishing to belong to the company.

### GENERAL.

Rev. Dr. Wardrop, Guelph, has gone to Ottawa and Montreal where he will spend a few months.

Professor Gregg has removed his place of residence from 14 Admiral Rd. to 3 Washington Ave., Toronto.

Rev. R. S. Whidden, of Bridgetown and Annapolis, will be inducted at North Bedouque, P.E.I., on May 3rd.

Mr. M. D. McKee, for the past year missionary at Ashcroft has left to complete his studies at Manitoba College.

The anniversary services of Wentworth Presbyterian Church were held to-day. The preacher was Rev. Robert Johnston of London.

"The Transfiguration,"—lately the subject of the Sunday School Lesson,—is to be the theme of twelve sermons by the Rev. Joseph Hamilton, of Mimico.

Rev. Dr. McTavish, Central church, Rev. L. H. Jordan, St. James' Square, and Rev. W. J. McCaughan, new St. Andrew's, Toronto, are all recovering.

Rev. Mr. McCulloch, B. A., a recent graduate of Knox College, has received a call to Knox church, Tavistock. The church has been without a pastor for six months.

Rev. John Gallagher, who has resigned the charge of St. John's church, Pittsburg,

Ont., on account of ill-health, was waited upon at the manse and presented with an address and a well filled purse by the members of his congregation.

Rev. Prof. Ballantyne, of Knox College, Toronto, formerly pastor of Knox church, Ottawa, preached the anniversary sermons there last Sabbath.

Rev. J. A. Sinclair, late of Spencerville, who leaves shortly for the Klondike will be ordained as a missionary in St. Andrew's church, Ottawa, this (Thursday) evening.

At the recent meeting of the Presbytery of Edmonton the Rev. Dr. Campbell, of Renfrew, was nominated as Moderator of the next General Assembly; and the Rev. Donald McKenzie, B. D., Toronto, for the chair of Old Testament Literature in Knox College.

The members of Fern Avenue Church Toronto met on Friday evening last and unanimously decided to extend a call to Rev. Mr. Greab of Port Dalhousie to become their pastor. The call will come before the Presbytery of Toronto at its meeting on May 3rd.

A meeting of the congregation of Oshawa church was held on Wednesday evening, the 20th inst., to receive the report of the Building Committee appointed to receive subscriptions for the proposed new church. The treasurer reported that \$3,400 had already been subscribed.

St. Paul's Church, Parkhill, which has been closed for some weeks for repairs, was reopened on the 17th inst. Rev. A. Grant of St. Marys preached both morning and evening. The improvements cost in all \$360, the whole sum being subscribed before the work was undertaken.

The anniversary service of Point Edward church, held recently, proved a very enjoyable one. The pastor, Rev. J. Eadie, occupied the chair. A good programme was provided, and instructive addresses containing many helpful suggestions, particularly for Christian Endeavorers, were given by Mr. Goodwillie, of Port Huron, and Mr. Bush, of Sarnia.

On the eighteenth anniversary of his induction as pastor of Knox Church, Toronto, Rev. Dr. Parsons was presented with a new pulpit gown by the ladies of the congregation. An address was read to the pastor expressing the admiration and love of the congregation for his faithful ministry to which Dr. Parsons made a brief reply. The ladies have also refurnished the pastor's vestry.

St. Andrew's congregation (Kirk) Beaverton, at a meeting of the congregation held on Monday, the 18th inst., decided in favor of union and will take the necessary steps to enter the United Church at the next meeting of the Presbytery, which will be held in Knox church, Beaverton, in June. Dr. Smith, of Queen's College, Kingston, who preached on the preceding Sabbath presided at the meeting.

A new congregation has been organized in Fenrith, Man., in connection with Beadabane. Palmerston, which has been a part of the Beadabane field will be added to Arrow River field. This arrangement will make a stronger field and will save the minister a drive of about thirty miles each Sabbath. A new stone church will be erected at Beadabane to replace the one destroyed by the blizzard last summer.

The meeting of the Students' Missionary Society, at Manitoba College, last Thursday was one of unusual interest. There are at the college a large number of students who have taken part of their course in other colleges, and of these Messrs. MacLan from Halifax, Knowles from Montreal, Harcourt from Knox, Woods from Queen's, and Reid from Morris, took part in the meeting, describing the missionary work carried on by their respective colleges.

The Sacrament of the Lord's Supper was dispensed in the Presbyterian church, Hornling's Mills, on Easter Sabbath. This was one of the most successful Communion services in the history of this church. Nineteen names were received by the Session—three by certificate and sixteen by profession of faith. The pastor, Rev. A. E. Neilly, took for his text Acts i. 3, and gave an excellent Easter sermon. The members then sat down to the Lord's Table. Thirty have joined the church since the New Year.

The Oddfellows of Guelph attended Divine service at Chalmers' church last Sabbath. Rev. R. J. M. Glassford preached a short sermon on "The Divinity of Sympathy," taking as his text Isaiah xxxii. 2, "And a man shall be as an hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place; as the shadow of a great rock in a weary land."

A meeting was held in Central Presbyterian church a few weeks ago to prepare a Model Constitution for Missionary Associations. There will be another meeting held in the same place next Monday night 2nd. May for further consideration of the best methods of creating intelligent interest in the Schemes of the church.

About 11 o'clock on Tuesday night 19th. Rev. A. E. Neilly's stable was discovered to be on fire. The fire had gained such headway before being discovered that it was impossible to save anything and Mr. Neilly's horse, buggy, cutter, harness, feed and other articles, were destroyed. The building was insured but none on the contents. Mr. Neilly's loss will be about \$200, the congregations of Hornig's Mills and Primrose deeply sympathize with him in this severe loss.

The church of the Redeemer, Deseronto celebrated the 250th anniversary of the Westminster Assembly on Wednesday 20th. Though the weather was unfavorable the attendance was good. S. Rus-ell, M. P. P., presided. The proceedings were opened with praise and prayer after which addresses were given by Rev. W. Peck, of Napanea on "Events leading up to the Assembly;" by Rev. T. J. Thompson, of Belleville, on "The Catholicity of the Standards of the Church;" and by Rev. W. S. McTavish, B. D., on "The Influences of the Assembly." The speeches, though necessarily brief, were replete with valuable information and were marked by fairness of argument and liberality of sentiment. They were thoroughly enjoyed by the audience who followed the speakers with closest attention. The choir gave a number of excellent musical selections during the evening.

Rev. Dr. Milligan, pastor of Old St. Andrew's church, Toronto, preached the Baccalaureate sermon at Queen's College, Kingston, last Sabbath afternoon. He chose as his text the utterance of King David, as recorded in 2 Sam. 23rd. chapter 17 verses "And he said be it far from me, O Lord, that I should do this; in not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it." The sermon was powerful, and was listened to with close attention by the large audience. The winners of scholarships in Theology were as follows:—Scholarships in Theology—Anderson, No. 1, first-year divinity, \$40, T. R. Henney, B. A., Woodstock; Anderson, No. 2, second-year divinity, \$10, G. R. Lowe, Ottawa; G. A. S. memorial, Church history, \$30, R. Herbison, M. A., Sand Bay; Toronto, second year, Hebrew, \$60, C. A. Ferguson, Admaston; St. Andrew's church, Toronto, Old and New Testament exegesis, \$50, R. Young, B.A., Trenton; Rankin, apologetics, \$55, J. R. Cour, M.A., Ottawa; Leitch memorial, No.

2 (tenable for three years), \$80, J. S. Shortt, M.A., Calgary; Sponco (tenable for two years), \$60, A. O. Patterson, M.A., Carleton Place; Sarah McClelland, Waddell memorial, \$120, D. L. Gordon, B.A., Stapleton; James Anderson, bursary, \$30 ( Gaelic), M. A. McKinnon, B. A. Lake Ainslie, C.B.; Mackie prize, \$25 (in books), R. Herbison, M. A., Sand Bay. The William Morris bursary, \$60, will be announced later. Degree of B.D.—J. G. Dunlop, B.A., passed in comparative religion. The valedictorian in theology is J. H. Turnbull, M.A.

WHITBY PRESBYTERY.

The regular quarterly meeting of the above Presbytery was held in St. Andrew's church Whitby, on the 19th instant. There was a fair attendance of members. Rev. R. M. Phaten, B. A., moderator, presided. Reports on "Church Life and Work," "Y.P.S.C.E.," and "Sabbath School," were submitted, received and recommendations adopted.

The reports were satisfactory. The following Commissioners were appointed to General Assembly, Revs. J. McMechan, J. A. McKoen, and Richard Whiteman, ministers; and Messrs. Wm. Anderson, Thomas Moffet, and William Taylor, elders. Rev. Jno. Chisholm as Committee of bills and overtures of Synod; Rev. J. McMechan on same Committee of General Assembly.—J. McMechan, Clerk.

SYNOD OF MONTREAL AND OTTAWA.

The Synod of Montreal and Ottawa will meet (D.V.) in the First Presbyterian church, at Brockville, on the second Monday of May, at the hour of eight o'clock, in the evening.

The usual privileges for travel will be granted by the leading railway and steamboat companies, on conditions which must be strictly complied with. These will require to be ascertained and conformed to at the commencement of the journey.

Members having in view to attend the meeting and willing to accept accommodation from the local committee are asked to communicate on the subject with Mr. Charles Grant, Ontario Grove Work, Brockville.

All papers intended for the Synod should be forwarded at an early date, and in any case not later than ten days before the day of meeting.

The business committee will meet on Monday afternoon, at 5 o'clock.—K. Maclean, Synod Clerk.

CORRESPONDENCE.

THE SABBATH SCHOOL.

Editor Presbyterian Review:

Sir,—Along the line of your editorial remarks on our Sabbath School enrollment on 21st April, I venture three comments.

1st. Do we really know what our enrollment is?

2nd. How does it compare with our neighbors?

3rd. Do we not need closer oversight of our school work by our Church Courts?

If you refer to last Assembly minutes, pages 271, 276, etc., and 457, etc., you find two official statements of our school strength; on the face of them you find errors in common arithmetic, but beyond that, there is a difference of about eleven thousand members; this one fact is sufficient to discredit the accuracy of the enrollment, specially when such a thing continues after the attention of the Assembly has been called to it. Again, if we take the largest of these returns, and the Dominion census, we find that we have 24% of our Presbyterian population in the Sabbath school; any person acquainted with general Sunday school statistics knows that this decimal is moderate for denominational work; even in Quebec Province, the Presbyterians have 30% in their schools and are surpassed by all but one denomination. A curious relative comparison is afforded in Montreal City, between the Presbyterian and Methodist Associations, which cover much the same ground, but larger than the census boundaries, these circumstances render the decimal

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unsuitable elsewhere; the Methodists have 75% in their schools and the Presbyterians have 40%.

The fact is, there is a good deal of room for growth in Presbyterian enrollment, whatever we may say.

Again, Day schools are visited and inspected, and improve thereby; why should not Sabbath schools have the same rule applied to them, only on the voluntary system.

The "personal visitation of all schools in session" is a possibility to any Presbytery, and can be made a great help. Through such a visitation, in Presbytery of Montreal, 9 schools sent in their reports for 1897, which did not report before, making \$8 or \$9 schools.

Another advantage is, that such visitation revives the interest in school work amongst Church members, it also brings to light the methods in use, and that produces improvement. Take our Presbyterian Sabbath schools as a whole, is teaching the lesson from the Bible itself an invariable rule; is memorizing of the Catechism itself, or even of Bible verses, an invariable rule; are our Teachers' Helps and children's papers all of a desirable character; is not cheapness made one great consideration; do not too many schools keep open only part of year, and in many cases close, more from habit than necessity; is not the teaching session crowded by church services before or after; what about contributions, and many other things; would not visitation be a help?

Finally, if the present enrollment be considered satisfactory, I would still urge, that the personal visitation of all schools in session by Presbyteries be carried out, in order to show that the Church at large is interested in its young people and in order to quicken the earnestness of all concerned in this important work.

D. TORRANCE FRANKEL

MONTREAL, April 23rd, 1898.

MCALL RIVER WORK IN FRANCE.

At the last meeting of the McAll Auxiliary held at the residence of Mrs. A. E. Kemp, 119 Wellrley Crescent, on Thursday evening, April 7th. A most interesting description of the work carried on by the house-boat belonging to this mission was read. This house-boat called "Le bon Messager," is either towed by horses, or by steam tugs, through many of the large and small rivers with which Franco is intersected, thus reaching the very heart of France, and coming into contact with those frugal and hard-working country people, who are the hope of Franco in the future. The missionary says: "It is difficult for us to realize that in many of the places visited no copy of the New Testament has ever been possessed by the people, they have never heard a Gospel address, they have never heard a prayer offered in their own language, nor sung a Gospel hymn. All that the boat has brought to them has been absolutely new." As no halls can be procured in these villages, and open air preaching forbidden, it will be readily understood that more than one house-boat is necessary to carry Christ's "Glad Tidings" through the length and breadth of the land. This boat, which is really a floating Gospel Hall, carries wherever it goes, Gospels, Tracts and New Testaments, many of which are sold and many given away, and the meetings which are held nightly are filled to overflowing—sometimes they are twice filled in one evening. More boats are needed.

Any contributions sent to the Treasurer, Miss Inglis, Berwick Hall, Jarvis street, Toronto, will be gratefully received and sent direct to France.

A Minister's Son

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

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

Hood's Sarsaparilla

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

Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c.



**SUFFERING VANQUISHED.****A Nova Scotian Farmer Tells How He Regained Health.**

Had Suffered from Acute Rheumatism and General Debility Scarcely Able to do the Lightest Work  
From the *Acadian*, Wolfville, N.S.

One of the most prosperous and intelligent farmers of the village of Greenwich, N.S., is Mr. Edward Manning. Anyone intimate with Mr. Manning knows him as a man of strong integrity and veracity, so that every confidence can be placed in the information which he gave the reporter of the *Acadian*, for publication the other day. During a very pleasant interview he gave the following statements of his severe suffering and recovery:—"Two years ago last September," said Mr. Manning, "I was taken with an acute attack of rheumatism. I had not been feeling well for some time previous to that date, having been troubled with sleeplessness and general debility. My constitution seemed completely run down. Beginning in the small of my back the pain soon passed into my hip, where it remained without intermission, and I became a terrible sufferer. All winter long I was scarcely able to do any work and it was only with the acutest of suffering that I managed to hobble to the barn each day to do my chores. I appealed to medical men for help but they failed to bring any relief. At last I decided to try Dr. Williams' Pink Pills and with their use came a complete and lasting cure. I had not used quite three boxes when I began to feel decidedly better. I continued using them until twelve boxes had been consumed, when my complete recovery warranted me in discontinuing their use. I have never felt better than since that time. My health seems to have improved in every way. During the past summer I worked very hard but have felt no bad effects. The gratitude I feel to Dr. Williams' Pink Pills, none but those who have suffered as I have and been cured, can appreciate.

An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, nervous prostration, all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature. Sold by all dealers or sent post paid at 50c a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

**TEMPERANCE IN THE SABBATH SCHOOL.**

At a late meeting of the Central Executive of the Ontario Sabbath School Association the question of Temperance instruction in Sabbath Schools, having special regard to the approaching Dominion Plebiscite was considered and the following resolution was passed with the earnest hope that the interest of the superintendents, officers, and teachers of the Sabbath Schools of Ontario might be greatly deepened in this important matter. "Whereas representations have been made to the Executive of the Provincial Sabbath School Association for Ontario that the time devoted to teaching Temperance in our Sabbath Schools is not at all commensurate with the importance of the question, and urging that in view of the approaching Dominion Plebiscite we should ask the Sabbath Schools of the Province to give special prominence to the subject of Prohibition, and suggesting an outline plan of a quarterly review on the subject.

And whereas we believe the traffic in intoxicating liquors to be the greatest enemy

to spiritual life and morality in our midst and that any religious teaching that does not strongly oppose this giant evil is imperfect.

Therefore resolved that this Executive while not disposed to suggest any plan to our Sabbath Schools as to the manner of teaching Temperance lessons knowing the brief time at their disposal for teaching the regular lessons assigned by the International Lesson Committee yet urge upon all our schools the great importance especially in view of the approaching, Plebiscite Campaign of not neglecting the subject but of educating our young people in relation to this gigantic evil, and that in season and out of season our teachers warn, advise, and exhort to greater diligence in the warfare against this greatest foe to Christ and His work until the evil be overcome.

Resolved further that we recommend that as great prominence as the other work of the conventions will permit be given to Temperance at our various conventions.

Resolved further that a circular to this effect be sent to the religious press; that the subject be brought before our half yearly meeting, and that every effort be made to have our Sunday School workers and scholars a solid unit against the legalized rum traffic."

**TORONTO PRESBYTERY.**

Members of the Presbytery of Toronto are reminded that the next regular meeting will be held in the Presbyterian church at East Toronto on Tuesday next at 10 a.m. The meeting is one of unusual importance, as it immediately precedes the meeting of Synod and as all matters that are to be sent up to the General Assembly must be decided at this meeting. Among other matters the following will be presented:—The Overture on the Supply of Vacant Charges and the Settlement of Ministers without Charge; The consideration of the Remit from the General Assembly on the appointment of a Committee on Estimates; The consideration of a Constitution for a proposed Missionary Association, the resignations of Revs. J. R. Johnston and R. J. Sturgeon. It is hoped, therefore, that there will be a good attendance of members so that these matters may be satisfactorily determined.

**THE PLEASURES OF HOPE.**

"There is music in the sighing of a reed; there is music in the gushing of a rill; there is music in all things if men had ears; there is music in insurance when your ill, and it is essential that you take it when you are well."

"A rose colored world is certainly pleasant to behold, suggestive as it is of freedom from gloom, and possessive of the beautiful alone. Why can't every man possess such surroundings? It is lack of appreciation and a surplus of envy that produce much misery. Brace up. Insure your life, that will put a different tint in your eyes if you are not color-blind."

"An endless belt is life insurance, which will bring back all you put on it. Its value in keeping the wheels moving and equalizing the strain on business men is more or less recognized, and yet not so fully appreciated as it should be, and will be."

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Be sure to ascertain the financial position of a company before taking out a policy, as upon such depends the safety of the policyholder.

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A Grand Double Event

in the

Toronto Armouries on

May 4, 5, 6, and 7

The Canadian Horse Show and the Military Tournament have joined forces, and this year one grand picturesque spectacle and horse show will be held in the Toronto Armouries on May 4, 5, 6, and 7. The quality of the horses and the number of entries promise to be greater than ever before, while to the attractions of the horse show are added the eclat and brilliance of the picturesque and expert feats of military parades and equestrian, such as trooping of the colors, musical rides, and representations of historic battle scenes, all expressive of the glory of the British arms.

The occasion promises to be a grand gathering, which society and the populace will unite in making the picturesque festival of the springtime.

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