

Pages Missing

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TRUST.

What can we do, o'er whom the unbeholden
Hangs in a night with which we cannot cope?
What but look upward, and with faces golden,
Speak to each other softly of a hope?
Can it be true, the grace He is declaring?
Oh, let us trust Him, for His words are fair!
Man, what is this, and why art thou despairing?
God shall forgive thee all but thy despair.

OVER LAND AND SEA.

A telegram has been received from Madras conveying the information that Principal Miller, Moderator of the Free Church of Scotland, is dangerously ill. He has been for some time in bad health, and his condition is now critical.

What do you do when, in reading the massive folios of ancient English authors, you meet passages written in an unknown tongue? Paragraph after paragraph you read with all possible fluency, instantly apprehending the author's purpose; but suddenly the writer throws before you a handful of Latin, or a handful of Greek: what then? If you are absorbed by the interest of the book, you eagerly look out for the next paragraph in English, and continue your pursuit of the leading thought. Do likewise with God's wondrous Providence-Book. Much of it is written in your own tongue—in large-lettered English, so to speak. Read that; master its deep significance, and leave the passages of unknown language until you are farther advanced in the rugged literature of life, until you are older and better scholars in God's probationary school. The day of interpretation will assuredly come.

Ex Secretary of State John W. Foster is teaching a Bible class in the New York avenue Presbyterian church, Washington, which is attended by about sixty people, including several public men. He conducted a similar class last year, and awakened much interest.

Every minister and member of the Church needs, for his own information concerning the condition and work of the Church, to be a constant reader of at least one of the Church papers. He should also possess a copy of the Annual Minutes of the General Assembly, which contains the name and address of every minister in the Church, and very much valuable information in relation to the operations of the Church from year to year. We can hardly think that one will love his Church as he should, or be greatly interested in its work, if the above mentioned sources of information are neglected. We are also persuaded that our Foreign Missions would be better supported, if those who are active in the field would make use of the church weeklies by sending in at least quarterly a brief account of their stewardship.

Through the bequest of the late Mr. Robert Logan, of Maitland, the Presbyterian Church of New South Wales has happily realized a sum of money roughly estimated at £50,000. The interest from this bequest is to be devoted to the extension of the Church in the country districts.

One thousand dollars are offered for prize books on "Forming and Maintaining Character on Bible Principles." For the best book of 50,000 to 100,000 words the prize is

\$600; for the next best it is \$400. The theme is an important and practical one, the books wanted are not large, but popular in style; and must be sent to the committee of award under the Green Fund, care of the American Sunday-School Union, Philadelphia, by October 1st 1897.

The Secretary of state for India has made this strong statement: "The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great population placed under English rule."

The Young Men's Brotherhood of Andrew and Philip has two rules, one of daily prayer, one of invitation to some friend each week to church or to Christian work. The Presbyterian wing of the brotherhood had a very successful convention recently in Newark N. J. It has proved a helpful arm of work in many churches.

Joachim Pecci, the present Pope, made a will sixty years ago in which he gave his property to his brothers on condition that they would say fifty masses each year for five years after his death to get his soul out of purgatory. If it takes a fortune to get a Pope out, how about poor sinners?

The Cincinnati *Commercial Tribune*, of February 8th, has a two-column article on the cigarette evil—its strong grip upon school-boys. An investigation makes the pernicious effect of the habit apparent in many ways, but especially in low percentage in examinations and in a weakened physical condition. An Anti-cigarette League has been formed, having now over one thousand members. Each member takes the following pledge: "We, who sign this pledge, promise that we will not smoke cigarettes and will use all proper means to prevent others from smoking them." In some of the schools the boys magnify their loyalty to the pledge. In the Windsor Street School the League has two hundred members.

The warden of Wisconsin state prison reports that 37 per cent of the convicts cannot read or write. He also estimates that of the illiterate population of the state, of the age when they may be sent to the state prison, one out of every 173 is so sent. While out of those of the same age who can read and write, only one out of every 1,557 is so convicted and sentenced.

Beyrout, on the shores of the Mediterranean, and at the base of the glorious Lebanon, is well known to all tourists in Bible Lands. It is the greatest and most powerful centre of Gospel work in these fascinating regions. The Syrian Protestant College, an outcome of mission work, is a notable institution, with twenty professors and 292 students in its three departments, medical, collegiate, and preparatory. The press of the American Mission exerts a powerful Christian influence by its books in the Arabic language which in 1895 amounted to 24,986,516 pages. Ten different agencies of Evangelical work are operating in this beautiful city. It has thirty two Protestant schools with 700 boys and their fifty teachers; 2390 girls with their ninety teachers.

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Toronto, Feb. 25 1897.

SUNDAY CARS AGAIN.

THOSE who believe that the Sunday car question has been as well as settled at Monday's meeting of the City Council are likely to be disappointed. The position of affair thus far is: The agreement of February the 8th with respect to the running of cars has been adopted; but joined to the resolution adopting that agreement is the following rider: "That the Sunday car agreement, just approved of by this Council, has been so approved of on the distinct understanding that a satisfactory agreement relative to the operation of street cars on the Island will be arranged with the Toronto Railway Company, and in the event of such agreement not being arranged to the satisfaction of this Council, then the Council is not to be bound in any way by the said Sunday car agreement. The Company will not readily come to terms on the Island service, and time will be purposely consumed over the details, the object being to delay a vote of the people on Sunday cars until the hot Summer weather. Verily, the tactics of the Sunday car men are subtle.

In the meantime it should not be forgotten that the test case promoted by the Lord's Day Alliance is under appeal, and should the contention that Sunday cars transgress the law of the land the popular vote may not be needed at all.

PRIZE FIGHTING IN TORONTO.

Toronto has been tamely submitting to a series of outrages on public decency with an inexplicable degree of indifference. The time was when the disgraceful fighting bouts recorded in the daily press would have aroused an irresistible feeling in the City of Churches. Why is the voice of our public men silent? Even the pulpit has given but feeble protest and the hands of the police have not been strengthened by public opinion. This state of things should be impossible in Toronto, and those who lead in upholding the fair name of the community ought to arouse themselves promptly. It is humiliating that what cannot be done as to prize-fighting in a State such as New York can be done in the leading city of Ontario. The plea that the law is inadequate does not lie, as even were such proved to be the case, an active agitation would drive the nuisance from our midst. There should be no compromise with these fistic exhibitions whether they be named "boxing contests," "sparring matches," or "prize-fights." Most brutalizing are they, and revoltingly wicked, and cannot be tolerated in any self-respecting community. The *Curbstone Sport* speaks of Toronto as the Nevada of Canada! because in Nevada a law legalizing prize-fighting has been passed. But the best opinion of the United States is shocked. The passage of the bill was nevertheless hailed with delight by the populace of the "defiled" State. A despatch says: "the business men

were delighted, and there was hardly a dissenting voice except from clergymen. The latter met the night before and drew up a protest against the bill, and in the morning were circulating it among their flocks. They were about to present their petition to the Senate, and were met by the crowd coming out announcing that the measure had passed. They made an attempt to get it reconsidered, but could find no one to make the motion."

This is a sad commentary on the character not only of Nevada's Legislature and "business men," but on the whole body of its voters. Prize-fighting, says a contemporary, the most brutal, degrading, and disgusting of all exhibitions ever publicly given in Anglo-Saxon countries, has been exiled by nearly every State in the Union. Our duty in Canada is to beware of the thin edge of the wedge.

AN ENGLISH EVANGELIST.

Much interest naturally attaches to the visit to this continent of Rev. F. B. Meyer, of London, Eng., who has crossed the Atlantic in response to an urgent request from Mr. Moody. Mr. Meyer is widely known as an Evangelist and as a popular writer on Biblical themes. He ranks with Rev. Andrew Murray and affects the same doctrinal opinions. He has been closely identified with the Keswick conferences and his visit has drawn attention to the distinctive features of the Keswick movement, and the following carefully prepared statement seems to cover the chief points it has in view.

It proceeds upon the supposition that the average Christian lives on far too low a plane of spiritual life, and it proposes to elevate him to a higher degree of experience and usefulness. The following six positions are the main teachings upon which stress is laid:

First. Every known sin or hindrance to holy living is to be definitely and immediately abandoned.

Secondly. The self-life, or the life that centres in self-indulgence and self-dependence, is to be abandoned and renounced by faith.

Thirdly. The will of the believer is to be immediately surrendered in loving and complete obedience to the will of God in all things.

Fourthly. There is to be the complete infilling of the believer's life by the Holy Spirit, as a gift alike for power and service.

Fifthly. Closely connected with the preceding point, there is to be the revealing of Christ as an indwelling presence of the Master to whom the believer is completely devoted.

Sixthly. There comes as the result of all this the rest-life of faith, which is a state of perfect rest in faith, and in which there is power over sin, a longing for souls, and intimate fellowship with God. This is the newness of life in which it is the privilege of the believer to walk.

It is in connection with this last point that the holiness or sanctification views of some of the Keswick brethren emerge. By many of them also premillennial and kindred views are held, and in some cases quite earnestly advocated.

Whether the movement is to live long or will shortly run its course, it has in it much that can only be highly commended. Its positions may be extreme with regard to perfectionism, mysticism and premillennialism, and extremes bring a re-action, yet that much good is being accomplished cannot be doubted.

THE EPWORTH CONVENTION.

The Epworth League Convention which will meet next July in Toronto is justly receiving attention at present, for it promises to be of unusual magnitude and importance. The Church views with deepening interest the progress made by the young people who have taken

upon themselves the arduous work these societies aim at accomplishing. May they be guided in the light of the Lord and filled with His Spirit. The League is a mighty force in current life and those who are appointed leaders and guardians in holy things are naturally deeply concerned in everything that influences the spiritual life. The Church has therefore, wisely, placed itself in close touch with the Young Peoples' Societies, and has found in them valuable allies. The vigorous enthusiasm of youth is being placed under tribute to the cause of Christ and wise direction as well as sympathetic feeling is required.

The churches of Toronto, with their living, working agencies will extend a cordial welcome to the visitors who will number many thousands, and in advance will do everything possible to render the visit both pleasant and profitable.

As an indication of what may be expected by way of attendance. Mr. Justice Grant, who visited Toronto this week stated that more than 2000 delegates would come from Michigan alone. It is proposed that the Western States would mass their delegates at Detroit and travel together from there.

Obituary Note. Australian papers to hand record the death of Rev. Dr. Gilchrist one of the leaders of the church of New South Wales. He was an Ex Moderator of his church, Convener of the Sabbath School Committee, and an active member of several committees. His death is greatly mourned by the church which he served with distinction and success for a long period.

A Pointed Example. When the Church is in good spiritual condition, ministers and members do not hesitate to subscribe to the creed. Those were the best days of the Church of Scotland when the covenant was subscribed throughout the kingdom. When the Church was in the lowest condition she ever reached, a century and a half afterwards, a majority of her ministers favored abandoning subscription to the Confession of Faith, and were only restrained by the expediency of a course clearly unconstitutional.

A Central Confederation. Central America is steadily advancing, although the frequent revolutions and wars give us the impression of a condition very far from intelligent independence. Three contiguous republics have been consolidated, and have been recognized by the President as one nation. It is expected that the two remaining republics, Guatemala and Costa Rica, will soon give their adhesion to the union, and we will have the Republic of Central America, to the great advantage of all concerned.

A Good Showing. The Chicago *Tribune* prints a long list of gifts for colleges, libraries, hospitals, museums and other worthy objects. The total sums up to \$33,670,120. These figures show a gain of about \$4,700,000 over 1895, and a larger than 1894 by \$13,500,000. And last year was a time of great depression and fear among the capitalists and investors of the world. The colleges were enriched to the extent of \$16,814,000. Museums and art galleries received \$2,333,500; churches were given \$2,135,000; charities of many kinds \$10,854,000 and libraries were endowed with \$1,452,000.

A Home for Old Men. The want of a home for old indigent men has been felt for long by philanthropists in Toronto. Year by year the question how to deal with men of that description has been becoming more pressing and the conclusion has been arrived at that, a Home is an urgent necessity. The Ministerial Association, quite properly, has taken up the question and a committee has been appointed to bring it prominently and influentially before the proper authorities. That they may suc-

ceed is the hope of the many engaged in charitable work in the city, for notwithstanding the many benevolent institutions none of them seem to be suitable for the wants of men who have no friends, no money, and are infirm by disease and the decrepitude of old age.

A Criticism and a Creed. Rev. Theodore L. Cuyler, D D., writing of Rev. Dr. John Watson's proposed creed for the promotion of Christian living, says the author of it ought to bear in mind that Christian living comes from a Christian heart that has been renewed by the Holy Spirit. While Dr. Watson's creed affirms the Fatherhood of God it utterly ignores the divinity of the Lord Jesus Christ and does not even mention the Holy Spirit; worst of all it maintains a deadly silence in regard to the glorious central truth of revelation, the *Cross of Calvary!* The creed of all true Christians, of whatever name, Dr. Cuyler says, was condensed by Dr. Ray Palmer into just three lines:

" My faith looks up to Thee
Thou Lamb of Calvary
Saviour divine! "

Australian Union. There seems to be no longer any doubt that there will be a union between the Presbyterian Church of New Zealand and the Synod of Otago and Southland. The first mentioned Church occupies all the North Island and the Middle Island as far south as the Waitaki, while the Otago Synod occupies all to the south of that river. Numerically and as to area, the Northern Church is the larger; but the Southern Church is more compact and has a greater hold on the population, being far and away the dominant Church in that part. One of the early ministers of the latter was gifted with foresight, and when lands were cheap and men held large tracts, solicited from them many acres for churches, schools, &c. Years have passed and the acres around the churches have grown in value, and now give to the churches and other good institutions much of the support they need.—*Halifax Witness.*

The Treating System. The indefensible "treating" system has long been a conspicuous mark for the shafts of temperance workers. It is believed to be declining in use and in popularity and it cannot be abandoned altogether too soon. Among recent testimonies to its dangers is that of Justice Duel, New York, who sets treating down as the chief cause of drunkenness in that city. Most liquor, per capita, is consumed in Germany, he thinks, but there is far less drunkenness there. Public intoxication is decreasing, he believes, on account of the increasing public sentiment against it. Business men find they cannot become dissipated without losing their business and business credit. There is also a social discredit which is very marked. The law allowing cumulative sentences works admirably. Chronic drunkards use a low variety of mixed ales, which are worse, the Justice believes, than any other class of liquor. *They seem to poison men.*

Negro Prosperity and Prospects. The advance made by the negro race in the Southern States is described by a correspondent who writes from South Carolina to the Independent, as substantial and promising: The past ten years have brought many changes to the Negroes, and changes for the better. They are certainly accumulating some property. Very few of them had horses and buggies ten years ago. They nearly all walked to church, no matter how many miles away; now very few walk to church at all. They are buying land and putting houses on it, they own cows, hogs and many things which show that they are learning to spend their money for valuable things. The children all go to school as soon as they reach six years. They go when they have not enough corn bread to eat and scarcely clothes enough to keep them from freezing. They buy their schoolbooks from the white children so that they can pay for them in work, and their clothing is bought in the same way.

SISTERS AND WIVES.

In the "Leaves from the Note Books of Frances M. Buss," edited by Grace Toplis, the chapter of Family Love is full of inspiring thoughts, especially that part of it in which Miss Buss speaks of the influence of sisters and wives in determining the life work of distinguished men. Many great men, she points out, have expressed what they owe to their sisters:—

In the dedication to "Arcadia" writes Sidney:—"Here now you have, most dear, and worthy to be most dear, lady, this idle work of mine, which I fear, like the spider's web, will be thought fitter to be swept away than worn to any other purpose. Your dear self can best witness the manner being done, in loose sheets of paper, most of it in your presence, the rest sent by sheets unto you as fast as they were done."

"What do I not owe to my sister's prayers and example?" wrote Henry Martyn, when toiling in India.

Lady Trevelyan writes: "There are many places I never pass without the tender grace of a day that is dead coming back to me. After dinner he (Lord Macaulay) walked up and down the drawing-room, chattering all the time. Our noisy mirth—his wretched puns—then we sang, none of us having any voice, and he, perhaps, least of all. After tea the book then in reading was produced, he walking about, listening, commenting, and drinking water."

Macaulay lived in the closest friendship with his two sisters, Hannah and Margaret. The latter died young. His love for Hannah, Lady Trevelyan, glowed as warmly in his manhood, when he was famous, as in his boyhood. The sister was not less dear to him as a woman than as a girl. To the last she was his confidante and adviser. To the last he gave her his unreserved confidence. His successes would have been nothing had she not been able to share them.

A similar affection existed between the Brontes. Hannah More and her four sisters lived together for fifty years in love and harmony—a harmony never disturbed until the angel of death came in their midst, and took them away, one by one.

Wordsworth wrote of his sister Dorothy:—

She gave me eyes; she gave me ears,
And humble cares and delicate fears;
A heart, the fountain of sweet tears,
And love and thought and joy.

One wintery day Hawthorne received his official notification that his services would no longer be required. With heaviness of heart he repaired to his humble home. His young wife recognised the change, and stood watching for the silence to be broken. At length he faltered, "I am removed from office." Then she left the room. She returned with fuel, and kindled a bright fire with her own hands. Next she brought pen paper, and ink, and set them before him. Then she touched the sad man on the shoulder, and, when he turned to look at her beaming face, she said, "Now you can write your book." The cloud cleared away. The lost office looked like a cage from which he had escaped. "The Scarlet Letter" was written, and a marvelous success rewarded the author and his stout-hearted wife. She was a woman worth loving.

De Tocqueville says of his wife: "More than all I have to thank Heaven for having bestowed on me true domestic happiness, of all blessings which God has given, the greatest of all in my eyes is Marie. You cannot imagine what she is in great trials; usually so gentle, she then becomes strong and energetic. She watches me without my knowing it; she softens, calms, and strengthens me in difficulties which disturb me, but leave her serene."

This is an old Scotch tradesman's address to his wife, after forty-two years of marriage:—

A wedding heart of strong young love
Will last through winters many;
The frost of years but tend to prove
The links that bind to Nannie.
Though teeth are fled and locks grown grey,
Love that outlasts young life's heyday
Is the love I bear my Nannie.
'Midst a' the thoughts that trouble me,
The saddest thought o' any
Is wha' may close each other's e'e,
May it be me or Nannie,
The one that's left will sairly feel,
Amid a world uncannie;
I'd ra' her face old age myself,
Than lonely leave my Nannie.

Gray wrote, sadly, he had made the discovery that we

can have but one mother. We all make this discovery, if we live long enough. Let it not be made in repentance.

Nothing lovelier can be found
In woman, than to study household good,
And good works in her husband to promote,
A courage to endure and to obey;
A hate of gossip parlance, and of away,
Crown'd Isabel, through all her placid life,
The Queen of Marriage—a most perfect wife.

J. S. Mill inscribes his work "to the beloved and deplored memory of her who was the inspirer, and in part the author, of all that is best in my writings—the friend and wife whose exalted sense of truth and right was my strongest incitement, and whose approbation was my chief reward—I dedicate this volume. Like all that I have written for many years, it belongs as much to her as to me; but the work as it stands has had, in a very insufficient degree, the inestimable advantage; some of the most important portions having been reserved for a more careful re-examination, which they are now never destined to receive. Were I but capable of interpreting to the world one-half the great thoughts and noble feelings which are buried in her grave, I should be the medium of a greater benefit to it than is ever likely to arise from anything that I can write, unprompted and unassisted, by her all but unrivalled wisdom."

Julian Hawthorne's tribute to his mother was: "Sophia Hawthorne was loved by every one who knew her. She gave happiness and emancipation to one of the foremost men of his time. Apart from her blessed influence, he never could have become the man he was. Greater intellectuality, tenderness, enlightenment, and strength have not been combined in a woman. She lived for her husband, and when he died (1868) her love of life died also, but her children remained, and she stayed in this world for their sake. Their love and support was the very breath of her existence; had these failed, or had she felt that they no longer needed her, she would have vanished at once. Her every act and thought had reference to them." She died in 1871 in London.

Of unmarried women, Monod writes:—"If I search through the whole world for the type of the most useful, the most pure, the most Christian charity, nowhere finds its conditions better fulfilled than in the good aunt, who accepts the fatigues and cares of motherhood without knowing its delights. Mother, yea and more than mother, when the question is one of advantage and pleasure only."

THE BEAUTY OF GENTLENESS.

BY DR. MILLER.

This world needs nothing more than it needs gentleness. All human hearts hunger for tenderness. We are made for love—not only to love, but to be loved. Harshness pains us. Ungentleness touches our sensitive spirits as frost touches the flowers. It stunts the growth of all lovely things.

We naturally crave gentleness. It is like a genial summer to our life. Beneath its warm, nourishing influence beautiful things in us grow.

Then there always are many people who have special need of tenderness. We cannot know what secret burdens many of those about us are carrying, what hidden griefs burn like fires in the hearts of those with whom we mingle in our common life. Not all grief wears the outward garb of mourning; sunny faces oft-times veil heavy hearts. Many people who make no audible appeal for sympathy, yet crave tenderness—they certainly need it, though they ask it not—as they bow beneath their burden. There is no weakness in such a yearning. We remember how our Master Himself longed for expressions of love when He was passing through His deepest experiences of suffering, and how bitterly He was disappointed when His friends failed Him.

Many a life goes down in the fierce, hard struggle for want of the blessing of strength which human tenderness would have brought. Many a man owes his victoriousness in sorrow or in temptation to the gentleness which came to him in some helpful form from a thoughtful friend. We know not who of those we meet any day need the help which our gentleness could give. Life is not easy to most people. Its duties are hard, its burdens are heavy. Its strain never relaxes. There is no truce in its battle. This world is not friendly to noble living. There are countless antagonisms.

Heaven can be reached by any of us only by passing through serried lines of strong enmity. Human help is not always ready when it would be welcomed. Too often men find indifference or opposition where they ought to find love. Life's rivalries and competitions are sharp and oftentimes deadly. One writes:—

Our life is like a narrow raft
Afloat upon the hungry sea,
Whereon is but a little space;
And each man, eager for a place,
Doth thrust his brother in the sea,
And to the sea is salt with tears,
And so our life is worn with fears.

We can never do amiss in showing gentleness. There is no day when it will be untimely; there is no place where it will not find welcome. It will harm no one, and it may save some one from despair. The touch of a child or a woman's hand saved a life from self-destruction.

It is interesting to think of the new era of love which Jesus opened. Of course, there was gentleness in the world before He came. There was mother-love. There was a friendship, deep, true, and tender. There were lovers who were bound together with most sacred ties. There were hearts even among heathen people in which there was gentleness almost beautiful enough for heaven. There were holy places where affection ministered with angel tenderness.

Yet the world at large was full of cruelty. The rich oppressed the poor. The strong crush the weak. Women were slaves, and men were tyrants. There was no hand of love reached out to help the sick, the lame, the blind, the old, the deformed, the insane, nor any to care for the widow, the orphan, the homeless.

Then Jesus came; and for three and thirty years He went about among men, doing kindly things. He had a gentle heart, and gentleness flowed out in His speech. He spoke words which throbbed with tenderness. Mr. Longfellow said that that was no sermon to him, however eloquent, or learned, or beautiful, in which he could not hear the heart-beat. There was never any uncertainty about the heart-beat in the words which fell from the lips of Jesus. They throbbed with sympathy and tenderness.

The people knew always that Jesus was their friend. His life was full of rich helpfulness. No wrong or cruelty ever made Him ungentle. He scattered kindness wherever He moved.

The best of men
That e'er wore earth about him was a sufferer,
A soft, meek, patient, humble, tranquil spirit,
The first true gentleman that ever breathed.

One day they nailed those gentle hands upon a cross. After that the people missed Him, for He came no more to their homes. It was a sore loss to the poor and the sad, and there must have been grief in many a household. But while the personal ministry of Jesus was ended by His death, the influence of His life went on. He had set the world a new example of love. He had taught lessons of patience and meekness which no other teacher had ever given. He had imparted new meaning to human affection. He had made love the law of His Kingdom.

As one might drop a handful of spices into the brackish sea, and therewith sweeten its waters, so these teachings of Jesus fell into the world's unloving, unkindly life, and at once began to change it into gentleness. Wherever the Gospel has gone, these sayings of the Great Teacher have been carried, and have fallen into people's hearts, leaving there their blessings of gentleness.

The influence of the death of Jesus also has wonderfully helped in teaching the great lesson of gentleness. It was love that died upon the cross. A heart broke that day on Calvary. A great sorrow always, for the time at least, softens hearts. A piece of crape on a door touches with at least momentary tenderness all who pass by. Loud laughter is subdued even in the most careless who see the fluttering emblem which tells that there is sorrow within. A noble sacrifice, as when a life is given in the effort to help or to save others, always makes other hearts a little truer, a little braver, a little nobler in their impulses.

No life
Can be pure in its purpose and strong in its strife,
And all life not be purer and stronger thereby.

The influence of the death of Jesus on the world's life is immeasurable. The cross is like a great heart of love beating at the centre of the world, sending its pulsings of tenderness into all lands. The life of Christ beats in the hearts of His followers, and all who love Him have something of His gentleness. The love of Jesus kindles love in every believing heart. That is the lesson set for all of us in the New Testament. We are taught that we should love as Jesus loved, that we should be kind as He was kind, that His meekness, patience, thoughtfulness, selflessness, should be reproduced in us.

THE LINK THAT BINDS.

M. S. MERCEY.

For the Review.

The truest measure of love is the test of sacrifice. The Arab throws away his gold to save his fleetwinged steed; the savage rushes on the glistening spear to guard his home; the mother hastens to her child in face of certain death; the earth is shaken and the sun is veiled as the sacrifice of Heaven is borne unto the hill that fatal stain of death may pass away.

In its beauty and sublimity—in its strength and its enduring—there is more than human kindness there is thought that is divine. Not born of time it suffers no decay; infinite in being its clasp is everlasting on the finite mind. Love stands in the stormy way a steadfast rock, a finished pillar of diamond stone, deep set upon the shore of time and reaching up to the great white throne. The billows may dash upon upon it, and the waters may beat with towering rage, but it still remains unruined, unshaken, undisturbed, more beautiful than ever when the storm cloud passes by and the sun smiles on the troubled wave.

As a companion on the desert plain, Love seeketh for the cooling spring, a quiet shade, a shelter from the blistering sand that wings its way into the life and bars the entrance to the Promiseland.

Beside the form of sorrow Love stands in the night of death and presses to her breast the drooping heart, till hope through blinding tears can see the sunshine through the veiling gloom and further casting up her eyes behold the face of God and trusting be at rest.

There is no secret entrance to the Edenland—Love answers unto love alone—Not unto fame, nor name, nor wealth, nor power, is given the key that opens wide the portal doors. There is no hand that holds not in its clasp the key of paradise. The gift of Love is the dower of God. Choose ye the way that leads to the entrance gate.

CHRISTIAN ENDEAVOR DAY IN BOSTON.

Of the thousands of celebrations of Christian Endeavor Day held this year throughout the world probably the most important was that arranged by the Boston Christian Endeavor Union for the afternoon and evening of February 4th. The afternoon service was addressed by four prominent speakers on Christian Endeavor themes. The greatest interest, however centred in the evening meeting in Mechanics' Hall, the immense auditorium that was used during the Boston Convention two years ago. Here more than five thousand persons gathered to listen to Mr. Moody and Rev. F. B. Meyer of London.

General Secretary John Wills Baer presided, and made a brief address. Mr. Moody's subject was Daniel, and he sketched the life of this first Babylon Endeavorer, drawing out its teachings for present-day young people. The address was characteristic of Mr. Moody. Touching reference was made by the evangelist to the fact that he himself that night was passing his threescore of years, and with unusual pathos and tenderness he pleaded with the Endeavorers to pray for him, that he might, as never before, preach the gospel of the Lord. The vast audience was visible affected.

Within ten minutes after leaving the express train that had whirled him from New York, where he had landed a few hours previous, Rev. F. B. Meyer was before the assembled Endeavorers, receiving a beautiful lily-white salute and a hearty American welcome. He brought the greetings of English Endeavorers, and spoke briefly on the supreme need of a deeper spiritual life. It is not enough to work for Christ; let Christ work through you, was his thought. Be not a fountain, but a channel. Better be a wire for the transmission of Christ's power than a battery. This address, Mr. Meyer's first in Boston, made a decidedly favorable impression.

MELANCTHON'S HYMN.

DE ANGLIN SATHRON.

To God let all the human race
Bring humble worship mixt with grace,
Who makes His love and wisdom known
By angels that surround His throne.

These angels, whom Thy breath inspires,
Thy ministers, are flaming fires,
And swift as thought their armies move,
To bear Thy vengeance or Thy love.

They joy t' obey Thy blessed will;
They love t' increase their knowledge still;
They always serve the Lord their Rock,
In keeping guard around Thy flock.

O Lord, we'll bless Thee all our days;
Our soul shall glory in thy grace;
Thy praise shall dwell upon our tongues,
All saints and angels join our songs.

(Translation of J. C. Jacobi, 1722).

SHOULD STUDENTS USE TOBACCO?

If the student wishes to increase his weight, height, chest girth, and lung capacity, and presumably, therefore, his general health and his ability to do his work properly, he certainly will not use tobacco, if he heeds *Modern Medicine*, which publishes the following remarks on the use of tobacco in American colleges. It says:

"A crusade against the use of tobacco has recently been started in a number of our American universities. It is a recognized fact that tobacco when taken into the system in any form, is injurious not only to the physical health, but to the intellectual development as well. The results obtained in schools where the use of tobacco has been discarded are very encouraging, and show clearly the harmful effect which this obnoxious weed has upon the system. It is gratifying to note that some of the best colleges of our country have taken a decided stand against its use by their students. The Boston University has issued an ordinance that those students who are unwilling to forego the use of tobacco while within the precincts of the university will have their fees returned, and their names taken from the books. The Ohio Wesleyan University has made a rule forbidding its students to use tobacco in any form, and other universities have made similar ordinances."

That this opposition to the use of tobacco by the lad who is growing both in body and mind is solidly founded on observation the following facts are held to show:

"In some of the higher educational institutions of this country attempts have been made to obtain statistics as to the effects of tobacco on the academic youth. In 1891 the official physician of Yale published the results of observations on the undergraduates of that university. In a class of one hundred and forty-seven students, he found that in four years seventy-seven who did not use tobacco surpassed the seventy who did use it to the extent of 10.4 per cent. in increase of weight, twenty-four per cent. in increase of height, and 26.7 per cent. in increase of chest girth. The most marked difference was, however, in point of lung capacity, the abstainers showing an average gain of 77.5 per cent. more than smokers or chewers. Among the undergraduates at Amherst it was found that during the four years the abstainers from tobacco gained twenty-four per cent. in weight, thirty-seven per cent. in height, forty-two per cent. in chest girth, and seventy-five per cent. in lung capacity over those using tobacco."

LYMAN ABBOTT AND TOM PAINE.

The language used by Dr. Lyman Abbott to express his view of the Book of Jonah is so near akin to that of Thomas Paine that we are led to wonder whether it is a case of remarkable coincidence or of teacher and pupil. We present the two (!) views in parallel form that that the similarity may be the more readily seen.

LYMAN ABBOTT.

The Book of Jonah
" . . . was written as
a piece of satirical fiction, to
satirize the narrowness of
certain Jewish prophets."

THOMAS PAINE.

"It is more probable . . .
that it has been written as a
fable to expose the nonsense
and satirize the vicious and
malignant character of a Bible
prophet or a malignant priest."

The Cincinnati Commercial Tribune expresses its view in the following words:—"When we compare this opinion with that of the Rev. Doctor Abbott, above printed, we are forced to the conclusion that Mr. Paine, in so accurately anticipating not only the views, but even the language, of a clergyman who was to come one hundred years after him, laid the foundation for one of the most marvellous coincidences on record. We cannot conceive how Thomas Paine could have reflected Dr. Abbott's ideas with such extraordinary accuracy."

An Ohio pastor says: "It is a pity that a church has to find out in what class its pastor is, after he gets into the pulpit. Robert G. Ingersoll more reverently stays outside, and says about the same thing. He applauds the Plymouth critic."

All this is interesting, and meanwhile, Dr. Abbott's magazine, the *Outlook*, complains of the criticisms of the "self-appointed defenders of the truth," perhaps the unkindest cut of all, for Congregationalism recognizes the parity of the ministry, and there is no reason to suppose that his warrant to kill Jonah and harpoon the fish that swallowed him is of any higher order than that of ministers who protest against such iconoclasm.

CORRESPONDENCE.

THE BHEELS.

To the Editor *Presbyterian Review*.

Dear Mr. Editor:—With regard to the \$2000 required for making a successful beginning among the Bheels the following portion of a letter reveals something of the indebtedness of this work to the good services of the REVIEW:—"I have just read in the PRESBYTERIAN REVIEW an account of the work you are about to undertake in Central India, of building homes for the destitute children. I would like to take at least one share of \$200."

There are more shares to be taken by those who believe in this kind of investment, and who want to secure safe and abiding returns.

I desire gratefully to acknowledge the following additional sums toward the Bheel Mission:—

Robert McQueen, Kirkwall.....	\$ 2 00
Miss Margaret McTavish, South Mount.....	15 00
Mrs. Harris, Toronto.....	5 00
Miss Esther Deans, Galt.....	5 00
"Nina".....	6 00
Y. P. S. C. E., Central Church, Galt.....	21 00
Mr. Nairn, Galt.....	1 00
Glen Morris, Sunday school Blue Lake Branch.....	5 00
"Friend of Missions," Sarnia.....	1 00
Sunday school, Central Church, Galt.....	80 00
Mrs. Wm. McVittie, Algoma.....	2 00
M. Stodd, Glen Small.....	1 00
J. M. M.....	5 00
Mrs. D. M. Buchanan, Lauark.....	2 50
"A Sympathizer," Lewis.....	5 00
"A Friend," Hamilton.....	50
J. Watt, Hamilton.....	5 00
"A friend," Hamilton.....	1 00
Mrs. J. McQueston, Hamilton.....	5 00
"A friend," Hamilton.....	25 00
Blue Lake Mission Band.....	2 00
Mrs. Mary Buchanan, Galt.....	50 00
Cobourg.....	1 00
Anon, per Dr. Dickson, Galt.....	2 00
Norman Colvin, Galt.....	1 20
A. M. G.....	3 00
Miss H. Sawell.....	1 00
Andrew.....	5 00
Mrs. Shortroad, Toronto.....	10 00
"Two friends," Toronto.....	8 00
Cashel Mission Band.....	2 00
Henry Grime, Waterloo.....	1 00
Junior Band, Y. P. S. C. E., Old Bains.....	15 00
Miss E. A. Readman, Toronto.....	5 00
Miss L. R. Rankin, Toronto.....	1 00
Prof. John R. Wrightman, Oberlin.....	2 00
Previously acknowledged.....	188 14
Total.....	\$340 34
Additional Promised.....	431 00

Grand Total..... \$871 34

My Permanent address is Galt, Box 42

Yours very sincerely,
J. BUCHANAN.Editor *Presbyterian Review*.

DEAR SIR,—Your recent editorial anent our Sabbath school Committee and publications, issued by the convener was timely. Although I am a member of the General Assembly and Sabbath school Committee, and was at the last General Assembly placed on the Sub Committee then appointed to look into the whole matter, no copy of the circular recently sent out, and to which your editorial referred, had been received by me, and I have to thank a friend for a sight of a copy which enables me more clearly to see the position in which the convener is placed. I do so finance. At the last Assembly, as any one may see by referring to the (appendix No. 21—pp. 2 and 3) of minutes of Assembly—the convener reported a shortage of \$1,400. To-day, or at close of Dec., 1896, he reports a net deficiency of \$3,200, this is \$1,800 worse than last year, notwithstanding the fact that the contributions from the Sabbath school children have amounted to \$2,500, nearly all of which has been applied to the reduction of the deficiency. The Sub Committee appointed to look into matters at last General Assembly found that it would take \$5,000 to enable the convener to pay off floating debt and retire notes of hand which were out, these chiefly signed by himself and which were necessary to provide means to carry on the work. Now I submit that in all probability, at least \$6,000 will be necessary this year.

II. As to Publications. It is true many are asking the question "Why not make some arrangement with the Presbyterian Board by which we might have a Canadian editor of Westminster Lesson Helps?"—This is a pertinent question, seeing such a proposal was submitted by the Board at the last General Assembly, an arrangement whereby the Board offered to pay a Canadian editor, give special edition for Canada, and on such a basis as would have ensured the Committee a profit on their whole business, this profit would in time have wiped out the deficiency which had already

accumulated and which it appears is growing worse every year. While it is quite true that the circulation of the Canadian series of helps is increasing—the deficiency is increasing in same proportion. The Convener, in a recent circular, well adds “the work cannot continue to be done as at present. The limitations of time, strength, and prior claims forbid the Convener any longer to act both as Editor and as Publisher.” We further quote from same circular—“the laborious study necessary in editing periodicals of this class requires a mind free from the distraction of business details and the financial worry attendant upon them.” And he may well ask “How many of our ministers would care to have over \$4,000 floating in notes for which they were personally responsible some of which were maturing every week.” Is the Church doing her duty in allowing any minister to place himself in such a position?

The work of the Sabbath School is perhaps the most important in which the Church can engage, and a work hitherto neglected in large measure. The need for Sabbath Schools in the North-West as well as the more destitute and outlying fields of Ontario and Quebec are very great and surely the children's pennies could be used to better advantage in helping on this work, and I hold that it is wrong to use their money to make up a deficiency in Publication accounts.

Patriotic reasons have been advanced to help on the Canadian series, but we can easily by an arrangement with the Presbyterian Board have all we want of the Canadian Beaver, British Lion or the Flag which has braved the Battle and the Breeze.

What we should aim at is to have the best Lesson Helps available at a minimum of cost, and I am quite in accord with the Convener in the opinion that “the adoption of broad and business-like measures now” will greatly benefit the Church—financially, spiritually and educationally—and no sacrifice should be considered too great on our part to attain this object.

W. DRYSDALE.

DOCTRINES FOR YOUNG PEOPLE.

BY REV. J. R. MILLER, D.D.,

Author of “Looking Out on Life,” “Things to Live For,” etc.

It is the fashion in certain quarters to speak lightly of doctrines. The tendency is toward the practical in teaching and preaching. At least, there is in the popular mind a lack of interest in scientific theology. Much sport is made of the old days when children were required to learn the catechism, and memorize Scripture passages, and when young and old had to listen to long and elaborate doctrinal sermons on Sundays. Perhaps creed and catechism were somewhat overdone in those times, but if so, it is no doubt quite as true that now the pendulum has swung as far the other way. We are in danger of making our religion flabby and invertebrate, and consequently without heroic quality, without strength for struggle, for endurance, and for worthy service.

This is young people's day. The Christian Endeavor movement has taken such a hold upon the churches that it is sure to have an immense influence on the Christian life, character, and work in the future. It is worth while therefore, to impress upon all those active in this great movement the importance of making Christian doctrine fundamental in the teaching of the Society. Unless in some way our young people are taught the great foundation truths of Christianity, their religion will become mere pious sentimentality, and the Christian life and character they build up in themselves and others will be without the divine qualities of strength and stability.

A writer has said, “A fuller understanding of the atonement, or prayer, or the omnipresence of the Deity, or the living Christ, or any detail or principle of the Bible, quickens our religious sensibilities and prompts to renewed energy.” The lack of such understanding leads to superficial Christian living and to feeble character.

In the great buildings which are going up in our cities these days, there rises first a mighty framework of iron and steel. About this walls are built, inclosing and hiding the columns and girders and beams, until the structure stands at last a marvel of strength and beauty, a great hive of busy life. Everybody knows that the secret of the strength, solidity, and security of the tall building is the framework of iron and steel, which is concealed within the shells of stone, brick, and terra-cotta, that give grace and beauty to the colossal fabric. If there was nothing but the light walls which we see to support the building, it would collapse under the immense weight of its vaulting stories, or would fall before the sweep of the first storm. When only stone, brick, and terra-cotta are used as building materials, the structure cannot rise high.

It is easy to apply all this to the building of life. The character which grows into majestic strength has always its noble

framework of truth and principle, round which the stately fabric rises. The young man who would reach up to lofty heights of attainment and achievement among his fellows, and who would

“Stand foursquare to all the winds that blow,”

must have in his character the qualities of greatness, of courage, of strength, of endurance. Such a character never can be built up with pretty sentiments, and bits of poetry, and nice little quotations from novelists and essayists, and dainty thoughts from favorite writers, and pathetic stories from the newspapers. A Christian life into which only such materials are built never can be anything but a congeries of gentle effeminacy, sweet, perhaps, and beautiful, but without strength, robustness, or even of the elements of vigor and effectiveness which are needed to make a life really worth while.

(Continued next week.)

RECORD SUSTAINED.

Careful and prudent management is the keynote of the annual report of the Western Canada Loan & Savings Company. The statement is satisfactory as it stands, the net profits of the year having been \$114,762.95, out of which two dividends, amounting in all to 7 per cent., or \$106,980, have been paid, and a substantial addition made to the contingent account, which now stands at \$59,679.93. The assets stand at \$9,817,811.78, of which \$6,491,452.34 is in land mortgages. The liabilities to the shareholders amount to \$2,874,679.93, and the liabilities to the public \$4,442,681.83, of which \$3,662,306.53 are in debentures and interest. The total amount received as interest on mortgages and debentures, rents, etc., was \$342,595.32.

KNOX COLLEGE CONFERENCE.

The annual Alumni Conference at Knox College proved a great success this year. The Sessions were well attended and the papers and discussions proved of great interest:

The first paper was read by Rev. Dr. Gregg on “The History of the Presbyterian Church in Ireland.” He said the founder of the Church was St. Patrick. There was no evidence that he received his commission from the Pope, or that he acknowledged the supremacy of that potentate. The Irish Church at that time had no organic connection either with the Church of England or the Church of Rome. St. Patrick regarded the Bible as the supreme rule of faith in life. The second epoch in the history of the Church was the time of Brian Boru, who, by his defeat of the Danes and Norsemen at Clontarf, gave a great impetus to the growth of Christianity in Ireland. It was not until the time of Adrian IV. and Henry II. of England that papal power began to be supreme in Ireland, and from that day to this the Pope has been supreme. The efforts of Henry VIII. to establish the Church of England in Ireland resulted only in bloodshed.

In 1605 the foundation of Presbyterianism was established through the emigration of a large number from Scotland to Ireland.

Rev. Dr. Hunter of Erskine Church read a paper on the “Apologetic Value of Comparative Religions.” He compared all the known religions with Christianity, and said that they formed a dark background to show the brightness and beauty of Christianity. All peoples had a religion of some kind, and in each there was a certain amount of truth, but Christianity alone, through its motive power, was suited to become a universal religion.

Concluding, he vigorously combated the idea that Christianity had begun to lose its power. Some thought that knowledge, Altruism and Positivism were taking its place. This was not in accordance with facts.

The title of Rev. Dr. Caven's paper given on the second day of the Conference was “The Progress of Doctrine in the New Testament.” Analogy, said the doctor, leads us to look for progressive development in the New Testament revelation. We see it in nature, and the predictions of the Messiah, and the revelations of ethical truth in the Old Testament grow increasingly clear. In the New Testament also, where the marvellous events are crowded within a period of 60 years, there is a very distinct development and progress in doctrine. There is no opposition between the gospels and epistles, but the germ truths of the former come out into flower and fruit in the latter. Those who think that Paul has changed Christianity, and that he does not fully represent the mind of the Master, and that the epistles bear to the gospels the relation of commentaries upon an author must bear in mind that Christ is always present in His Church and continues in and by His apostles the work He began upon earth, so that they speak in the name and authority of their Master. Christ's teaching's, the Principal held, were only a part of His revelation, and in that disclosure of truth must be included His death and resurrection and ascension. We find, then, in the epistles, a fuller statement

of the doctrine regarding the person of Christ; of His atoning work, of the nature and office of faith; of the distinctive work of the Holy Spirit; of eschatology and the organs and functions of the Church.

Naturally the full meaning of Christ's atoning death could not be understood until after it had taken place, and in the light of it the meaning of the Mosaic system of sacrifice was made clear. The nature and function of faith is also made clear, and not only is the relation of faith to salvation made clear by the apostles, but also the distinctions between a true and false faith are given. In like manner the office and work of the Holy Spirit could not be fully expounded until after Pentecost. There is also a more fully developed doctrine of eschatology, and it is in the epistles that the precious doctrines of immortality and the resurrection enunciated by Christ are fully developed. The learned Principal laid stress upon the fact that "Back to Christ" is a senseless cry in so far as it ignores or minimizes the teachings of the apostles. Christ is speaking in and through His apostles.

A very spirited discussion was opened by Dr. Milligan, who emphasized the thought that the modern cry, "Back to Christ," is to the Christian a contradiction. The Christian is an optimist, and his golden age is ever in the future, and the Church under Divine guidance will go on to clearer and more explicit views of the great principles of the Gospel. Dr. McMullen contended that there is no opposition between Christ and His apostles, and that the one great redemptive thought permeated the Divine plan from the beginning to the end. Dr. McLaren pointed out that those who are crying "Back to Christ," and who are at the same time eliminating the distinctive features of revelation are making such a return impossible. Mr. McNair pointed out that the cry originated in Germany and from there was imported into Scotland and America, and stated that the pure gospel had been so overlaid in Germany by philosophical speculation as to make such a return necessary.

Prof. Robinson asked how far this principle of development and progress in Christian truth will go on and what are its proper limitations, to which Dr. Caven in closing the discussion stated that while all are agreed as to the development of theology as the science of divine truth nothing can be added to what is contained in the Divine word. We cannot draw an analogy between the Christian faith and the progress of natural science. Many of the positions held by science in the past had been abandoned as false and untenable, but we cannot believe that in the great cardinal doctrines the Church of Christ has fatally blundered in the past. The word of God indicates the limits of development and the so-called "religious consciousness" which may be so variable in its judgments must not be regarded as an infallible standard.

In an eloquent address on "The True Province of the Pulpit," Rev. J. A. Macdonald made a strong plea for the grandeur and dignity of the function of the pulpit, and contended that if it should ever lose its power and yield the field to other agencies it would be not because of the strength of the forces arrayed against it, but because it has been untrue to its mission and does not deserve to stand. In scathing words he denounced the pulpit mountebank and sensationist, and deprecated the idea of the pulpit being turned into an arena for the discussion of special hobbies and fads. Its great mission is to persuade men and win them from every form of evil to righteousness and purity of life. The speaker contended that if the pulpit is to come to its own there must be a more careful selection and more faithful supervision of aspirants for the office of the ministry. To turn back some of these aspirants would be a kind thing for themselves and the Church. There must also be in the colleges a wiser adaptation of the training to the special work of the preacher. A man may be a ripe scholar and yet utterly fail as a preacher from inability to use his knowledge or to present his message in a persuasive manner. There should also, he contended, be a better utilization of the special gifts of different men, and in this connection a plea was made for the old land custom of assistants in the large churches.

Dr. Milligan and Revs. J. Ross of Brussels and S. Craig of Oakville took part in the discussion. The latter contended that the crying need of the time is the application of the eternal principles of rectitude, not to the discussion of abstract questions, but to the great social and economic evils that prevail.

A lively discussion was started by a carefully prepared paper by Dr. McMullen of Woodstock on "The Place and Function of the Ruling Elder." Dr. McMullen is a well-known champion of the fact that there is an essential distinction between the two offices of the ruling and teaching, and argued that to abolish that distinction in obedience to the modern demand would be at once unscriptural and revolutionary. Some Presbyteries have elected elders as their Moderators, and the whole question is now before the Church. Dr. McMullen's paper evidently did not carry conviction to the

minds of all, and a spirited discussion followed. Among those who took part were Drs. Gregg, Caven and McLaren. Revs. S. H. Eastman, Turnbull, Meikle and Gordon, and Mr. Adamson, a well-known elder. Had a vote been taken it is difficult to say whether the position taken by Dr. McMullen would have been sustained.

Rev. John Ross, of Brussels, presided at the morning Session of the third day. Rev. Prof. Robinson read a paper entitled "The Present State of Pentateuchal Criticism." This was an able paper showing a wide knowledge and clear understanding of the subject on the part of the reader. An interesting discussion followed.

Rev. Dr. Grant, of Orillia, followed with a paper entitled "The Relation of Pulpit to Pastoral Work." His advocacy of pastoral work was very strong. Young preachers, he said, ambitious to make names for themselves as pulpit orators, were apt to point to the fact that Revs. Beecher and Spurgeon did no pastoral work, and yet won many souls for Christ. They forget that all young preachers were not Beechers and Spurgeons: that all were not gifted with the wonderful powers of these two great preachers; and that it might be well to do some pastoral work before attaining or seeking to attain pulpit fame. Brooklyn tabernacle had been founded wholly on pulpit work, and he (the reader) asked, "Where is that church now?"

Pastoral work was one of the strong foundations of a church. It increased the heart interest of sermons, it brought the pastor in closer touch with his flock, and provided the preacher with a hundred life illustrations for his discourses. In concluding, he instanced Ian MacLaren as a man who had found his congregation as interesting a field for study of character as Shakespeare.

Rev. Dr. Parsons, who led in the discussion which followed the reading of the paper, thought the study of the individual was essential to the preacher.

At the afternoon session, Rev. Prof. MacLaren read a paper on "Sacramentalism," tracing the history of the rite through its various phases down to that of the present day.

Prof. Alexander, of Toronto University, read a paper on "Aesthetics in Relation to Literature." The subject has been dealt with at previous meetings by the professor, but it was eagerly listened to and proved interesting.

The fourth day of the post-graduate conference showed an increasing interest in these discussions, there being a large attendance of students and graduates, with a goodly number of ladies. The proceedings of the day were opened with a review by Prof. Ballantyne of "Fisher's History of Christian Doctrine." He dealt with the history of Christian doctrine under five great periods, viz., the apostolic, the patristic, scholastic, Reformation and post-Reformation. The science of theology has been developed from the teachings of Christ and the apostles. It has been its aim to present in a systematic and logical form all that He taught. Revelation is complete, but there is no reason to think that the last word in theology has been spoken. There is no more reason that progress in theological thought should cease now than in the days of the Fathers. Our theology is the product of gradual growth, and no single individual has ever produced a complete system of doctrine. Creeds began to be formed at an early time, and the apostolic creed, which some regard as a sufficient basis for the reunion of Christendom, dates back to the second century. An interesting question is the influence of Grecian and other philosophy on early Christian thought, and there can be no doubt that philosophy has always been a moulding factor. The speaker emphasized the value of studying the system of doctrine propounded by any great man in connection with his life and experience, and this canon he observed in his presentation of the services rendered to the exposition of doctrine by such men as Origen, Augustine, Luther, Zwingli and Calvin. He defined scholasticism as the application of reason to theology, and dealt with the various intellectual and spiritual causes which culminated in the Reformation and the various forms which the movement assumed under Luther and Zwingli, as the heads of the Lutheran and Reformed Churches. The paper did not deal with post-Reformation theology, but was an admirable presentation of the gradual progress of thought from the apostolic times down to the times of the great leaders of the Reformation. An interesting discussion, led by Rev. W. A. Martin, of Guelph, was participated in by Drs. Gregg, MacLaren and Parsons and Rev. J. McNair. Dr. Caven said that he had no fear whatever for the future of the theological doctrine so long as there is a vital spiritual life in the Church; and feared that many of the theological vagaries were due to the divorcing of the intellectual and the spiritual. A bad man can never be a good theologian.

The paper by Dr. Lyle, of Hamilton, was a masterly piece of work. The subject was "The Influence of Evolution upon

Theology." The title assumed that theology had in some measure been influenced by scientific evolution, and the value and extent of this influence he proceeded to define. A distinction was made between an atheistic evolution which leaves no place for God and a theistic evolution which holds to God's immanence in all things. The war has not between theology and scientific evolution should be buried. The speaker claimed that evolution has revolutionized the Church's ideas and teaching in regard to creation. The old order of six creative days has been laid aside and in like manner the idea of special creations must give way. It taught us to recognize the powers inherent to nature—not in nature per se, but as the medium through which the immanent God carries on His work. We see in nature the great laws of reproduction and advancement from good to better, and from better to best, the never failing struggle toward "that great far off divine event to which the whole creation moves." There is also the thought of dependence. This evolution does not go on in virtue of any inherent and independent power in nature itself.

It has also modified our doctrines of anthropology and shows us that man is more closely allied with the great chain of animal life than was formerly supposed. The structural differences between man and the animals are not so great as to justify his being placed in an entirely distinct class. Intelligence in man and the animals has also been linked in a way hitherto undreamed of. Radical evolutionists would regard the dog as a religious animal, and it is certain that some animals tread very closely upon the heels of man. Embryology has its teachings to which we cannot close our eyes.

It has also modified our views as to how God works in the world. The speaker emphasized the thought of the immanence of God in nature as against Pantheism on the one hand and the idea of a special intervention of God on the other. All science is tending to a recognition of unity in all things, and in this matter Drummond has rendered invaluable service in recognizing that the same God is present in the material and spiritual realms. His mistake was in expressing the higher in terms of the lower. Kidd's work on social evolution was criticized in that he failed to recognize the altruistic principle in all nature.

Evolution has also modified our ethical conceptions, and hence has influenced our practical dealings with men. Men at different periods and in different stages of development cannot all be placed upon the same plane, but they must be dealt with in the light of heredity and environment. We cannot apply the same moral standards to those in the infancy of the race as to those who are the heirs of all the ages. It has also entered into the domain of theology proper and revolutionized many former conceptions. It has changed the old view of creation days; it has also given a new view of miracles and regards all as due to an immanent God, and it has revolutionized the idea of design. It has but little light to shed upon the origin of sin, but quite as much as the opposing theory. It recognizes the fact of sin and shows how it is transmitted from parent to child, and lays more stress on actual transgression than original sin. It recognizes the necessity of the impartation of divine life in regeneration and its progressive growth in sanctification, and in conclusion it does not teach quietism or passivity, but that life must struggle upward in its endeavor to reach the perfect form.

The paper was followed by a most interesting discussion, in which Drs. Parsons, McMullen, Caven and Robinson and Revs. Mr. Buchanan and J. N. Turnbull took part. It is needless to say that not all agreed with the lecturer in his conclusions, but all agreed that he had made a strong presentation of the case.

The Economic value of the Sabbath was the theme of a well reasoned paper by Rev. John Hay, B. D., of Cobourg, in which he argued for the day of rest as an inalienable right of man and lying at the foundation of his physical, social, industrial and moral well-being. He was followed by Mr. John A. Patterson, M. A., who contended that all true human law is based upon the law of eternal rectitude, that the binary law of labor and rest in the fourth commandment is not right simply because it is a command, but is founded on the eternal law of right. To say that your time is all your own, and that the more you sell of it the more wealth you will have, is economic heresy, and that the abolition of the day of rest means seven days' labor for six days' wage he proceeded to prove from the experience of other countries and of men who could speak with authority. Speaking of the cry that many American travellers pass through Toronto on the Sabbath because of its quiet he pictured the citizens of Toronto going down on their knees to these worthies and offering to change the Toronto Sabbath in any way to suit their demands, even to the point of Sunday theatres and Sunday ballot dances and Sunday schools.

The next paper was by Prof. Shortt of Queen's University and dealt with "Present Aspects of Socialism." Mr. Shortt remarked that Socialism makes a strong appeal to youth and a much less strong

appeal to old age. There is in it a large philanthropic element, but there is also a strong element of selfishness. The lower forms regard material good as the only thing to be desired, and think that the higher things will follow in due time. There is no danger to be apprehended from Socialism in its higher forms, but there is real danger from the untrained selfishness which is manifested in some of its lower forms. The appeal is made to men's material self interest, and the dictum is that they are unjustly deprived of natural rights by the tyranny of men. Socialistic literature in some of its higher forms paints a social Utopia, but this can only be gained by eliminating all the motive springs of human activity. There are doubtless imperfections in our present social system, but the very same evils have emerged under entirely different conditions and cannot be fundamental to the existing system. The speaker described the last International Socialist Congress in London, and showed how hopelessly they were divided on nearly every point. Its fundamental weakness was that it made a selfish appeal to the interest of one class against all others. The newer form of Socialism takes a wider view, and proposes to proceed more cautiously along the lines of education than did the more radical older forms. The control by Government of such matters as the postal system, lighting, etc., is not Socialism; it is simply the conducting of the business of the people on business principles, a procedure entirely different from that Socialism which demands that all shall be provided with labor and sustenance, irrespective of physical or intellectual fitness.

Rev. S. S. Craig of Oakville, contended for the right to discuss economic theories in the pulpit. He asserted that if Socialism is darkness all our present systems of social and political economy are darkness more intensified. The two great causes of the darkness of Socialism are the confusing systems of political economy taught in our Universities and the failure of the pulpit to do its duty in pointing out the great eternal principles that must underlie any true social system. He demanded a more equitable distribution of wealth and the casting off of the social conditions which are driving honest men and women into despair and shame and while granting that there are other factors in the present social unrest he contended that the land system was a fundamental source of the evil. The hour for adjournment having come the discussion was closed.

In the evening the members of Conference dined together, and the evening conference was devoted to the discussion of social problems.

The closing day of the Conference showed no decline in interest, although some of the members from a distance had returned to their homes, and preparations for the "at home" were in progress. The Session opened with a paper by Rev. Mr. McGregor, M. A., on "The Christian Doctrine of Immortality." It was an analysis of a new book by Prof. Salmond of Aberdeen, which is regarded as a standard. The speaker traced the idea of a future as it is found among the lowest races of mankind, and pointed out the various forms it had assumed among the Hindus, Persians, Egyptians and Greeks. The germ thought was then traced in the old Testament up to the point of its highest development. The teachings of Christ and the apostles were presented, and thus the idea was traced from its most rudimentary form to its highest development in Christian teaching. The paper called forth an interesting discussion, in which Rev. R. P. McKay, M. A., J. McNair, M. A., and R. Haddow, B. D., and Drs. Caven and McLaren took a leading part.

This was followed by an interesting paper on "The relation of the books of Chronicles to the Books of Kings," by Rev. G. L. Johnston, B. D. The reader proved to be an expert in the fields of higher criticism, and presented his argument for the authenticity of Chronicles in a concise manner. A valuable contribution was made to the discussion by Prof. McCurdy and Dr. Robinson.

The afternoon lecture by Prof. Shortt of Kingston was one of great interest, and it was evident that the members of Conference are keenly alive to the social problems of the day. Prof. Shortt, who on the previous evening had taken strong ground against the Henry George system, gave an interesting account of the various phases of the co-operative movement in distribution and production. Rev. A. C. Courtice of *The Christian Guardian* took part in the discussion, and said that the great aim of social reform should be on the line of the development of self-help. An interesting discussion on departmental stores brought out the fact that it is but a repetition of the old experience in connection with the introduction of labor-saving machinery which threatened disaster. The retail business had been overdone, and was carried on in a way wasteful of capital and labor. We are in the transition stage, and while inconvenience and loss are suffered, things will speedily adjust themselves to the new condition.—*Press Report.*

THE BIBLE CLASS.

PETER'S VISION AT JOPPA.

(Acts ix. 32; x. 23—For March. 7th.)*

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

That Jesus designed to found a universal religion must have been apparent to all the Apostles. The Old Testament prophets had also pictured in brilliant colors that golden Messianic day when the nations of the earth would come to Zion saying, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His way, and we will walk in His paths." But how this magnificent result would be accomplished they did not know.

JEWISH PREJUDICES AGAINST THE GENTILES.

Before the Gospel could make progress beyond Judaism it was necessary that the insuperable prejudices of the Jews against the Gentiles should be broken down. These prejudices rested in part on the conviction that Israel was a peculiar people, separated from the rest of the nations by a special divine election which was established in the covenant with Abraham, and confirmed by the rite of circumcision. But in still larger measure they rested on the Mosaic law of clean and unclean foods. This law prohibited the Jew from eating certain kinds of meat which were common articles of diet among the Gentiles. It is hard to imagine, for example, the horror with which an orthodox Jew regarded swine's flesh, which the Gentile ate with the greatest relish. The risk of having to eat "things common or unclean" made it impossible for a Jew to sit down at a Gentile's table. But this was not all. The eating of unclean food made him who ate it ceremoniously unclean. This uncleanness he communicated to all with whom he came in personal contact. A Jew could not enter the house of a Gentile without subjecting himself to burdensome purifications. Social intercourse between Jew and Gentiles became therefore practically impossible. The former were willing enough to welcome proselytes from the latter because it flattered their pride, but at the same time they looked down upon them with lofty arrogance as "the leprosy of Israel." The early Christians aside from their acceptance of Jesus as the Messiah, were rigid Jews, who regarded their new faith as a mere extension of their old beliefs. That the Gentiles could enter the new community except by conformity to Jewish requirements never occurred to them. These national prepossessions must therefore be broken down, or Christianity would be strangled in the embrace of Judaism.

THE VISIONS OF CORNELIUS AND OF PETER.

Under these circumstances Cornelius would not of his own accord have invited Peter into his house, nor would Peter have dared to accept an invitation had it been extended. Each needed to be prepared for the experiences in store for him, and this preparation in each case came through directions received from God in a vision. Nothing is so hard to conquer as rooted prejudices, even when they are supported only by that natural timidity which dreads change, which clings to the old because it is old and suspects the new because it is new. But when these prejudices are intertwined with venerable religious beliefs and practices supposed to rest on plain divine commands, then their removal by human agencies becomes almost impossible. In many cases divine power only can break them down and make way for larger truth. Precisely such interposition was needed in the case of Saul of Tarsus, and such also in the case of Peter. Nothing less than a divine revelation to Peter, and through him to the church, could break down prejudices that rested on previous revelations. Peter's vision of the sheet let down from heaven with his subsequent experiences at Caesarea, taught him to call no man common or unclean; it prepared him to abandon the cherished ideas of his entire past life and go wheresoever the Spirit led him.

THE NEED OF OVERCOMING PREJUDICES.

The ability to look candidly at new truth, however much it may conflict with long cherished prepossessions is indispensable to a large and noble character. The moment Peter was enabled to surmount his notions of Jewish exclusiveness he reached a higher elevation, gained a wider horizon, and became a broader and truer man. The ability to overcome prejudices is also a condition of real progress. Had the prejudices of the early Christians been permitted to control the expansion of the church it would never have become a universal religion. God accomplishes His purposes in many ways. The way in which He calls one man to work is very different from that in which He calls another. David could not

*An Exposition of Lesson 10 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

fight in Saul's armor. It was his departure from military orthodoxy that won a glorious victory for Israel. In all ages Christians have been too slow to learn the Master's precept, "He that is not against us is for us." Instead they have been too ready to call down maledictions and visit with persecutions those who in Christ's name have striven to cast out devils, to make all life higher and sweeter, but who did not pronounce their shibboleth. Will the church ever learn that she has not comprehended all the ways of God nor attained the end of truth and perfection? After eighteen centuries of Christian progress we are only beginning to understand the greatness of God's beneficent purposes. Theoretically the church may believe that the Gospel is for all men, as did the church in Jerusalem, and yet practically have almost as many prejudices as did the early church against welcoming within her fold men and women who are perishing at her very doors.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON X.—THE ETHIOPIAN CONVERT.—MARCH 7.

(Acts viii. 26-40.)

GOLDEN TEXT—"Then Philip opened his mouth, and began at the same Scriptures, and preached unto him Jesus."—Acts viii. 35.
TIME AND PLACE.—A. D. 37. Desert, southeast of Palestine.

INTRODUCTION.—In our last lesson we had an account of the mission of Philip, one of the seven deacons in Samaria, where he had been driven by the persecution that arose after the martyrdom of Stephen. Under Stephen's preaching many of the Samaritans believed. Among these who professed belief in the Gospel as taught by Philip was Simon Magus, who had, by the practice of the arts of sorcery, attained much influence among them. The sequel of the lesson shows that his profession of faith was a false one. This was shown by his attempt to purchase, at the hands of the apostles, the power which they had exercised of conferring the gifts of the Holy Spirit by the laying on of hands. In our present lesson we have a further account of the work of Philip.

VERSE BY VERSE.—V. 26. "The angel."—A divine messenger. "Arise."—From Samaria where he was. "Unto the way."—The road leading southwest from Jerusalem to Gaza and thence toward Egypt. "Gaza."—The chief of the five cities of the Philistines, fifty miles southwest of Jerusalem. "Which is desert."—That is, the way was through a desert, an uninhabited region.

V. 27. "A man of Ethiopia."—Ethiopia was an undefined country lying south of Egypt in Africa. "Candace."—This seems to have been not the personal name, but the title of the sovereign. "Come . . . to worship."—It is probable that he was a proselyte to the Jewish faith.

V. 28. "Read Esaias."—That is, the prophecy of Isaiah.

V. 30. "Heard him read."—The man was reading aloud and Philip recognized the passage as one prophetic of Jesus. "Understandest thou."—He may have seen that the man was perplexed.

V. 31. "How can I."—Being a foreigner and not a Jew. "Guide."—That is, interpret or explain. "Come up."—Into the chariot.

V. 32. "The place."—Isaiah liii. "As a sheep."—So Jesus was led to His death.

V. 33. "In his humiliation."—He was humbled before His accusers. "His judgment was taken away."—The rights which in justice were His were withheld. "Declare his generation."—Tell the story of His life.

V. 34. "Of whom speaketh the prophet."—This passage was well understood as referring to the Messiah.

V. 35. "Began at that same Scripture."—That is, he explained the passage and showed that it referred to Jesus Christ.

V. "Came to a certain water."—A spring or stream.

V. 38. "Went down."—From the chariot. "Into the water."—The word translated "into" means simply "to." They both went down to the water. "He baptized him."—We are not told how this was done, but the passage Philip had explained has but one reference to baptism, and that reads, "so shall he sprinkle many nations."

V. 39. "Caught away."—This seems to imply a miraculous removal. "Went on his way rejoicing."—Because he had found Jesus as his Saviour.

V. 40. "Azotus."—The same as Ashdod of the Old Testament Scriptures. A city west of Jerusalem between Gaza and Joppa. "In all the cities."—On the route of his journey. "Caesarea."—A city on the coast of the Mediterranean, north of Joppa.

THOUGHTS.—The path of duty sometimes lies away from the common walks of life, into the broad expanse of desert land, and it may be that there is but one soul there to be gathered into the fold of grace. Philip had become well-known in Samaria. His work had been approved by the apostles, who returned to Jerusalem,

satisfied to leave the work under the direction of the evangelist. God proves His ministers, and He called Philip to leave his large congregation in Samaria to go into a desert place. So important was the work there that He sent an angel to command Philip to go. There was an eager eunuch of Ethiopia searching for light from the Scriptures. He was going back into his own land without a knowledge of Christ. To him the message of salvation must be carried.

The prompt obedience of Philip made him a fit instrument in the hands of God to enlighten a hungry soul. "A holy minister is a mighty weapon in the hand of God." Heathen darkness, Jewish prejudice, and bewitching sorcery, must all lose their hold on men, when the gospel is proclaimed in sincerity. For Philip the way was marked out, but what his work should be he must wait to know. Obedient to the command of the angel, he was in an attitude to hear the voice of the Spirit, and thus he found the object of his search.

A teachable spirit opens the way for instruction. While God was directing Philip to the eunuch, he was preparing the eunuch for Philip's sermon. He had chosen the chapter most fitting for a text. It led directly to the knowledge which he desired. He was sincere in all he knew in his worship. He had made a long journey to the holy city. He maintained his devotion on his homeward way. He chose the proper reading-matter for one who professed to worship God. To such God will send light to guide them into all truth. When questioned by a stranger upon his knowledge of what he read, he meekly confessed his ignorance, and entreated him to unfold to him the truth. He made no boast of his honored position. He made no question about Philip's authority to teach, or his creed. He wanted to know the real sense of the Scriptures.

A faithful minister preaches Christ from all texts. The whole Bible is calculated to reveal Christ to us. Philip preached to save a sinner. He preached not himself, but Christ Jesus the Lord. He preached from the Word of God. It was his authority, and added to that was his personal experience in the grace of Christ. Giving testimony is preaching Christ, if it shows the work of Christ in the soul. "Ministers are seldom honored with success, unless they are continually aiming at the conversion of sinners." The faithful minister is not left to himself in preaching. When God employs him He prepares him for His mission. He filled Philip with lively interest for his eager listener, and gave him wisdom in unfolding the truths of His Word. The sermon was simple and pointed. It rehearsed the plain and sacred story of the cross. It was suited to the needs of the listener. Philip believed what he preached. His own heart was aglow with the love of Christ. He poured forth the truth upon his hearer, confidently believing that it would find lodgment in his heart. He was not afraid to question him upon the profession of his faith. Where souls are converted under sound teaching, they are ready to answer to all men, declaring their faith and the inwrought work. Philip felt the necessity of having this representative man of Ethiopia soundly converted to Jesus Christ. When once assured of this he was ready to be stationed any distance from him, knowing that he would stand while fixed upon such a foundation. Converts to Christ rejoice, and progress, even when the minister has departed. The one great aim of minister and convert should be the salvation of others still in darkness.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

- First Day—The Scriptures testify of Christ. John v. 24-30.
 Second Day—Moses and the prophets wrote of Him. John 3: 35-51.
 Third Day—"The Scriptures concerning Himself." Luke xxiv. 13-32.
 Fourth Day—The Ethiopian convert. Acts viii. 26-40.
 Fifth Day—"The Scripture which He read." Isa. liiii. 1-12.
 Sixth Day—The Son of God revealed to Peter. Matt. xvi. 13-20.
 PRAYER MEETING TOPIC, March 7th—OPPORTUNITIES TO DO GOOD—SEEKING THEM, USING THEM.—John iv. 5-15; 1 Cor. ix. 13-22.

OPPORTUNITIES TO DO GOOD.

The whole of the Christian's life here, as contrasted with the life hereafter, is an opportunity to tell the Gospel. And had we unwatched eyes, and were we led by the Holy Spirit, on the watch for opportunities, we should see them every day, and many times a day.

SUGGESTIONS FROM THE OLD TESTAMENT.

God's words are to be in our mouths at home and abroad, by night and by day. Deut. vi. 6-9.
 One wise to discern opportunities makes a good soldier. 1 Chron. xviii. 32.

A bow, drawn at a venture, smote a king of Israel between the joints of his harness. 2 Chron. xviii. 33.

TEACHINGS IN THE NEW TESTAMENT.

Every man's necessity or distress is our opportunity to minister the Gospel. Luke x. 29-37.

Our Gospel opportunities are now. 2 Cor. 1, 2.

As we have opportunity, let us do good unto all. Gal. vi. 10.

In season, out of season. 2 Tim. iv. 2. In these passages, the word "opportunity," "time," and "season," are the same word in the original.

JESUS, IN EVERY CIRCUMSTANCE FOUND AN OPPORTUNITY.

When walking by the sea. Matt. iv. 18.

When teaching in the synagogue. Matt. iv. 23.

At a place of business. Matt. ix. 9.

When sitting at meat. Matt. ix. 10.

In his own house, (Luke, iv. 16.) and away from home, Matt. xiii. 54-57.

In the valley of human need. Matt. xvii. 14-20.

Omit no opportunity of doing good, and you will find no opportunity for doing ill.

An aged pilgrim, not less than ninety-one years of age, gave this advice to a young friend, an advice which every Christian would do well to follow: "Do all the good you can; to all the people you can; in all the ways you can; and as long as ever you can."

If you see opportunities of speaking to others of Christ, He will give you plenty.

When a man dies, the people ask, "What property has he left behind him?" But the angels enquire, "What good deeds hast thou sent before thee?"

No good that the humblest of us has wrought wholly dies. If you have served God in serving another, God remembers it, although he does not. There is one long unerring memory in the universe out of which nothing good ever fades.

DOING GOOD.

What good are we doing for the glory of God that will bear thinking of in heaven and through eternity? God is not hard to please when there is an honest desire to please Him. Accordingly, it is not great things only which are recorded and rewarded at the "great white throne." A visit to the sick, a robe to the naked, a meal to the hungry, even a cup of cold water for Christ's sake, will be as openly acknowledged as the most princely bequest or the most heroic martyrdom. Thus God puts it as much in the power of those who have but little time or money to spare, as of those who have most to please Him, and to lay up treasures in heaven.

All who love the Saviour can always find an opportunity of doing good. We can drop a tract, if we cannot drop "a word in season." We can encourage a child if we cannot counsel a man. We can read the Scriptures by a sick-bed, if we cannot pray by it. We can lend a good book, if we cannot afford to bestow one. We can invite a neighbor to our pew, if we cannot entertain him at our table. And what can the poorest Christian not do, so far as the encouragement of those who are worthy is concerned? The presence of "the least" as well as the greatest of Christ's brethren, in a prayer meeting or a Sabbath school—would gladden the hearts and strengthen the hands of the best fellow-helpers to the truth.

In our effort for doing we cannot reach all we would, but we may endeavor to reach all we can. What we ourselves say to those in our rank of life should especially be just and as natural and well-timed as when we speak with them on business or in public affairs. We should neither be more forward nor more backward to introduce a wise reference to salvation and eternity, than we are to make a kind inquiry about health, or a tender allusion to losses or bereavement. And, in all the ordinary intercourse of life, we should never attack a man's errors by name, nor patry with his known prejudices, if we wish to do him good. Any good we can do by our direct influences, will be best done in our simple character as friendly and godly neighbors, and through the courteous medium of affability and sympathy.

If as individuals, we wish to do good for the glory of God, should we not endeavor to spread our own convictions on this subject, in the church we belong to, God Himself will not be unmindful of our labor of love.

A STRONG COMPANY.

The annual meeting of the shareholders of the British American Insurance Company was held in the offices of the company in this city lately. The president, Mr. Geo. A. Cox, occupied the chair. From the most favourable annual report, read by Mr. P. H. Sims, it is quite evident that this commercial institution is in a sound and healthy state. The profits on the years business have been \$61,271.75, an excellent showing for such a poor business year. The surplus over all capital and liabilities shows an increase of \$19,573.25. A full report of the meeting will be found in another column.

THE LITTLE FOLK.

THE CAT'S PICTURE.

BY C. I.

"Mary, do, please hold Kitty-Kat just a few minutes till I draw her picture," Harry entreated.

Harry felt just a little bit proud of the talent his teacher agreed he had for drawing, and he seized every opportunity to show those around him what he could do as an artist. He was not disagreeably vain about it. He really loved to draw.

Mary was perfectly willing to hold pussy, for she was as proud of his success as he was himself.

The day was Saturday, and both children had been enjoying their holiday. Their mother had given them a little talk that morning, after breakfast about their tempers. She had said that those bad tempers ruined nearly every one of their holidays. It was natural, she went on to say, for every one to feel at



times provoked at the way things happened or other people behaved, but they must learn to control their anger or they would make those about them miserable and themselves unhappy. They had got along together very well so far and the day was nearly over.

Mary had been holding the cat very patiently for some time, and Harry was just putting the finishing touches to his picture when the cat began to grow restless. "Hurry up, Harry," exclaimed Mary. "Kitty-Kat is fidgeting, and I know she is going to jump in a minute."

"Well, hold her tight, then, for I want to finish my picture. It is splendid! and if you let her go, you will spoil everything." Harry spoke, quite sharply.

Considering that she had stood and held the cat in her arms for so long without a complaint, Mary thought it very unfair for Harry to speak to her in that way. So she grew cross. "I am not going to hold her any longer, so there!" she declared.

She had hardly said the words when pussy jumped, not straight down to the floor, but across Harry's drawing pad, jarring the pencil in his hand so much that a crooked, black line was made right through his picture.

Of course, it was very provoking, but Harry made matters much worse by flying into a temper, and flinging his pad across the room at the cat.

Fortunately for pussy the pad just missed her, but into the bed of glowing coals in the wide grate went the flying pad. Before Harry could snatch it out the pad was in flames, and in a few minutes nothing could be seen of it but curls of white ashes.

Harry and Mary looked at each other. Both knew without saying anything that Harry's really good picture of Kitty-Kat was destroyed on account of their giving way to their tempers. Their mother's words came back to them. How true it was that giving way to those tempers made them do things of which, in their sober senses, they were heartily ashamed!

HOW LITTLE LELIA TOOK UP THE CROSS.

A TRUE STORY.

Little Lelia, a fair-haired blonde, who had been her mother's sunbeam for six short years, sat rocking her doll to sleep and humming snatches of one of the children's hymns.

Every now and then she stopped singing and sat still in her little rocking chair, and looked lovingly at a little fairy lamp, which was burning brightly on the end of the mantle, saying, with a soulful expression in her eyes:

"Mamma, ain't it pretty?—ain't it sweet?"

Yes, dear, it is one of the prettiest I ever saw; and you think a great deal of it, don't you?"

"Mamma, I just love it."

Papa had brought this little lamp a few days before from the city for his little girl; and with it two others for her to give to her two little playmates, Mary and Agnes. For papa's and mamma's little sunbeam must not be selfish, but share her pleasures with others.

This beautiful little lamp with its pretty pink globe and soft light, was little Lelia's dearest treasure. The first thing in the morning she asked Sarah, the maid to light it for her; all day she watched it with eager interest, and whenever the light began to fail, she ran to Sarah, and begged politely:

"Please, Sarah, fill my dear little lamp; its going out, and I do want to see it look pretty again."

This Sarah gladly did for the little lady who was at ways kind to her, and thoughtful of her comfort.

At night when "Now I lay me" had been said, mamma's good-night kiss given, and little Lelia snugly tucked up in bed, she lay looking at the precious lamp until "Mr. Napper" closed her "peepers." It was indeed her heart's treasure, and was for many days.

One morning Lelia's mother said to her. "Lelia, Sarah is going to see her little lame brother this evening. What are you going to send him?"

Lelia's eyes immediately rested on her lamp—the thing nearest to her heart. For a minute she said nothing, then with her big blue eyes full of earnest love, she looked up in her mother's face and said:

"Mamma, if I send Ben my lamp, will that be 'taking up the cross?'"

It was mother's time to be silent now. She felt strongly tempted to seize her precious darling lovingly in her arms and tell her to keep her treasure, and that she would send for another lamp for Ben. But the wise mother knew the eternal value of this lesson, and said quietly: "Yes, dear, taking up the cross for Jesus' sake."

Then she kissed her own little treasure, and left the room with something in her throat, and in her heart a thanksgiving that Jesus had said, "Suffer the little children to come." That day little Lelia wore a thoughtful brow, but was very quiet and gentle, there was no outward sign of the battle going on in that little soul.

But when Sarah was about to leave that evening, she heard a little voice calling her. Looking up she saw a little angel-face all covered with smiles, resting on an odd-looking parcel done up in Lelia's own childish fashion; the owner of face and parcel came tripping downstairs with a light heart and merry voice, as she said:

"Sarah, will you please take this to Ben, and tell him I hope he will soon be better."

The mysterious parcel contained her most precious treasure—the fairy lamp. Little Lelia had proved a heroine indeed, and had gained a victory over self.

In the later twilight of that evening Lelia and her mother sat silently looking into the big wood fire, both thinking of the same thing, when little Lelia leaned her head on head on her mother's knee and said in a low voice:

"Mamma, I feel so much happier since I gave my lamp away."

Older and wiser heads, can you not learn a lesson of little Lelia, and receive that "Peace that passeth all understanding?"

Church News

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

MONTREAL NOTES.

The annual meeting of St. John's French church was held on Thursday evening last. The statement presented showed an increase of twenty five members during the year, which is the first of the occupation of the new building. This is all the more encouraging since Dr. Amaron, the pastor, was absent from home for several months of that time. The contributions of the people for the maintenance of ordinances amounted to \$594. The debt on the church has been reduced in various ways by the amount of \$5,000. About \$3000 more are needed to meet their floating liabilities. A deputation from the Presbytery met with the congregation to confer with them regarding the amount raised for the stipend of the minister. So soon as the building debt is placed in a more satisfactory position it is expected that this congregation will make a considerable increase in its contributions for salary, and relieve the French Board of the great row paid. The time has come when that Board must make a determined effort to bring a number of the older French congregations up to the point of self support if the future of this evangelization work is to be guaranteed. There are several which are moving hopefully in that direction and there is a reasonable prospect of success within the next few years. It is only fair to say that some of them would have reached this point long ago but for the constant removal of their people to the United States.

The annual meeting of St. Matthew's Church, Point St. Charles was held on Wednesday evening of this week and partook largely of a social character. The reports show that the congregation has raised during the past year a little over four thousand dollars and all the funds are in a satisfactory condition.

The Rev. Daniel Buffa pastor of the Waldensian Church in Mesina, Sicily, occupied the pulpit of Erskine Church last Sunday morning and gave a most interesting account of the evangelistic work being carried on by this old historic Protestant church in Italy. The enterprise of this little body having in its native mountains only fifteen parishes and about twenty five thousand people all told is most admirable. Already they have pushed their work into all parts of the Kingdom. In less than twenty years they have organized over forty new congregations with pastors and forty seven additional preaching stations. There is abundant room for all the agencies at work in the population of 30,000,000, but there is none that has a stronger claim upon the sympathy and support of the evangelical churches of the world than this. Pastor Buffa will visit the leading cities of Canada and the United States and is authorized to receive any contributions that may be sent towards the mission. These may also be forwarded through any of the regular church agencies. One of pastor Buffa's brothers is a minister of our church in Canada, and is at the present time in charge of a combined French and Italian work in Montreal.

The Rev. Dr. D. L. McCrae of Collingwood has been in the city for the past few days. As he is a graduate of the Montreal College and acted for several years as its financial agent he has many old friends here who are pleased to see him once more and looking so well.

The anniversary services in Calvin Church Pembroke were conducted on Sunday the 14th inst by the Rev. Dr. Scrimger of the Presbyterian College. The weather was fine and splendid congregations assembled both morning and evening. The collections amounted to something over a hundred dollars. Dr. Bayne the pastor, took advantage of the opportunity to relieve Dr. Campbell of Kearsarge whose health we regret to learn is not altogether satisfactory at the present time.

St. John's Presbyterian Church, Brockville, has extended a call to Rev. Mr. Abraham, of Burlington.

The anniversary tea-meeting held in the Presbyterian Church, Bridgton, was a success, realizing about \$120.

The Presbyterian congregation at Dougald have extended a call to Rev. A. F. Vert, formerly of Ste. Croix, Nova Scotia.

Rev. W. S. Smith, of Middleville, will preach anniversary sermons in Melville Presbyterian Church, Eganville, on the 28th inst.

It is understood that Rev. L. W. Them, of Arthur, has received a call to Flesherton Presbyterian Church, and that he will accept the invitation.

Rev. A. F. Tully, of Peterboro, formerly pastor of Knox Church, Mitchell, has decided on removing with his family to one of the American cities.

Collections were taken up at St. Andrew's Presbyterian Church, London, in aid of the India relief fund. The magnificent sum of \$1,260 was subscribed.

The Woman's Guild, of Knox Church, Cannington, held a very successful at home at the residence of Mr. and Mrs. Thos. Woodward, on Feb. 17.

St. Andrew's Church, New Glasgow, N. S., has extended a unanimous call to Rev. Wm. McC. Thompson, formerly pastor of North Bedeque Presbyterian Church.

Galetta Presbyterian Church has been united to Fitzroy Harbor and Torbolton, and Rev. Mr. McGregor has been called to be pastor of the united congregations.

Rev. R. Campbell, Ph.D., Renfrew, is expected to address the Young People's Home Mission Society of Christian Endeavor on Feb. 26th, on behalf of the Augmentation Fund.

A collection was taken up in the Presbyterian Church, Mount Forest, recently for the relief of the famine stricken millions in India, and the handsome sum of \$52.40 was realized.

The congregation of Knox Church, Lockington, will hold their anniversary sermons in the church, on Feb. 28th, when the Rev. Mr. Gilmore, of London, will preach morning and evening.

Principal Grant, of Kingston, has commenced a series of talks to the Y. M. C. A. He discusses the gold mining speculation and the treaty of arbitration with the United States in the first lecture.

Knox Church, Ottawa, has by the death of Mrs. Wm. Porter, come into the sum of \$1,000 for the sustentation fund and \$500 for the jubilee fund. Mrs. Porter had the use of the money while she lived in accordance with her husband's will.

St. Andrew's Church at Thameford will erect a new manse for the pastor, Rev. Geo. H. Smith. At a meeting of the congregation it was decided to purchase two lots, and erect thereon a manse to cost between three and four thousand dollars. The lots cost \$300.

There were very large congregations at the anniversary services held in the Burgoyne Presbyterian Church on Sabbath, Feb. 14th, when appropriate sermons were preached by Rev. John Little, of Dorsetch, Gray Co. The annual tea meeting was held on Tuesday evening, Feb. 16.

Anniversary services were conducted in Knox Church, Perth, on Sunday Feb. 14th. The Rev. W. F. Herridge, B.D., of St. Andrew's church, Ottawa, preached to large congregations. On Monday Mr. Herridge delivered his lecture on "Elizabeth Barrett Browning" to a large and appreciative audience in the Town Hall. The people were delighted with all the services.

The 5th public meeting of the Knox College Students' Missionary Society attracted a large number of people interested in missionary work in Knox College, Feb. 14th. Rev. W. G. Wallace presided, and the programme provided was thoroughly appreciated. Mr. A. W. McIntosh read an

exceedingly interesting essay on "The Jesuit Foreign Missionary to Canada," and Rev. W. J. Clark delivered an address on "A Sound Basis for Missionary Appeal," which was warmly received. Mr. F. D. Roxburgh, who spent the last summer in Field, B.C., engaged in missionary work, told of his experience there, and the balance of the programme comprised musical selections by Miss J. Grant and Messrs. Gorrie, Murray, Wieber and Roxburgh.

The anniversary services in connection with Zion Church, Carlton Place, on Feb. 14th and 15th, passed off very successfully. On Sabbath the Rev. Mr. Hutcheson preached an excellent sermon from Eph. iii. 14, 15. On Monday a musical and literary entertainment was given, presided over by the pastor, the Rev. A. A. Scott. A very pleasant and enjoyable time was spent.

An excellent series of lectures on elocution has been given during the present session at Queen's by Rev. D. G. S. Connery, M.A., of Winchester, formerly lecturer on Elocution in the University. The interest shown in the lectures speaks well for the popularity of Mr. Connery's method of handling his subject, and for the future success of the students who desire to make themselves efficient readers and speakers.

The Peterborough Presbytery met at Havelock, Feb. 11th, for induction of Rev. D. A. Hamilton, Rev. James Sommerville, B.A., of Norwood, presided. Rev. A. J. McMullen, of Springville, preached, Rev. J. G. Potter addressed the minister, and Rev. D. A. Thomson, of Hastings, the people. In the evening a reception was tendered the new pastor, when the different denominations in the village were represented.

The Presbyterian church, Arnprior, was crowded to witness the induction of the Rev. A. McGregor, on Feb. 16th, as pastor of that church. The congregations of Galetta and Torbolton were also well represented. The clergymen who took part in the services were the Rev. Dr. Campbell, of Ottawa; Rev. Mr. Bryan, of Richmond; Rev. John MacLaren, of Kinburn; Rev. Mr. Patterson, of Aylmer; and Rev. Mr. Nelson, of Bristol. The service was very impressive.

Rev. D. R. Drummond, M.A., was inducted on Wednesday, Feb. 17th, into the pastorate of Knox church, St. Thomas. On reaching St. Thomas on Tuesday Mr. Drummond's experience was a unique one, as he had never met a single member or adherent of the church over which he was called to be pastor. In fact he knew only one man in St. Thomas, and he belonged to another denomination. This speaks well for Mr. Drummond's reputation as a preacher and as a pastor.

The pulpit of the First Presbyterian church, Port Hope, was occupied Feb. 14th by the Rev. D. C. Hossack, of Parkdale Presbyterian church. The attendance at both services was very large. The morning subject was taken from 2 Kings V. The story of the healing of Naaman who was captain of the host of the king of Syria, but a leper. Many lessons were derived from the event which led up to the healing of this great man. The evening text was taken from 2 Kings vii. 3.

Last Sabbath after a sermon by the pastor, Rev. J. M. Whitelaw, B.D., on the text "Give ye them to eat," the Leeds congregation placed on the plate the sum of \$111 for the Indian Famine Fund. This congregation is steadily advancing, though the Protestant population in this section of the Province is gradually decreasing. There is now a membership of over 400. Last year, though a hard one, the pastor's salary was advanced and \$254 given to the regular schemes of the church, which is considerably in advance of any previous year.

A large number of the English River and Howick congregations assembled at Riverfield to consider the question of giving a call to a minister. The Moderator Rev. G. Whillans, presided. Rev. J. W. M. Leod, of Finch, was declared elected. The call was unanimously agreed by these present. The secretary of the building committee reported \$2,400 subscribed towards the new manse, and that \$500 more were required. The congregation decided to proceed with the plans unaltered, and to collect the balance at a future date.

Annual Meetings.

PRESBYTERIAN CHURCH, KEW BEACH.

The annual meeting of Kew Beach Presbyterian Church took place Jan 27th, when there was a good attendance of members present. Rev. Malcolm Bothune, who has at present pastoral charge of the congregation, presided. The session's report showed a net increase of six in the membership. There were four baptisms. The managers are to be congratulated for the showing made in their report. The ordinary revenue showed a surplus of \$300 over expenditure for the eighteen months since the congregation was organized, and that without any assistance from the augmentation or home mission funds of the church. The repair fund showed that \$900 had been expended on improving the church and property; of this amount the managers are still responsible for \$200. For \$300 of this amount the congregation is indebted to the liberality of kind friends in the city, and gratefully acknowledged their thankfulness at the meeting. The Presbytery asked for \$35 from the congregation for the schemes of the church. The report presented by the Missionary Society showed that \$81 had been contributed. The Sunday School is well attended, and the scholars are in keen sympathy with the missions of the church. Reports were likewise presented to the Auxiliary to the W. F. M. Society and Ladies' Aid, all of which indicated that excellent work had been done during the year. The following managers were elected:—Messrs. Thos. Bain, Chas. Thompson, R. D. Adams, W. Finlayson and W. Hamlyn.

PRESBYTERIAN CHURCH, PEMBROKE.

The annual meeting of the Pembroke Presbyterian Church was held on Jan. 13, and marked the close of a most successful year. The reports showed 460 members on the communion roll; 190 families, with 353 children in the Sunday-school. For ordinary revenue, \$3,275.16 were contributed, as against \$3,045.46 for the preceding year. The balance on hand was \$331.09. For missions, \$692.93 were collected. Altogether, \$4,867.52 was contributed by the congregation during 1896.

BRITISH AMERICA
ASSURANCE COMPANY

Sixty-third Annual Meeting.

The annual meeting of the shareholders was held at the company's office Toronto, on Thursday, February 18th.

The President, Hon. Geo. A. Cox, occupied the chair and Mr. P. H. Sims, who was appointed to act as Secretary, read the following

ANNUAL REPORT:

The directors have pleasure in submitting herewith the financial statement of the company for the year ending December 31, 1896.

The premium shows a moderate decrease compared with the figures of the preceding year. This is attributed to the reduction in insurable values consequent upon the disturbance in general business caused by the Presidential election in the United States and to the reduced volume of business transacted in the marine and inland departments.

The profit shown on the year's business is \$61,271.72, and after providing for two half-yearly dividends at the rate of 7 per cent. per annum, the reserve fund of the country has been increased to \$2,888,381. The amount estimated as necessary to cover liability on unexpired policies has owing to the smaller business transacted been reduced \$110,101.11 and the net surplus, over capital and all liabilities shows an increase for the year of \$1,987,329.

The directors desire to express their appreciation of the services of the officers and agents of the company during the past year.

Summary of financial statement:—

Premium income, less re-insurances \$1,482,080 94
Interest account 43,624 08

Total income \$1,525,705 02
Losses incurred\$ 950,183 33

Expenses of management, including commissions, taxes and other charges... 514,249 90
\$1,464,433 23

Dividends to shareholders... 52,500 00

Total assets \$1,436,958 84
Total liabilities (including capital stock) 908 075 00

Reserve funds \$ 528,883 84
Cash capital 750,000 00

Security to policy holders...\$1,278,883 84

The President in moving the adoption of the report said:—I desire to add a few words concerning the business of the company during the past year. The three annual reports I have had the honour of submitting to the shareholders have in each case showed an increase in the premium income of the company. This year, however, has been an exception to the rule; there has been a falling off—though not a serious one—some \$25,000, as compared with the business of the year 1895.

As you are aware, a large proportion of our revenue is derived from our agencies in the United States, and I need scarcely remind you that during the closing months of 1896 the disturbed state of political and financial affairs had a marked effect upon the general trade of the country. Owing to the nature of the main questions at issue between the two political parties in the recent Presidential election business interests were affected to probably a greater extent than in any previous contests. The volume of trade showed a serious diminution in almost every branch, particularly in the amount of importations and the product of manufactories. As a natural result insurable values were materially diminished, and the premium income of fire insurance companies generally doing business in the United States shows a corresponding falling off.

I may say here that while it is to be regretted that the revival in trade which it was anticipated would set in after the questions at issue had been settled by the popular vote has not yet materialized to any appreciable extent, it is gratifying to note that there is a growing feeling of confidence in financial circles, which may be regarded as the first essential to a return of commercial and industrial prosperity. It is certainly a matter for congratulation that we have passed through this period of depression without that increase in the fire losses of the country which frequently accompanies such conditions, and that a very satisfactory profit has been realized upon our United States business.

In the Canadian fire department I am pleased to be able to say that our premium income again shows a moderate gain over that of the year 1895, as well as a profit upon the year's transactions. It will be gratifying to everyone interested in the company to note that the British America is attaining in the field of fire underwriting in the Dominion that position which, as one of the oldest financial institutions in the country, we have always felt it should occupy. In this connection I may say—although the transaction does not come within the year now under review—that we have re-organized the Agricultural Insurance business of the Agricultural Insurance Company of Watertown, N.Y., having reinsured all its outstanding risks in Canada. While the amount involved is not large, we believe that this will bring us some additional connections which may prove desirable and profitable.

Taken as a whole, our fire business for the past year exhibits very satisfactory and encouraging results, but say that the losses incurred have been considerably in excess of what might have been expected from the conservative lines upon which we are conducting this branch of our business.

During the past year I have had opportunities of visiting some of our more

important agencies, and I have been most favorably impressed with the representation which the company has secured throughout both Canada and the United States. I feel that in the Managers of our branch offices, our corps of special agents or inspectors, as well as in the local agents representing us in the cities I have visited, we are fortunate in having in the service of the company men possessing in an eminent degree the qualities essential to success in the business in which we are engaged.

The Vice-President, Mr. J. J. Kenny, seconded the adoption of the report, which was carried unanimously, and a vote of thanks was passed to the President, Vice-President and directors for their services during the past year.

The following gentlemen were elected to serve as directors for the ensuing year:—Hon. Geo. A. Cox, J. J. Kenny, Hon. S. C. Wood, S. F. McKinnon, Thos. Long, John Hoskin, Q.C., LL.D., H. M. Pellatt, R. Jaffray, A. Myers.

At a meeting held subsequently Hon. Geo. A. Cox was elected President, and Mr. J. J. Kenny Vice-President.

WESTERN CANADA LOAN
& SAVINGS CO.Thirty-fourth Annual Report of
the Directors.

The annual general meeting of this company was held at its offices, No. 76 Church street, Toronto, on Monday, February 15, 1897, at 11 o'clock a.m. A number of shareholders were present. The Hon. Senator Allan occupied the chair, and the Managing Director, Mr. Walter S. Lee, acted as Secretary of the meeting.

The following financial statements were read, and, with the directors' annual report, were unanimously adopted and passed on motion of the President, seconded by George W. Lewis, Esq.

The directors beg to submit the thirty-fourth annual report, together with the balance sheet to the 31st December, 1896.

After deducting cost of management, interest on debentures, and all other charges, the net profits of the company amount to \$114,782.95. Out of this sum two dividends, one of 4 per cent. and the other of 3 per cent., on the paid-up capital stock of the company, have been paid, and the balance carried to the contingent account. The amount standing at the credit of this account is \$59,679.93.

The repayments on account of mortgage loans, both in Ontario and Manitoba, and notwithstanding the continued depression in business in the former Province, have upon the whole been satisfactorily met.

The directors have to record, with great regret, the death of one of their colleagues, the Hon. Sir D. L. Macpherson, K.C.M.G., whose connection with the company had extended over the long period of thirty-one years. The vacancy in the board has been filled by the election of George F. Galt, Esq., of Winnipeg.

The balance sheet and profit and loss account, together with the auditors' report, are submitted herewith.

G. W. ALLAN,
President.

Financial statement for the year ending on 31st December, 1896:—

LIABILITIES AND ASSETS.

Liabilities.	
To shareholders:	
Capital stock	\$1,500,000 00
Reserve fund	770,000 00
Contingent account, Dec. 31, 1895	\$63,005 36
Contingent account, added, 1896	7782 95
	<hr/> \$70,788 31
Contingent account, "written off"	11,109 38
Contingent account, balance Dec. 31, 1896	59,679 93
Dividend, payable 2nd Jan., 1897	45,000 00
	<hr/> \$2,374,679 33
To the public: Debentures and interest	3,562,306 58