

Pages Missing

The Presbyterian Review.

Vol. XI.—No. 44.

TORONTO, MAY 9, 1895.

\$1.50 per Annum

Dr. Orr in Winnipeg.

For the Review.

THE Rev. James Orr, D.D., Professor of Church History in the United Presbyterian Hall, Edinburgh, is giving a series of lectures in Manitoba College, Winnipeg, which is exciting considerable interest not only among the clergy and theological students, but also with many of the laymen of that western city. The best testimony to the lucidity and charm with which Dr. Orr treats the subject is to be found in the fact that the attendance is rapidly increasing as the course advances although it can neither be said that the choice of topics is what would ordinarily be called popular nor that the method of treatment is superficial or gossipy.

Dr. Orr, after a brilliant college course in Glasgow in which he carried off prizes in all departments, was assistant to Prof. Veitch in the University, later, he was for seventeen years minister of a U. P. Church in Hawick and some three or four years ago he was chosen Professor of Church History in succession to the late Dr. Duff. He delivered the first series of lectures on the Kerr foundation, and these lectures, recently published under the title:—*The Christian View of God and the World*,—have attracted wide-spread and favorable attention. He is now delivering in Winnipeg a course of lectures which, also, he recently delivered in Chicago on "The Greater Movements in German Theology and Philosophy of Religion in the Nineteenth Century." The titles of these lectures are given below and this course is to be followed by a course on selected topics in Church History. Some notes of the first lecture, which was introductory in character, are herewith appended.

1. "Introductory Conception of Nineteenth Century Theology—Relation to Eighteenth Century, and to the General Life of the Age."
2. "Kant and his Relation to Theology."
3. "The Speculative School—Hegel."
4. "Schleiermacher: His Philosophy and Theology."
5. "The Hegelian Left—Raur and the Tubingen School."
6. "Aesthetic Rationalism—Fries and De Wette." "The Mediating Theology—Rothe, Heyschlag."
7. "The Liberal Theology—Neo-Hegelianism in Germany and Britain."
8. "Ritschl and the Neo-Kantian School—Lotze and Ritschl."
9. "Ritschl and the Neo-Kantian School—The Ritschlian Theology."
10. "Ritschl and the Neo-Kantian School—Hermann, Kaftan, Bender, and Harneck."

Dr. Orr began with a brief definer of the study of German Theology and quoted Dr. Schaff as declaring that it is "the most learned, original, fertile and progressive theology of the age, and no active branch of Protestantism can keep entirely aloof from its contact without injuring its own interests." Theology as the highest thinking on the highest themes stands in indissoluble connection with philosophy, and in order to get what this lecture aims at a working conception of the nineteenth century theology, it is necessary to give some account of the philosophy of the period. The task is twofold (1) to show the connection of the eighteenth century with the nineteenth century and (2) to prove that the theology of the nineteenth century possesses a life and character of its own.

The eighteenth century was the age of subjectivism and rationalism. It was the age of Bolingbroke and Gibbon in England, of the Encyclopaedists in France, of Leibnitz and Wolff in Germany. Rousseau

was its high-priest. Religious earnestness steadily declined. Theology revelled in rational proofs of faith and the supernatural receded constantly into the background. Yet the seed were already germinating which bore in them the promise of a better harvest. Amid the negations of the time, there were warm hearts like those of Bengel and Klopstock and Yung Stilling. There was also a classical revival in which Lessing and Herdes bore a prominent part, but their work lacked unity and organization, and although this humanist movement was extraordinarily productive it lacked constructive ideas. The last decade of the eighteenth century saw this tendency in its decline: weary with the artificialities of humanism there was a desire to return to nature in science, in literature and in theology. Then came the period of revolutionary influence—the storm and stress which filled Europe and America—weaker natures were driven to pessimism and the stronger learned that freedom can never come from without. This lesson Germany had to learn in the humiliation and bitterness of the Napoleonic wars. Amid these throes of revolution the nineteenth century theology was born. Then came the ascendancy of the Romantic school, represented by the Schillings, Novalis and Fichte. Fostered by the tendencies of the age and under the heel of the oppressor they went to the opposite extreme and instead of belittling the past as the eighteenth century had done, the new era made it everything. All that was best, and positive and germinal in the theology of the eighteenth century was carried into the nineteenth, and yet the prevailing notes of the two are quite different. While that was negative this is positive; while that was subjective this is objective; while that was individual this is universal; while that was destructive, this is constructive.

The leader of the new movement was Kant the great thinker of Koenigsberg, whose lot it was to dig the grave of the past and to sow the seeds of the future. With him originated the idea of a world-unity, the solidarity of man with nature of the solidarity of the varied interests and concerns of human life and etc. It is the part of Theology to unite, build up, co-ordinate these varied elements, and how should theology alone be able to withdraw itself. In this system there is plenty of criticism, but whatever is wrong will fall away like the shavings from the workman's plane as he is nearing the end of his work. The age has no real dislike for systematic theology; the anti-dogmatic spirit which it now manifests is but a passing phrase. It has no real quarrel with any man who will help it to construct its beliefs and verify its convictions in to a satisfying whole. The problems set before our day are in new shapes, so the old answers (although not really wrong) are to be put in new form to meet the changed conditions. The old deistic conception of God's relation to nature, as Zoeler held it, must be abandoned. The world exists for an ethical end, and the idea of a kingdom of God has re-asserted itself all along the line, as the goal of the Divine rule.

In closing the lecturer said. "I am far from saying that there is no evil mixed with the good, but I do believe that so far from theology, or interests in its tasks decaying, there never was an era from which as much could be anticipated in the hope of reconstruction and positive result as the present. When the gains of the century come to be reckoned up its achievements in theology will not be the least of its glories."

The Presbyterian Review.

Issued EVERY THURSDAY, from the office of the Publishers, Rooms No. 21, 22, 23, 25 Aberdeen Block, South-East corner Adelaide and Victoria Streets.

TERMS, \$1.50 per annum.

All communications for either Business or Editorial Departments should be addressed PRESBYTERIAN REVIEW, Drawer 2404, Toronto, Ont.

ADVERTISING RATES.—Under 3 months, 16 cents per line per insertion; 3 months, \$1.00 per line, 6 months, \$1.75 per line; 1 year, \$3.00. No advertisement charged at less than five lines. None others than unobjectionable advertisements taken.

Toronto, May 9, 1895.

The New Hymnal.

It will be remembered that during the meeting of the body best known to the public by the name "Pan-Presbyterian Council," in Toronto a proposal was made to representatives of the various British and Colonial Churches looking in the direction of a common Book of Praise for the Presbyterian Churches in Britain and its dependencies. The proposal was well conceived and as well received and quiet but influential efforts have been made since to bring about a consummation so greatly to be desired. So much did the importance of the subject impress the Hymnal Committee that recently two of its members, well known for the earnest interest they take in the public service of praise were authorized to represent Canada at a meeting of the joint committee held at Edinburgh, Scotland. The delegates were Revs. D. J. Macdonnell and A. MacMillan, of Mimico. They have returned and have presented a report to the Executive Committee. While the terms of the report have not been fully given to the public it is understood that the object of the Edinburgh meeting may fairly be considered as within reasonable hope of fulfilment, so far as Scotland, England, Australia and New Zealand are concerned, and as the points of difference with respect to Canada do not seem to be vital, the Canadian Church may surely come within the scope of our expectation also. The difference that at present does exist lies in the fact that the Canadian draft, alterable by the General Assembly, contains more hymns from the Moody and Sankey book, than in the draft prepared by the British Committee. It is considered probable that a concession by Canada on this point would bring the two Committees into such agreement as would ensure a common book of praise. It is of great moment that our Hymnal Committee should weigh well the undoubtedly great advantage to Presbyterianism of such a book. The duty which the delegates' report places upon the Committee is exceedingly onerous and there should be no delay in bringing that report before the Committee as a whole in order that a full discussion may be possible before the draft is sent on to the General Assembly.

The Oasis in the Pilgrimage.

There is nothing more discouraging in a minister's experience than to work on for months and years, doing his best to instruct, and comfort, and help the people of God, entrusted to his care, and never to have any personal testimony from any, that his ministry had been blessed to their souls. Even the strongest in

intellect and in faith desire and require, from time to time some evidence, voluntarily tendered, on the part of his people, that he has done them good, that his work is appreciated, and is not without fruit. And how precious it is when such personal testimony comes unexpectedly, and from those who have removed from the sphere of one's influence! It is "as cold waters to a thirsty soul, as good news from a far country." Only a few days since, such testimony was given to one of our ministers, on the part of one who had been a parishioner some ten or twelve years since. She said she had, during the two years she had sat under his ministry, received such blessing to her soul, that she had never forgotten it. Her mother had afterward left the city, but in going, had said she felt more at leaving his church, than in leaving her home. This caused his heart to exult for joy, because he had been the means of helping the spiritual life of some of God's people. It was as an oasis in the wilderness.

And yet, precious as it is, it is but an indication, how God uses His own servants for the upbuilding of His people on their most holy faith. The work goes on from week to week, God's work through their ministry. The souls of believers are being fed and nourished in grace, and doctrine. No word spoken in His Name will return void. It will accomplished all His will. The great matter is to be faithful, a workman rightly dividing the word of truth; and full of the spirit of prayer, and dependence upon the Holy Ghost. These conditions being observed, there will be large fruitage, far larger than ever one will know, even though there may be but few personal acknowledgements thereof.

Such faithful service on the part of ministers, is the lever of power, in the Church, which raises her members to a higher spiritual life, and to a more effective spiritual service than any other means. Evangelistic methods are good it may be, but often unsettling in their effect and misleading. What the Church needs ever more and more, is the faithful ministry, which will nurture the flock of God in the green pastures of truth and doctrine, and lead them into closer fellowship with their Saviour.

Scottish Philosophy.

The luminous and thought-binding lecture on Caird's philosophy which was delivered in Winnipeg last week by Dr. Orr of Edinburgh, and of which a synopsis is given on another page, throws a flood of light on the kind of philosophical training the students in Scottish Universities and especially in Glasgow have been getting within recent years. Dr. Orr is speaking of an old and respected teacher of his own, to whom he has repeatedly and publicly expressed his indebtedness for training in the art of thinking, and it is not likely that he misrepresents the case. But at any rate there is other evidences. Any one who pays occasional visits to the Old Land or who in any way keeps up his acquaintance with ecclesiastical affairs there, knows that the number of students who enter the arts classes with a view to theology and who change their minds before graduating is large, and what is of far more consequence, the number who make shipwreck of faith during their undergraduate days is not small. Even if it were much smaller than it is, it would still be a disquieting matter to think about. Now, make all the al-

lowances for the proneness of young men to change their choice of profession during the university course for reasons which have nothing to do with philosophical views or spiritual changes, yet can it be doubted that the teaching, the results of which are briefly indicated herewith, are of a most injurious character. It matters little that these men, like some of the professors in the University of Toronto officially declare themselves to be Christians, so long as their teaching is what it is and so long as young men preparing for the study of theology must necessarily put themselves under the teaching of those who employ profound learning, great intellectual acuteness and often a superb charm of manner to undermine faith in the historic and unrevealed truths of Christianity. It is true, though this is but small compensation, that the man who has battled with these temptations and has overcome them is a stronger and a nobler man for the battle he has fought. Even for them the risk is too great. It is like that which French Canadian children incur when their mothers deliberately carry them to a house in which the small-pox is so that they may have the disease while they are young.

Queen's University.

The annual meetings in connection with the closing of Queen's University, extended reports of which will be found in this issue of the REVIEW, have been of a singularly satisfactory character and have shown that the University is in a flourishing condition. The rev. principal and the professors are to be congratulated upon the results of their arduous labors as seen in the standing of the students in the examinations; and upon the solid, yea, surprising increase in the number of students attending the University. The total last year was very high and might have been considered unstable, but instead of falling off or even maintaining the figure of last year the increase has shot ahead and is so distributed over the faculties as to prove that it is no mere mushroom growth. At the meeting of trustees the necessity for a new chair in Church History was admitted and no doubt an effort will be made to have the want supplied.

A Backward and Unworthy Step. The Board of Foreign Missions of the Presbyterian Church in the United States has been obliged to cut down its appropriation for the year beginning May 1st, from the \$1,015,000 of the preceding year to \$900,000. This will affect, it is said, the cases of thirteen young men and ten young women who are ready for the foreign field. This back-step is, no doubt, mainly due to the financial depression, though the theological controversy in the Presbyterian Church is thought to be a factor of some importance in the result.

Taxation of Church Property. With respect to the bill to tax church property recently defeated in the Minnesota Legislature the *Methodist Herald* says: "A strict application of the doctrine of the necessary separation of the church and state would call for such a law, and many thoughtful Christian people believe that nothing less is consistent with the proper attitude of the church and for the best. And yet there is a general feeling that the churches are so essential to the welfare of the state and being supported by voluntary contributions they ought to be released from the burden of

taxation. And we are inclined to think this feeling will continue to prevail, especially as the churches come to be regarded less and less as so many sects existing chiefly for self aggrandizement and the propagation of their peculiar tenets. With the growth in our churches of a more practical sympathy for the unfortunate and the distressed, when our church buildings at the larger centers of population are kept open every day in the week for the objects of practical philanthropy, demonstrating the purpose of Christianity to reach the whole man, whatever be his station, the public sense of indebtedness to organized Christianity will be such as to render unpopular any movement to tax church property, strictly so employed."

A Well Merited Tribute. "A retired minister, Toronto," writes to the PRESBYTERIAN REVIEW as follows:—The Aged Ministers have received from their Fund a large amount for this half year, being the annuities in full according to rule; with the amounts kept back last year, which is more than ever before. Rev. William Burns the agent deserves their gratitude for his great exertions on behalf of the fund; and it is hoped that we Christian people will so respond to his appeals, as soon to raise the \$200,000 endowment, and thus place it on a safe basis.

Monism Criticised. In a recent number of the Denison Quarterly Dr. A. J. F. Behrends of Brooklyn thus forcibly deals with the fad of Monism: "Monism, is the fashion. Scientists and philosophers are loud in its praises. Theologians are reconstructing their dogmatics along its lines. But for ourselves, so long as it has no support in sober science, and is squarely challenged by a sound psychology, and involves so many and serious revolutionary inferences, we are not prepared even provisionally to adopt it. It is only a new word for an old heresy, than which none has ever wrought more disastrously against morals and religion."

Well Put. Says the *West and North-West*: "Here is a cluster of gifted and consecrated young volunteers willing to give what is more precious than fortunes, that is themselves, to evangelize the world. Here is an unchristianized world, numbering a billion souls, unconscious of its need and unaware of any help that can be had for those who live a sodden life and die a hopeless death. Here is the church which ought to pay the expenses of introducing these missionaries to their work. But the tightened purse-strings have said to the volunteers, 'You must give up your mission and disobey our Lord. We will not pay your passage or living in preaching the gospel to every creature.'"

A Formidable List. "The voice of the Presbyteries is heard throughout the land."—Mid-Continent. To be followed by the more sonorous tones of the General Assemblies: May 16—General Assembly of the Presbyterian Church of the U. S. A., Pittsburg, Pa.; General Assembly of the Presbyterian Church in the U. S., Dallas, Texas; General Assembly of the Cumberland Presbyterian Church, Meridian, Miss.; General Assembly, Cumberland Presbyterian Church (colored), Nashville, Tenn.; General Synod of the Reformed Presbyterian Church of America, Coulterville, Ill.; May 23—General Assembly, United Presbyterian Church, North America, Pittsburgh, Pa.; June 6—Synod of the Reformed Church, U.S.A., Denver, Col.; Synod of Reformed Church in America, Grand Rapids, Mich.; June 12—General Assembly of the Presbyterian Church in Canada, London, Ont.—*New York Observer*.

The Danites During the Judges.

For the Reviewer.

In a recent publication highly commended throughout the English speaking world there appears this passage: The last named rivals of Israel (*i. e.* the Philistines) extruded a whole tribe from its allotted territory. Its transfer in a body to a remote region in the North, doubtless with the concurrence of all the rest of Israel, indicates the strength of tribal cohesion . . . at a comparatively late date in the Epoch of the Judges.

The tribe to which reference is made in this statement is that of Dan. The event in the tribe's history which the writer has in view is that recorded in Judges xviii. And his interpretation of that event is that the entire tribe, at that time migrated from their home in the South to a new home in the North. The usually received interpretation is that only a part of the tribe undertook to migrate. The interpretation of this author evidently is that the entire tribe migrating in a body made their future home in the distant North.

Unusual though this view is a careful study of the narrative will discover considerable evidence in its favor. In the first verse of the chapter (Judges xviii) the entire tribe is represented as seeking an inheritance. In the second verse the entire tribe is represented as choosing five men and sending them forth to spy out the land. Additional evidence is afforded by verse nineteen. In that passage the migrating body is spoken of as a tribe; moreover in verse thirty the descendants of these Danites are spoken of as the tribe of Dan. In verse eleven the phraseology would suggest that the six hundred warriors were only a part of the tribe. If however other passages made it certain that the entire tribe did migrate at this time it would not be difficult to interpret verse eleven into harmony. Did this chapter then contain all the information that we have in reference to the history of the Danites perhaps the obvious interpretation would be that the entire tribe did, at this period, leave their former home in the South for a new home in the North. But there is evidence external to this chapter that must be taken into consideration in coming to a decision. Some of this external evidence will be found to support the foregoing interpretation. There is for instance the reference made to this tribe in the prophecies of Ezekiel. The prophet has a vision in which he sees the partition of the land among the tribes of Israel. In that vision he sees the territory of Dan and the territory of Asher lying side by side without any reference to territory allotted to Dan elsewhere. Such association of the territory of these tribes might be taken to imply that, in the traditions of the people keeping alive the history of the past these tribes were placed side by side. This would not have been the case did the body of the tribe continue to dwell in the distant South. For Asher was in the extreme North, and the original home of Dan in the extreme South. There is also the a priori consideration that the strong tribal sentiment would make the migration of the whole tribe desirable and therefore probable, in the necessity of the migration of a part. Thus very considerable evidence can be adduced both from the story of the migration as we have it in Judges and from external sources, in favor of the above interpretation.

But what to some will appear stronger evidence can be adduced in favor of the usually received interpretation. There is for instance the fact that the career of Samson was subsequent to this migration. If the opening verse of Judges xviii is to be taken as a statement of fact and not as a complaint on the part of the Danites, it follows that the migration narrated took place even before the death of Joshua and therefore, long years before the time of Samson. But should this evidence be explained away by holding that the verse is not a statement of fact there remains other evidence. There is the fact that the young Levite who occupies so prominent a place in the story was a grand-son of Moses (Judges xviii. 30 R. Version.) and must therefore have antedated Samson unless that giant of strength flourished at a far earlier period than is usually supposed. From this it follows that the migration preceded Samson's time. There is also the fact that Mahanah-dan was a well known town when Samson lived (Judges xiii. 25) But this town received its name during the migration of the six hundred (Judges xviii. 12). Hence it follows that Samson lived subsequent to the migration. But in Samson's time the Danites were a considerable influence about Zorah and Eshtaol (Judges xvi. 31) Therefore only a part of the tribe migrated to the North at this time. Still more convincing

evidence is afforded those who believe in the historic character of the Pentateuch, by the census taken shortly before entering the Promised Land and recorded in the book of Numbers. According to that census there were at that time upwards of sixty-two thousand able bodied men in the tribe of Dan. To suppose that at any time during the period of the Judges this number had become reduced to six hundred is to suppose some overwhelming disaster concerning which history is silent and from which the other tribes did not suffer. In other words it is to suppose the extremely improbable. But unless the able-bodied men had become reduced to six hundred the entire tribe did not at this time migrate to the distant North. Therefore for those who hold strict views on inspiration this argument is most convincing. But even for those who do not hesitate to question the credibility of certain parts of the Pentateuch the usual interpretation of this narrative is the most consistent. Those writers suppose that Judges was written about the time of Josiah and that Numbers was written some time after the captivity. This would separate the two historians by a period of one hundred and fifty or two hundred years. Now the interpretation that regards the migration under consideration as the migration of the entire tribe asks us to believe that during this period of one hundred and fifty or two hundred years the current tradition regarding the numerical strength of the nation during its early history had changed so much that the later writer recording the tradition of his day gives the strength over a hundred times greater than the earlier writer recording the tradition of his day. This is asking us to believe what is almost incredible. The fact that it was the custom to chronicle important events in the national annals only goes to make the demand on our credulity all the greater. Thus for those who do not hold strict views on inspiration as well as for those who do, the usual interpretation is the most consistent.

Nor is there any difficulty in harmonizing the narrative in Judges with this interpretation. All that is required to harmonize Judges xviii. 12 is to suppose that the tribe at large sanctioned the colonizing scheme in which the inhabitants of Zorah and Eshtaol were leaders. Nor is there anything improbable in such a supposition. Indeed the usual method of relieving congested centres in these early times was to hive off a part of the population into colonies more or less remote. If the population within the limits of Dan became congested through the pressure of the Philistines and Amorites upon its bounds what would be more natural than to seek relief in a colonizing scheme. As for Judges xviii. 19 it is enough to suppose that the sin of boasting has not been confined to the vain ambitions of modern times. And Judges xviii. 30 will present no difficulty when it is remembered that for some reason the writer of this story was more interested in the colony than in the parent tribe. Judges xviii. 11, it need not be said, finds a more natural rendering in this interpretation. Nor is there any difficulty encountered in the evidence external to the narrative of Judges. The fact that Ezekiel in his vision places the territory of Dan hard by that of Asher can be explained from two facts *viz.* that Ezekiel's partition of the land was ideal and that Asher and Dan were associated in the early literature of Israel especially in the book of Numbers. In reference to the tribal sentiment it is enough to say that it could not prevent the bi-section of the tribe of Manasseh and so could not be relied upon to prevent a colony breaking away from the tribe of Dan.

Thus it appears that there is good reason to abide by the ordinary interpretation of this Bible story.

We cannot live on probabilities. The faith in which we can live bravely and die in peace must be a certainty, so far as it professes to be a faith at all, or it is nothing. There is a power in the soul, quite distinct from the intellect, by which God is felt. The Christian knows through the heart.

The best antidote against the poison of sin, is, to walk in the Spirit, to be much in conversing with spiritual things; to mind the things of the soul, which is the spiritual part of man, more than those of the body, which is his carnal part; to commit ourselves to the guidance of the Word, wherein the Holy Spirit makes known the will of God concerning us, and in the way of our duty to act in a dependence on his aids and influences.

A miserly man who insisted that he was a proportionate giver, explained that he gave in proportion to the amount of religion he possessed.

CANADIAN PULPIT.

No. 62.

Christ's Presence with His People.

BY REV. J. THOMPSON, SAUNIA.

TEXT:—"I will not leave you orphans, J. o. xiv. 18," "I am with you always," Matt. xxviii. 20.



REV. J. THOMPSON.

A day came when Jesus was parted from them and carried away. The disciples watched him as he went up and passed from sight behind the cloud, and many have thought of Him ever since as one who has left the world behind Him and is now far away. He is yonder amid infinite blessedness, and I am here amid daily care and sorrow, and how to bring His help to my present needs is the problem at which faith often stumbles. But did He not say, "I will not leave you orphans? Lo I am with you through all the days?" And are we afraid He will not keep this promise? Are we thinking of Him as we do of other men who have lived, finished their work and gone away? Is Jesus only one of those historical persons who has long since disappeared from the scene and all that is left of him now, only a fond, fading memory to cherish, or an example to follow? If this be so, then our life must be shorn off its sweetest joys, for His assured presence is the Holy of Holies, of a believer's confidence, and his throne of grace is where faith seeks to meet Him as the ever living and ever present Saviour, who retains all the tenderness of a heart that constrained Him when here among His people, to shed tears when He saw their sins and sorrows. He is the same dear, tender, loving friend to us all this day, amid the trials and bereavements that afflict men now, that he was to Mary and Martha and many another troubled heart. His going away has not changed His nature, and His heart is as full of pity and tenderness this day as it was when He took the little children in His arms and fondled them on His knee. As human and brotherly in His sympathies now as He was when John leaned on His bosom. His presence and friendship mean as much to His people to day as they ever did to Peter and James and John. His heart has lost none of its fondness for His own whom He loves. He is still the Good Shepherd going before His sheep and calling them all by name, and His compassion is as deep as it was on the day He was parted from His disciples.

1. *His presence is the joy and inspiration of our life.* How blessed to realize His presence with us. Many, like the woman who had been so long afflicted, have spent all they had, and were nothing bettered, but rather grew worse, till they learned to come and tell Jesus. They found how near He had been to them all the time; how easy it was to speak to Him; and how ample that Divine help is, and how quickly He made them whole, when at last they sought His aid. It is when the power and burden of sin are felt that the presence of the Saviour is so precious, and His promises of rest and peace are so encouraging. And when, amid our troubles we make Him our confident, no one need doubt but that He is both familiar with them, and knows all about the things that try us most. And that He will also bring his own life into perfect sympathy with ours, and prove Himself to be a present help in our time of need.

How like his brethren He was, and is now; and as the man of sorrows He has passed through their experiences. He Himself has stood where many of His afflicted people stand to-day, and has felt what they are now feeling, and His eyes look down into the hidden depths of their sorrows. His very training brought Him into sympathetic relations with the people, and from personal experience He could appreciate the needs, the tastes, the tendencies, and trials of the multitude. He is such that we may well throw ourselves on His brotherhood, and tell Him of what lies heaviest on our hearts. And when we steal away from this world of noise and confusion, into the quiet of that Holy of Holies with Christ alone to confess, to plead, and to obtain from Him grace and mercy, we know that we are known of Him just as we are. We do not come to tell Him anything He does not know, but just to receive what His love sees best to give.

2. *He is with us to help and bless.* How soon the comfort comes when He comes, and how easily a cold heart is warmed when He touches it with His holy fire—a live coal from off the altar. How easily its rebellion is subdued when He lays His strong hand upon it. How quickly a shut heart is opened and made the home of the Saviour's presence when the Holy Spirit breathes upon it. And what an abundant harvest grows when he sows the seeds of everlasting life in souls made glad through His grace. How easily the winter of our indifference is turned into living freshness, and all the growth and blooming beauty of summer when He pours out the showers of His blessing, and breathes the fragrance of His love around us! What is a hard heart when the power of the Spirit is given to melt and to mould it! What are all our spiritual foes in the hands of Him who came to destroy the works of the devil! And what are all a sinner's wants when brought into relation to the unsearchable riches of Christ. *It is the Saviour who is with us.* And when He comes to bind Satan and cast him out, it is no new or strange work for Him, and He has nothing

to do in your case that He has not often done before, and is doing all the time for those in whose hearts Christ is formed the hope of glory. He who washed that great multitude who have passed into life eternal can also wash you and make you whiter than snow, and teach you the new song, for that blood has lost none of its efficacy. We need not trouble ourselves as to *how* all this is to be done; we simply rest on the promise that he *will* do it. When the warm wind of spring comes the fields and forests cannot help blooming; when the sun pours his balmy light and heat upon the flowers they must open to be painted and filled with His glory. We don't expect them to bloom in winter, but in early summer so little do we expect the deadness of January. So is it with our souls when times of refreshing come from the presence of the Lord, and his warm, loving presence melts away the winter of sin from the heart.

3. *His presence is the presence of God.* He is Immanuel, God with us. He is not only the way to the Father, but He and the Father are one. So fellowship with Him is fellowship with the God of all comfort, and we breathe the warm atmosphere and live under the daily care of the Father of mercies. We often pray "O God of Israel; O God of Zion." The God of long past days! We think of Him as belonging to patriarchs and prophets, but not to ourselves, whose goings forth were glorious in Old Testament times, but whose footsteps we never see now. We may learn much from Jacob's prayer. When the old patriarch bowed his head before the Almighty, he did not begin his prayer, "O Thou God of nature: and Thou God of providence." That would have been like twin cliffs whose summits were lost in the mists, or far up in the cold frosty air; while the burdened heart lay in darkness and weariness far below. But when Jacob prayed he said "O God of my father Abraham: God of my father Isaac." And this brought God near to him, not as an abstraction, but as the God who had fed and kept him all his life long.

And why may not we who have come to God through Christ, and who is now our Father in Christ, pray, "O God of Canada: the God of my own country and of my own people: the God of my father and of my mother: the God of my own home and of my own needs?" Not a God afar off, but in the midst of all our cares, and fears and sins, so that I may lay my hand in His. There is surely such a way of making Him known in the Lord Jesus Christ as shall be to us as an inspiration and gracious assurance. And that men under burdens, men in sorrow, whose hopes have all been blighted, lonely men who are without sympathy in life; men troubled and weary and bankrupt of courage might look up to Him who is over all, and rejoice in His presence as men do at the coming in of the morning—calm, sweet, radiant, and hopeful.

4. His presence is the presence of the Holy Spirit, that other Comforter. When Jesus was preparing to leave he said to His disciples, "I will send Him to you." And not till our eyes are opened shall we see that all the hills around are occupied with the chariots of the Lord. But how the truth grows, and how rich the promises of grace become, and how near and precious Christ seems when His Spirit fills our heart. It is the Holy Spirit that makes the presence of our Saviour so real to us. When He comes to wake up within us a sympathetic interest in Him, we make rapid advancements in those lessons which He applies with grace to the heart. When He breathes the fragrance of heaven over the soul we gather up the golden shekels from the treasury of the Lord, and lay up vast stores of heart-wealth. The experimental side of religion is the most satisfying, and when the Spirit is dealing directly with the heart, the Gospel becomes a feast of fat things, and Jesus Christ Himself the chief among ten thousand.

In the soft light of early summer, when the world has grown rich and full, we see all nature quickened. Some mysterious and pervasive influence has breathed upon her, the icy fetters are broken, and the fountains of the symbol books are opened; the forests are clothed in their leafy mantle; the flowers are strewn all the hill sides over and all the valleys through, for the time of the singing of birds has come.

So is it when Jesus shows himself to his people; their hearts are then made glad with a great joy; summer and sunshine fill the soul with all their attendant pomp and glories. When the Holy Spirit is poured out the story of the cross has such divine power to inspire, to enable, to purify and save men. It brings heaven so near to the earth, and Jesus so near to the heart, and overhangs the present life with the sure mercies of David. When Jesus opens my eyes, cleanses my spiritual leprosy, speaks to my conscience, His comforting assurances fit into every corner of my moral life as the key fits the lock;—bread for the hungry, water for the thirsty, a balm for the wounded, comfort for the sad, light to dispel our darkness, a guide to lead us through all life's perplexities! Why, grace touches man's needs as the sunlight that bends down to bath the world, and to touch everything that lives: it is as the morning radiance that comes to kiss every leaf, and blossom, and bud, and flower. With no less efficiency than this does our Saviour lay His love at the roots of our moral life, and our manifold wants are encircled by the multitude of His tender mercies as the great, wide dome of heaven that overhangs us wherever we may look up. What wonderful adaptation the Spirit gives to the unsearchable riches of Christ as He applies them to the needs of the soul. Not more fitted is the light to the eye, the air to the lungs, not more adapted are the sunshine and the shower to the parched ground, than are the truths of divine grace, and the tender mercies of our God to the heart that longs for his salvation. As cold water to a thirsty soul, so is the assured presence of Christ to the weary, timid, doubting heart that learns to come to Him for rest.

5. *He is with us as our King to rule our hearts in love.* There are some who are anxious to crown Christ a King in Jerusalem,

and over the Jewish people gathered together once more as a nation. There are many who hesitate to accept Christ as their King, who have no objection to His reigning in Jerusalem, for that is at a considerable distance from them, but they do not want Him to rule in their heart, or shop, or office. They are ready to hand over the Jews to Him, but they hesitate when asked to hand over their business concerns, their buying and selling, and all the routine of their daily life. We have fine spun theories about the restoration of God's ancient people, but we are less concerned about our own restoration from vanity, worldliness, greed, evil-speaking, deceit, uncleanness and untruthfulness; into all the nobility of a pure, rich, Christian life, owning allegiance to Jesus as at once our Lawgiver and our King. We call Him "King of the Jews," why not call Him our King and crown Him Lord of our hearts and homes? We are ready to give Him Jerusalem, why not give Him our own town, or city, or country? We will confine His sceptre to Palestine, why not welcome it in Canada? We pray "Thy Kingdom come," but all the time we mean a Kingdom at a great distance from ourselves, and a personal reign that will not interfere with our liberty. By Christ's Kingdom we do not mean His ruling our hearts in love, a King controlling the most secret and private affairs of our life. Some do not want a kingdom that will cause righteousness to run down our streets, that will sanctify our Sabbaths, and make Jesus Lord of ourselves and of our all.

Our Lord know what was best for His disciples and for the Church, and that it was the Comforter, and not His human presence that would make this a dispensation of the Spirit. His human presence could be confined only to one place at a time, and those only could see Him who happened to be near. What did His human presence for those who forsook Him, who spat upon and buffeted him, or for Judas who was so long with Him? And would His human presence in Jerusalem, or anywhere else assure us more than we are now of being under His gracious reign? If so then is our belief sensual and materialistic, and does not stand in the power of God. All these conditions were once realized on the earth, and our Lord went from place to place. When He was in Galilee He could not be seen in Judea; when working His miracles in Capernaum, no man met Him in Jerusalem; when talking with the woman at the well none else enjoyed His ministry at the same time; when He was beyond the Jordan the sisters missed Him in Bethany, and sent a swift messenger to bring Him back. And Jesus Himself recognized this condition of things and spoke of His absence from them, "I am glad I was not there." But none of His disciples think of the Saviour in that way to-day, as having to leave one place, or home, or sad heart, to be with another to comfort them.

When the spirit was given, His human became a divine presence; His local has become a universal presence; and His temporary has become a permanent presence; and surely none of us would want all this changed back again, and the old days and life in Judea reproduced! This would put the dial of Christian experience back many degrees and give the lie to Him who said, "It is expedient for you that I go away." As long as the disciples saw their Lord in bodily form before their eyes, they must think of Him as confined to places. Hence the need for His withdrawal that He might send the Comforter to witness for Christ and fill all things with His presence. How often Christ had to remind His disciples that His Kingdom was not of this world, and also that it did not come with observation, but as the wind that blows over all the earth to away the hearts of men with the summer of God's love, and cause them to bud forth, to blossom and bear the fruit of righteousness.

Nor must Christ's reign be restricted to a corner of the earth, as if he had come to save a few souls, here and there. He came to save men, to save the world, to save all departments of labor, to purify our trade, our commerce, our politics, our educational institutions, to save and purify our science, our literature, our arts and all departments of industry, so that holiness to the Lord might be written on the very bells of the horses. It is to be a Kingdom of Heaven on the earth, and its coming is to make all life, with its manifold activities, purer, richer and happier.

Is our life richer because of His presence and loving care? Though we cannot measure all the depths of His love, that has touched and mellowed and filled our hearts; yet there is a real sense in which we know the Saviour. We begin to know Him when we begin to love Him, for it is knowledge through love which alone gives us an insight into the mysteries of divine grace. It is a holy instinct imparted to our hearts that responds to His love, and this instinct solves all riddles, explains all difficulties, and disciphers what are only unmeaning symbols to the disloyal of heart.

When brought into fellowship with Jesus, always walking with Him, always looking to Him, always thinking of Him, and doing everything under His conscious presence and to please Him, is one of the strongest motives to righteous conduct. When we study His words, His acts, His life, and breathe the holy atmosphere which His Spirit creates around us, we then get His mind and are gradually changed into His image. It is when we have His love poured into our hearts that we learn to run in the way of His commandments.

And how welcome are the beams from the Sun of righteousness how sweet and satisfying is our fellowship with Christ through the Spirit. It is the very bloom of the richest experiences of the heart of man. We never grow weary of the spring time. The opening flowers are as pure and charming as if they were blooming for the first time. The warm summer winds, and soft gentle rain are as welcome now as when they first refreshed the earth. Nor

do we ever grow weary of the sun though he has shone over the generations of men since the beginning of days. He came forth this morning with all the inspiration he ever had, while, to the last day men will turn with yearning hearts to the brightness of his rising, and welcome His coming as the old patriarch did, who felt that it was such a pleasant thing to behold the sun. All this is an emblem of the peaceful shelter we have under the shadow of his wings, and of the sweetness of the rest that the weary soul finds in Jesus, while His presence with His people—his holy, loving care—is of the very essence of heaven.

The Gospel shows how thoroughly Christ and the soul belong to each other, and we are never to suppose that He is too far off for the need; or that our need is too insignificant for His tender ministry. Let no one be afraid to bring the sublimest mysteries of our faith—Christ's life, death and resurrection—to the help and comfort of man even in his common trouble, or fail to confine the strongest motive to the smallest duty, and the comfort of Christ to the most insignificant trouble. As God stamps His infinite power and wisdom on each little flower he paints, so does Christ impart His richest graces when He comes to heal all manner of sickness and all manner of disease among the people.

We take this one, great, universal message—Christ's presence with his people—in all the manifoldness of its power and blessing and bring it near to man in all the fullness of its divine bounty. And as the sunlight and summer shower suit alike the mighty cedars of Lebanon, and also the little moss that grows half hidden in the rock; as all forms of life in their endless profusion, all tints and shades of coloring, all trees and plants, all shrubs and flowers, draw what they need from the one fountain of supply; and as the same sun builds up the oak and pours His glory into the little flower, giving all that is distinctive through the endless variety of the vegetable creation. So will this message from the heart of Jehovah Jesus, suit all men in their manifold circumstances and wants.

To men who sit in darkness, might not such a message be brought as the breaking of the morning after a long night of trouble? Might it not be as the coming in of spring when the icy indifference melts away amid sunshine and song of birds and May blossoms? Might not this Gospel be received as spiritual ozone. A breath of mountain air, pure and inspiring to the many who are stifling in the hot-beds of sin? O to make those who are in the very shadow of death to feel that the morning has come full of radiance, and that all the shadows have fled away, in the one great aim of all Christian effort.

Scottish Presbyterian Union.

Fifty-four Scotch Presbyterian ministers—eighteen for each of the three great Presbyterian communions—have for some time been privately engaged in drawing up a scheme of reunion. According to one of them, the Rev. M. Howie, Govan, they have made more progress than any of them thought possible. They have not, however, yet discussed whether or not reunion is to be on the basis of Establishment, and until they have settled that point, they will make no public statement. Mr. Howie, who is personally a Disestablisher, is very hopeful, or rather quite certain, that this scheme will be found practicable.

A Glasgow correspondent writes:—Members of the Presbyterian Union Conference of the three Churches are very reticent as to anything that has actually taken place at the Conference. Dr. Scott and Professor Flint, for the Established Church, and Professor Calderwood, for the U.P's, are taking an active part in the discussions of the Conference. Monthly meetings of the Conference have been held since last Assembly. An important meeting of the Conference, I am given to understand, will take place in Edinburgh on the 29th inst., and thereafter—probably at that meeting—a statement for publication will be drawn up.

Another correspondent states that Lord Overton, Mr. Peter Hutchison, Mr. Alex. Watt, writer, Mr. Thomas Birnie, Dr. Ross Taylor, and Professor Lindsay are the leading men connected with the Presbyterian Union Conference in Glasgow. An Edinburgh Conference is about to be held there. Mr. C. J. Guthrie is one of the most prominent members.

At the annual congregational meeting of the Free Mid Church, Greenock, Principal Rainy said they ought to feel that Presbyterian union was their destiny—that it could not be far off. They ought to have their minds prepared for it and their thoughts ripened for it. It had long been one of the subjects nearest his heart—painfully near it—and he trusted that whatever their views about it might be, it would be their prayer that God would direct it at the right time, and in the right circumstances.—*Belfast Witness*.

The McAll Association.

The monthly meeting of the Toronto McAll Auxiliary was held in the Y.M.C.A. library on May the 2nd, Mrs. Duncan Clark occupying the chair in the absence of the president. Miss Carly read several interesting letters on the McAll Sabbath school work in Lyons. "Our Medical Missions," an article bearing on the Free Dispensaries supported by the mission in France was read by Mrs. George Kerr. A paper from Mrs. Cody on "The Tour of the Mission Boat," was most encouraging. The welcome given this little boat is a proof of the way in which simple Gospel teaching is received in France. A letter read by the treasurer showed that the financial depression which has been felt by all missions recently, has left a diminution in the receipts for the closing year. Otherwise the work is prospering and results are very encouraging.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON VII.—JESUS BEFORE PILATE.—MAY 19.

Mark. xv. 1-15.

GOLDEN TEXT.—"But Jesus yet answered nothing; so that Pilate marvelled."—Mark xv. 5.

CENTRAL TRUTH.—Christ or Barabbas—Which?

ANALYSIS.—The **A**WFUL **C**Hoice, v. 6-15.

TIME AND PLACE.—Early Friday morning, April 7, A.D. 30, in the judgment hall of Pilate at Jerusalem.

HARMONY.—Matt. xxvii. 1-2, 11-26. Luke, xxiii. 1-7, 13-25. John, xviii. 28-40, xix. 1-16.

INTRODUCTORY.—During Jesus' trial Peter denied knowing Him. After the third denial Jesus turned and looked at Peter, who went out and wept bitterly. The council adjourned till day-break. At dawn it again assembled and formally confirmed the death-sentence passed at the night session. Jesus was then led to Pilate. Judas, in remorse, now returned the money he had received, and went and hanged himself. Pilate examined Jesus and pronounced Him innocent. Learning that He was a Galilean, he sent Him to Herod, who was then at Jerusalem, but Jesus would answer none of Herod's questions. Herod sent Him back to Pilate, who after vainly trying to release Him, delivered Him to be scourged. The soldiers took Jesus and mocked Him. Pilate finally yielded to the Jews' demand and delivered Him to be crucified.

THE ACCUSED CHRIST, v. 1-5.—The first light of day was but tinting the eastern sky, when the Sanhedrin hurriedly assembled to make formal their condemnation of the divine prisoner. They had sentenced Him to death, but not having the right to carry out their sentence, and desirous that it should be effected by the ignominious way of the cross, they bound Him with a cord about His neck, and led Him away to Pilate the Roman procurator who had come down from Caesarea to Jerusalem, to preserve order during the Passover season. Pilate was a cold, sceptical and vacillating Roman, incapable of recognizing true nobility or purity. He had a supreme contempt for the Jewish religion and institutions which he was not reserved in manifesting. Knowing that the rulers brought charges against Christ before him apart altogether from the religious charges they had considered in condemning Him at the Sanhedrin trial. These accusations were cleverly put, and threefold in character, viz., 1. He was a mover of sedition. 2. He prohibited paying tribute. 3. He claimed to be the King of the Jews. There was of course no truth in any of them in the meaning wished to be conveyed to Pilate's mind, and so he found in his conversation with Christ reported in Jno. xviii. 23-27. Pilate would then have discharged the Master in complete acquittal had he acted as a just judge, but wanting to please the Sanhedrin he brought Christ out from the hall of trial before His accusers, would not enter for fear of defilement. It was then that Jesus became silent. He would not utter a word in reply to this mob of envious, malicious and murder wishing rulers, priests and scribes. Their imprecations and accusations were false, they were not worthy of denial. It is a striking picture we gaze upon. On the steps of the judgment hall stand the judge and his prisoner. The judge, a strong, stalwart Roman with a cold, hard face, clouded by a look of perplexity; the prisoner slight and graceful in figure, with a face sad yet tender and withal composed in expression. Below surges a mob of excited people, shouting, they know not what, with noisy reiteration. Here and there, scattered through the crowd may be seen the priests and rulers, inciting and inflaming the people to more furious and mandatory expression of their hate. Pilate by his presence stills the crowd for a time; only from here and there come bitterly worded accusations against the silent prisoner. The judge is surprised, startled at His calmness. Before he had smiled pityingly on this claimant for regal honors, now he marvels in amazement at the kingly majesty of His appearance. It is a picture of striking contrasts. Pilate, priests, people, prisoner. Strange, is it not, the prisoner stands above them all, a picture of innocence, purity and love. *Ecce Homo*—Behold the Man!

THE AWFUL CHOICE, v. 6-15.—We need not pass from contemplation of this dramatic scene; it has only become more intense. Pilate has made the suggestion that, in accordance with custom, he should release this man in whom he found no fault. The mob, instigated by the priests, refuse his offer, and demand Barabbas, a robber and murderer. Strange is it that they seek Christ's death ostensibly on the grounds of His being a mover of sedition, and now cry for the release of Barabbas who was suffering imprisonment as a leader of rebellion. Such is the inconsistency of the opponents of truth. It is an awful choice. Barabbas instead of Christ; he who took life rather than He who gave; he who sowed seeds of hate rather than He who planted the heart with love; he who maimed rather than He who healed; he who was foe to God rather than God's Son. "Release unto us Barabbas, away with Christ! His blood be upon us and upon our children! Awful choice, awful assumption of guilt, followed, as it was, by an awful a retribution. Judas hanged himself; Pilate suicided; Herod died in exile and infamy; Caiaphas next year was deposed; the house of Annas some years later was destroyed by an angry mob and his son dragged through the streets to his death, thirty years after on this very spot some 3,600 Jews were scourged and crucified, among whom were some of the best citizens of Jerusalem, and at the destruction of the city many of those who had cried "Crucify Him!" and thousands of their children were brutally put to death, while it is believed, every Christian escaped! What an awful

power is that of choice, which we must all of us exercise. May God give us strength to choose Him and His Truth at all cost, and no matter what the apparent consequences, "Choose ye this day whom ye will serve."

NOTES ON THE TEXT.—V. 1. *Pilate*,—Governor of Judea by Roman appointment. V. 6. *That feast*,—The Passover. *Released*,—was accustomed to release. V. 7. *Barabbas*,—Son of Abbas, a prominent rebel against Roman power. V. 13. *Crucify*,—The Roman form of capital punishment.

Application and Illustration.

WHAT CAN I DO?

SEE JESUS AS KING, v. 2. Jesus did not look much like a king then—as He stood there, His hands shackled, and a cord about His neck. Pilate's question sounds like ridicule. Yet Jesus answered "Yes, I am a king." Where was His kingly power? Where was His throne? Where did His kingdom lie? These questions are not hard to answer now. Millions bow before Him and worship Him as King of their souls. In heaven He is honored and adored as King of kings. On earth, too, His sway is felt even where it is not acknowledged. Righteousness and truth and love and grace are the qualities of His reign. Does He so reign in your life?

CHOOSE THE WORLD OR CHRIST, WHICH? v. 9-14.—You must choose, and it must be for one or other, it cannot be for both. James tells us that those who are friends of the world are enemies of Christ. Which do you wish for a friend? Which for an enemy? The world passes away with all its so-called joys and pleasures, but Christ and those who are His abide forever. You need not think you can postpone the choice; that is not possible. For if you have not actually and deliberately chosen Christ you have rejected Him, whether you like to think so or not.

CHRISTIAN ENDEAVOR.

Pilate.

First Day—Friendly with Herod—Luke xxiii, 6-12.

Second Day—Shifting responsibility—John xviii, 28-32.

Third Day—What is truth?—John xviii, 33-38.

Fourth Day—A warning—Matt. xxvii, 19-24.

Fifth Day—Behold the Man!—John xix, 1-7.

Sixth Day—Not Caesar's friend—John xix, 8-16.

Seventh Day—THE STORY OF PILATE AND ITS WARNINGS—Matt. xxvii, 11-26.

PRAYER MEETING TOPIC, May 19 — "THE STORY OF PILATE AND ITS WARNINGS," Matt. xxvii. 11-26. The story of Pilate is indeed a sad and terrible one. Beyond the New Testament account he figures but little in history, we simply learn of his recall to Rome and subsequent suicide. His life is a striking warning against the danger of trifling with conscientious convictions, and not acting at once upon the principle of evident justice and duty. He was afraid of men. Dread of the accusations of the Jews, "Thou art not Caesar's friend," the anger of the Emperor, and his consequent loss of power and position, prompted to hand over to death Him of whose innocence he was convinced, and whom indeed he had sought to deliver. When once the Jews, determined on their purpose by bitter hatred and envy, saw that he was unstable and vacillating, his delays and proposed compromises were of no avail. They were as strong in their desire and demand for the death of the innocent, as he was weak in his support of justice and truth. Only fixed principles based upon the sure foundations of eternal right, could have enabled Pilate to resist the threatening and coercive demands of an angry mob. And these fixed principles he did not possess. Whatever sense of justice or compassion he may have had was overcome by his selfishness, diplomacy and cynical unbelief. And so he has become in history the embodiment of all those qualities a judge should not possess.

JUNIOR TOPIC, May 19.—HELPING OUR CHURCH. HOW CAN WE?

Ruts.

PAPER ONE. WHAT ARE THEY?

Ruts are holes in the road of progress into which the wheels of many a Christian Endeavor chariot have slipped, and driven so heavily that they were nigh to have stopped revolving altogether. In fact, we think, some few C.E. chariots that at first did run well, have ceased to travel altogether owing just to these holes or grooves in the road. The sad thing is that the ruts are oft times if not indeed always made by the folly or lack-spirit-character of the charioteers themselves, who instead of driving steadily on along the road of progress that leads to the Celestial City, drive back and forth over the same short space until they have worn it into holes, from which they find it almost impossible to extricate their wheels. These ruts are sources of great loss to the King's messengers who travel this road in these chariots. Much time is lost, much patience, and much energy, and this is serious since the King's business needs haste. Another sad result is that sometimes they who are travelling towards the Celestial City in these chariots grow weary of the journey thus rendered tedious, and leave the chariot, some never to return, and some, alas, never to reach the City at all. Thus the avoidance of these dangerous holes becomes an important consideration, and one we will take up in a future paper, together with the question how may they be gotten out, having once slipped in.

MISSION FIELD.

Foreign Missions.

SWATOW.

The Dying Preacher—The November *Messenger* contains an account of the death from consumption of one of the best of the Swatow preachers, A-au Dr. Cousland sends a translation of a paper which A au drew up, and had pasted upon the wall where, lying in bed, he could always see it. His voice was almost gone when the end drew near, and he could point visitors (he died in the Swatow Hospital) to the paper as his dying testimony. "Lastly," writes Dr. Cousland, "his face shone with a beautiful light, the light of love and patience, and the expectation that before many days he would see the King in His glory. Thank God for a life and death like his; they bid us take courage and go forward." The paper ran thus:—

"The Disciple of Jesus obtains comfort.
Although the Body is Decaying yet the Heart is New.
" " Thin " " Fat.
" " Weak " " Strong.
" " Troubled " " Happy.
" " Languid " " Bright.
" " Miserable " " Peaceful.
" " Poor " " Rich.
" " Sick " " Robust.

Do not because of my sore sickness be sad; rather on account of those who, not yet repentant, worship images be greatly grieved."

AT HOME AND ABROAD.

The population of India increases at the rate of three million every year.

Western civilization is simply the natural history of the Christian religion.

The business of a follower of Christ is not accumulation but distribution.

THE FRENCH IN MADAGASCAR.

What is to be the issue of the French plans in Madagascar is a question in which all Christendom should be interested. France, in her colonial policy, is no friend of evangelical Christianity. The Gospel has done so much for Madagascar, that to come under the power of the French government would mean a retrograde movement, and a collapse of some of the most hopeful achievements of Protestant missions in that island. The royal message of that Christian Queen in 1878 had the true ring and was full of an enlightened sense of the value of Christian principles in national life. She began her address by saying, "I thank God above all things that the Gospel of Jesus Christ, our Lord, has been preached in my kingdom, that my people may know the true God and His Son Jesus Christ, and so possess eternal life." Her reign was full of the spirit of justice, integrity and social order, under the guidance of Christian ideals.

The following extracts from the *Monthly Messenger* in which Hudson Taylor describes his fellowship with W. C. Burns are more than interesting.

"When we reached Shanghai, thinking to return inland in a few days with fresh supplies of books and money, we met a Christian captain who had been trading at Swatow, and he put very strongly before us the need of that region, and the fact that there were British merchants living on Double Island, selling opium and engaged in the coolie trade (practically a slave traffic), while there was no British missionary to preach the Gospel. The Spirit of God impressed me with the feeling that this was His call, but for days I felt that I could not obey it. I had never had such a spiritual father as Mr. Burns; I had never known such holy, happy fellowship; and I said to myself that it could not be God's will that we should separate.

"In great unrest of soul I went one evening, with Mr. Burns, to take tea at the house of the Rev. R. Lowrie, of the American Presbyterian Mission, at the South Gate of Shanghai. After tea Mrs. Lowrie played over to us "The Missionary Call." I had never heard it before, and it greatly affected me. My heart was almost broken before it was finished, and I said to the Lord, in the words that had been sung—

"And I will go!
I may no longer doubt to give up friends, and idol hopes,
And every tie that binds my heart.
Henceforth, then, it matters not, if storm or sunshine be my earthly
lot, bitter or sweet my cup;
I only pray, God, make me holy,
And my spirit nerve for the stern hour of strife."

"Upon leaving I asked Mr. Burns to come home with me to the little house that was still my headquarters in the native city, and there, with many tears, told him how the Lord had been leading me, and how rebellious I had been and unwilling to leave him for this new sphere of labor. He listened with a strange look of surprise, and of pleasure rather than pain; and answered that he had determined that very night to tell me that he had heard the Lord's call to Swatow, and that his one regret had been the prospect of the severance of our happy fellowship. We went together; and thus was recommenced missionary work in that part of China, which in later years has been so abundantly blessed."

Mr. Burns came down from a town called Am-po, that we had visited together several times, to see me off, and returned again when I had sailed, with two native evangelists sent up from Hong-Kong by the Rev. J. Johnson, of the American Baptist Missionary Union. The people were willing to listen to their preaching, and to accept their books as a gift, but they would not buy them. One night robbers broke in and carried off everything they had, with the exception of their stock of literature, which was supposed to be valueless. Next morning, very early, they were knocked up by pers as wishing to buy books, and the sales continued; so that by breakfast time they had not only cash enough to procure food, but to pay also for the passage of one of the men to Double Island, below Swatow, with a letter to Mr. Burns's agent to supply him with money. Purchasers continued coming during that day and the next, and our friends lacked nothing; but on the third day they could not sell a single book. Then, however, when the cash from their sales was just exhausted, the messenger returned with supplies.

On one occasion we were visiting a small town, and found that the inhabitants had captured a wealthy man of another clan. A large ransom was demanded for his release, and on his refusing to pay it they had smashed his ankle bones, one by one, with a club, and thus extorted the promise they desired. There was nothing but God's protection to prevent our being treated in the same way. The towns were all walled, and one such place would contain ten or twenty thousand people of the same clan and surname, who were frequently at war with the people living in the next town. To be kindly received in one place was not uncommonly a source of danger in the next. In circumstances such as these the preserving care of our God was often manifested.

We journeyed together, evangelizing cities and towns in southern Kiang-su and north Cheh-kiang, living in our boats, and following the course of the canals and rivers which here spread like a network over the whole face of the rich and fertile country, Mr. Burns at that time was wearing English dress; but saw that while I was the younger and in every way less experienced, I had the quiet hearers, while he was followed by the rude boys, and by the curious but careless; that I was invited to the homes of the people, while he received an apology that the crowd that would follow precluded his being invited. After some weeks of observation he also adopted the native dress, and enjoyed the increased facilities which it gave.

Those happy months were an unspeakable joy and privilege to me. His love for the Word was delightful, and his holy, reverential life and constant communings with God made fellowship with him satisfying to the deep cravings of my heart. His accounts of revival work and of persecutions in Canada, and Dublin, and in Southern China were most instructive, as well as interesting; for with true spiritual insight he often pointed out God's purposes in trial in a way that made all life assume quite a new aspect and value. His views especially about evangelism as the great work of the Church, and the order of lay evangelists as a lost order that Scripture required to be restored, were seed-thoughts which were to prove fruitful in the subsequent organization of the China Inland Mission.

Said Dr. Goodell in a charge to a young missionary just setting out for Western Africa: When your whole nature recoils from contact with degraded and naked savages, and you feel that you cannot bear to associate with them, remember what a demand you make every day when you ask the pure and sinless Spirit of the eternal God to come, not to sojourn, but to abide, in your sinful heart.

Merit-making is the sum and substance of Siamese Buddhism.

A man makes merit when he leaves his wife and family to support themselves, and enters the priesthood. The people make merit when they give their alms to the priests. The man of wealth makes merit when he devotes his thousands to building and adorning temples and abodes for the priesthood, and in setting up and gilding idols. Men, women and children make merit when they bow and raise their joined palms to a yellow-clad priest as he indifferently passes them, or bow down in worship before the image of Buddha.

It is the absence of inter-communication that makes the parts of China that are distant from the seat of war quite safe for missionary work.

General McCook declares that in his forty years' experience with the Indians he has always found a white man at the bottom of every difficulty.

"It is very good, very good," said an old Chinaman when he heard the Gospel for the first time, "but don't blame me, I never heard of Jesus before."

The best prayer-book in the world is a map of the world, the entire planet, over which the disciples of Jesus may brood till Christ is formed in every part and parcel of it.—*Dr. A. J. Gordon.*

Mr. Baring-Gould, on a recent tour, was impressed by three things in the China missions: the great influence of medical work, the heroism of the ladies, and the devotion of many of the converts.

The Opening of Cashmere.

An announcement of extraordinary interest has just been made by the Punjab missionaries of the Church of Scotland. Dr. Youngson, of Sialkot, a frontier town occupied by a strong British force ready to march into Cashmere, if needed, in support of the British Resident, writes. "I have had a letter from the Maharajah of Cashmere to say that he will give us ground to build on in Jammu city. Such a concession has never before been made to any foreigner." Jammu is the capital of Cashmere. Many of those interested in medical missions will remember the tremendous difficulties put in the way of Dr. Elmalie when he sought to do medical mission work in Cashmere. His lamented death caused the close of a door opened only a very little way. More than thirty years ago a native evangelist was sent into the country by the Church of Scotland mission. It was hoped that he might be permitted at least to go out as a colporteur. But Court and people were jealous of their semi-independence, and they fancied that any Christian work was but a scheme to prepare for a British Conquest. The evangelist was driven out of the country. In 1870 the Maharajah asked the Scottish missionaries to send teachers to establish schools in Jammu and in other places in Cashmere. He stipulated, however, that Christianity was not to be taught, and when the missionaries refused to accept that condition the proposal fell through. Of late years a Church of Scotland medical missionary, Dr. Hutchison, has been permitted to work at Chamba, in Cashmere, and to itinerate in the surrounding country; but the mission was not allowed to buy premises, and many difficulties were raised against even the renting of a house. The walls of exclusion have now been broken down by the Maharajah's own hand, and Cashmere is ready to be evangelized. May the new work be greatly blessed!

In a Pacific Coast town there are a number of Japanese converts. These meet every incoming steamer and getting hold of those on board who come from Japan they take them to Christian boarding houses in which they are soon converted. This is the type of religion we want in our city.

"It does not follow," says Dr. Shedd, "that because God is not obliged to offer pardon to the unevangelized heathen, either here or hereafter, therefore no unevangelized heathen are pardoned. The electing mercy of God reaches to the heathen. It is not the doctrine of the Church that the entire mass of pagans, without exception, have gone down to endless impenitence and death." He thought humility and repentance, anywhere, were signs that God had wrought upon the soul by His Holy Spirit. Such a hope should make Christians more confident that the Gospel would save all races, if they had it.

Thoughts by the Way.

The nature of true Christian sympathy is, not only to be concerned for our friends in their troubles, but to do what we can to help them.

As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we resist.—*Emerson.*

We copy the following incident, which we reproduce as a warning to "poor-rich" men:

"A gentleman died last week at his residence, in one of the up-town fashionable streets, leaving \$11,000,000. He was a member of the Presbyterian Church, in excellent standing, a good husband and father and a thriving citizen. On his deathbed, lingering long, he suffered with great agony of mind, and gave continual expression to his remorse at what his conscience told him had been an ill-spent life.

"Oh," he exclaimed, as his weeping friends and relatives gathered about his bed. "Oh, if I could live my years over again! Oh, if I could be spared for a few years, I would give all the wealth I have amassed in a lifetime! It is a life devoted to money-getting that I regret! It is this which weighs me down, and makes me despair of the life hereafter."

"His clergyman endeavored to soothe him, but he turned his face to the wall. 'You have never reproved my avaricious spirit,' he said to the minister. 'You have called it a wise economy and forethought, but my riches have been only a snare for my soul! I would give all I possess to have hope for my poor soul!'

"In this state of mind, refusing to be consoled, the poor-rich man bewailed a life devoted to the mere acquisition of riches. Many came away from his bedside impressed with the uselessness of such an existence as the wealthy man had spent, adding house to house, and dollar to dollar, until he became a millionaire. All knew him to be a professed Christian and a good man, as the world goes, but the terror and remorse of his death-bed administered a lesson not to be lightly dismissed from memory. He would have given all his wealth for a single hope of heaven.—*Richmond Advocate.*

Dr. James H. Brooks, of St. Louis, is one of the most scriptural of preachers. He believes in an inerrant Bible and appeals to it constantly. In recent special sermons he showed his "wealth of Bible knowledge," says the *Mid-Continent*, in the following facts: "In the Old Testament, 'Thus saith the Lord' appears 2,000 times. In the books of the Prophets, 'Thus saith the Lord' is used by them 1,306 times. In the shortest book, Obadiah used 'Thus saith the Lord' 4 times; in Hosea, 'Thus saith the Lord' appears 22 times; in Joel, 4 times; in Amos, 84 times; in Jonah, 8 times, and so on to the book of Malachi, where 'Thus saith the Lord' is found 28 times." If God is thus seen to be speaking so authoritatively throughout the Old Testament, much more is the New Testament the expression of His will. In the Gospel He speaks through His Son, Jesus Christ, and in the Acts and Epistles by His inspired Apostles. The Holy Scriptures from beginning to end are God's infallible rule of faith and practice. As our contemporary well remarks, "'Thus saith the Lord' is the keynote for Christians in this day of destructive criticism."

Mr. Gladstone has contributed to the March number of the *Church Monthly* the first part of a paper on "the Lord's Day." Concerning the "Scottish Sabbath," Mr. Gladstone supplies the following. "It might be a question whether the Scottish Sabbath was not for two hundred years a greater Christian Sacrament, a larger, more vital, and more influential fact to the Christianity of the country, than the annual or sometimes semi-annual celebration of the Lord's Supper, or the initiatory rite of Baptism or both together. I remember that when, half a century ago, ships were despatched from Scottish ports to South Australia, then in its infancy, laden with well-organized companies of emigrants, I read in the published account of one of them that perfect religious toleration was established as the rule on board, but that with regard to a fundamental article of religion like the Sabbath, everyone was, of course, required to observe it. Many anecdotes might be given which illustrate the same idea; an idea open to criticism, but one with which the Presbyterian Church can not well afford to part, without some risk to the public power and general influence of religion.

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.]

In Canada.

THE Presbyterian church, Oakville, has been reopened for public worship, after considerable overhauling.

THE resignation of Rev. Marcus Scott, Campbellford, who has accepted a call to Detroit, has been accepted by the Presbytery of Peterborough.

DR. COCHRAN has received a further contribution from Broughton Place congregation, Edinburgh, for North-West Missions, to the amount of £50 sterling.

THE fourth anniversary of the induction of Rev. Alex. Macgillivray as pastor of Bonar Presbyterian church was celebrated on Sabbath by holding special services.

REV. DR. GRANT, Orillia, on his return much improved in health from a trip to Bermuda, was warmly welcomed by his people and presented with a complimentary address.

REV. MR. JORDAN, pastor of the St. James' square Presbyterian church, delivered Sabbath evening another of his interesting course of special sermons to young men, taking for his subject, "The Young Prophet of Galilee."

THE following additional subscriptions have been received for the Jubilee Fund of Knox College:—Beeton, (additional) \$5; Erskine church, Hamilton, \$13; Carlisle (Barrie), \$10; Rev. A. B. Baird, \$25; Rev. R. C. Tibb, \$10.

AT a meeting of St. Andrew's church, Halifax, it was unanimously decided to call Rev. J. S. Black to fill the pulpit vacated by the appointment of Rev. D. M. Gordon, D.D., to a professorship in the Halifax Presbyterian College.

COMMUNION service in the Blenheim church was largely attended, and about twenty-five new members were received. The sermons were preached by Rev. A. L. Manson, of Fletcher, and were deeply instructive and especially adapted to the occasion.

AS we go to press we learn of the death of the Rev. George Burson, D.D., pastor of Knox church, St. Catharines. Dr. Burson had been in poor health for some weeks, but on Sabbath last was reported feeling better, and strong hopes were expressed that ere long he would resume his labors. His Master's will was rest, not toil.

THE Woman's Auxiliary of the Y. M. C. A. of St. Catharines, ever alive to the main chance and the good of the cause will publish on May 23rd, "The Women's Standard," the proceeds to be devoted to swell the funds of the organization. They are meeting with great success in the advertisements and all departments. We wish them every success.

A PROMINENT member of St. Andrew's congregation informs us that the goodly sum of \$8,000 has been subscribed for the new church, and that building operations will commence early next spring. The new edifice will be the fourth church the Presbyterians of this place will have erected. The first was a wooden building, which stood where the old stone church now stands. It was destroyed by fire about half-a-century ago. At that time there were the Old Kirk and Free Church congregations. The two that have been erected since then were both good church buildings in their day, and will now give place to an edifice more in keeping with the requirements of modern times, and more worthy of the congregation.—Exchange.

ON Sabbath East Presbyterian church, on Oak street, celebrated its anniversary. The Rev. Dr. Jackson, of Galt, officiated at both morning and evening services, and in the afternoon specially addressed the Sabbath school and its friends. Dr. Jackson's sermons were characterized by an earnest desire to bring all within the highest influences of manhood and as such were eloquent expiations on the beauty and happiness of a Christian life, and that he should be the pastor of one of the largest and most progressive Presbyterian churches

of Canada is no wonder to those to whom was granted the pleasure of listening. The service of praise was led not only by the choir but by the Sabbath school as well, and the sweetness of the music showed how efficiently they had been trained by the leader, Mr. Stoddart. East church has remarkably shown the fitness of their call to the Rev. J. A. Morison, and the increased attendance along with their deepening spirituality promise that the future opens for them brightly with augmented prosperity.

Presbytery of Minnedosa.

AT a meeting of the Presbytery of Minnedosa, on Tuesday, 22nd ult., a call was presented to Rev. J. A. F. Sutherland, formerly of West Selkirk. The call, which was largely signed and hearty, was from the congregation of Minnedosa and neighborhood. It was cordially sustained by the Presbytery, and accepted by Mr. Sutherland. May 6th was fixed as the date for his installation.

Presbytery of Whitby.

THERE was a full attendance of ministers at the last meeting of the Whitby Presbytery, but the attendance of elders was small. The moderator, Mr. D. Ormiston, presided. A committee consisting of Messrs. Abraham, Eastman, Ormiston and J. Smith was appointed to endeavor to effect a re-arrangement of the field comprising the congregations of Claremont, Ashburn, Utica and Port Perry. Messrs. McLaren, Whitman and Fraser, ministers, and Messrs. D. Ormiston, James Smith and Donald Smith, elders, were appointed commissioners to the General Assembly which meets in London in June. Rev. R. D. Fraser was appointed a member of the Assembly's Committee on Bills on Overtures, Messrs. Eastman and Ormiston members of the like committee of the Synod of Toronto and Kingston, which meets in Orangeville, 14th May. Reports were presented on Sabbath Observance, by J. Chisholm; on Sabbath Schools, by J. J. A. McKee; on Temperance, by R. M. Phalen; on State of Religion, by S. H. Eastman; on Statistics and Systematic Beneficence, by J. B. McLaren. Leave was granted Rev. D. Fraser to moderate in a call to Newcastle and Newtonville when the congregations are prepared. The next regular meeting of Presbytery will be held in Pickering the third Tuesday of July.

Presbytery of Halifax.

THE Presbytery of Halifax was in session in Chalmers church on the 25th ult. The morning session was largely taken up with a conference with representatives of the Presbytery of Lunenburg. Rev. Messrs. Simpson, of Bridgewater, McGillivray, of Lunenburg, and Crawford, of Mahone Bay, were the representatives of the Presbytery of Lunenburg. That Presbytery is petitioning the General Assembly for union with the Presbytery of Halifax. The western Presbytery had its origin, it appears, because of the difficulty in reaching Halifax in days gone by. The facilities of travel have been so improved that Halifax has become the best headquarters for the Presbytery's work. Revs. Dr. Forrest, Dr. Morrison, E. D. Miller and J. F. Duxan took a leading part in the discussion. It was unanimously agreed to ask the Assembly to remit the matter to the Synod of the Maritime Provinces for its consideration, the Synod to be empowered to consummate the union if it so decide. Moderation in a call in Upper Masquodoboit was reported by Rev. E. Smith. Rev. F. W. Thompson is the clergyman called. The call is unanimous. Presbytery appointed the induction service for the evening of Tuesday, May 25th. The afternoon session was mostly taken up with the hearing of the trial exercises of students applying for license. At the evening service Messrs. George Arthur, J. H. Kirk, S. J. McArthur, A. D. McDonald, H. K. McRae, J. F. Polley, and A. M. Thompson, were licensed to preach the Gospel and received into the ministry of the Presbyterian Church in Canada. Thereafter Mr. George Arthur received ordination as

missionary to the Cree Indians, Lakes End, N. W. T. Rev. Dr. Forrest led the ordination prayer, and Rev. W. M. Fraser gave the Presbytery's charge. After the ordination service the report on Sabbath Schools was presented by Rev. Thomas Stewart, and the report on the State of Religion by Rev. W. M. Fraser.

Augmentation Fund.

THE Augmentation Committee of the Presbyterian church (western section), met in St. Andrew's Church, Toronto, on Monday evening. The convener, Rev. D. J. Macdonnell, B.D., occupied the chair. The total receipts from all sources during the past year amounted to \$25,436.05. This was an advance of \$2,000 over the previous year. The members of the committee were well pleased with this advance, which was a general one, and not confined to the amounts raised by one or two Presbyteries. The aggregate sum allocated at that night's session was \$25,709, somewhat in excess of the amount received, but it was decided to pay all grants in full. Two sessions were held on Tuesday when other important business was disposed of.

QUEEN'S UNIVERSITY.

PROCEEDINGS IN CONNECTION WITH THE CLOSING OF THE SESSION—ELECTION OF MEMBERS OF COUNCIL AND TRUSTEES—ADDRESSES BY CHANCELLOR FLEMING AND LORD ABERDEEN—SCHOLARSHIPS AND DEGREES.

THE convocation of Queen's University commenced on the Sabbath, the 29th ult., when the Baccalaureate sermon was preached by Rev. D. Fraser Smith, the students' medical missionary to China, who also delivered a lecture on the Monday evening following on "A Flying Visit to China," with lantern illustrations. On Tuesday valedictory addresses were made by students representing the various Faculties, and an interesting address was given by Professor Dupuis, the Dean of the new Faculty of Practical Science, in the course of which he acknowledged useful donations from friends, and also pointed out the urgent need that a mechanical instructor be engaged for the workshop.

At a meeting of the University council the following were declared elected as members of council: J. C. Connell, M.A., M.D., Kingston; Rev. J. K. Macmorine, B.A., Kingston; W. J. Gibson, M.A., M.D., Belleville; G. W. Mitchell, M.A., Cobourg; Rev. D. J. McLean, M. A., Arran; Rev. George McArthur, Cardinal; R. H. Preston, M.D., Newboro. The registrar also reported that H. A. Calvin, M.P., had been elected trustee. Two members of the nominating committee for the Medical Faculty were then appointed. R. V. Rogers for five years and Prof. Dupuis for four years.

On Wednesday afternoon about eighty students graduated in arts, medicine, law and theology, and were laureated. His Excellency, the Governor-General, Lord Aberdeen, took an interesting part in the proceedings, and Chancellor Sandford Fleming was installed for a sixth term of three years.

Among those present at this meeting were: His Excellency Lord Aberdeen, Chancellor Fleming, Rev. Principal Grant, Rev. J. K. McMorine, Capt. Urquhart, A.D.C. to the Governor-General, Hon. Mr. Justice McLean, Col. Cotton, Major Drury, Dr. Wainwright, Guelph; J. J. Bell, Toronto; Mr. Leggett, Hamilton; D. H. McLennan, Cornwall; Mr. Logie, Hamilton; Prof. Carr Harris, R.M.C.; Rev. Prof. Worrell, Rev. Prof. Williamson, Rev. C. O. Johnston, Dean Swift, Rev. Mr. Patton, Rev. J. H. Coleman, Dr. Lavell, A. G. Farrell, Smith's Falls; Capt. Dewar, John McIntyre, Q.C.; I. W. Shannon, Rev. D. J. McLean, Arran; Rev. Dr. Campbell, Renfrew; Rev. Dr. R. Campbell, Montreal; Prof. Mitchell, Cobourg; Rev. Dr. J. F. Smith, China; Rev. M. Macgillivray, Rev. J. Mackie, Rev. J. Boyd, Rev. Mr. McDonald, Rev. J. L. George, Dr. Connell, Dr. J. Herald, G. Y. Chown, Capt. Gudet, Dr.

Kilborne, Rev. Mr. Sinclair, Spencerville; Rev. Dr. Smith, G. M. Macdonnell, Dr. Cranston, Arnprior; Dr. R. T. Walkem, Q.C.; J. McIntyre, Q.C.; J. B. McIver, and the professors of the university.

The Rev. J. R. McMorine, chaplain of the university, opened proceedings with a brief, earnest prayer, after which the ceremony of installing the Chancellor for another term was begun. Rev. Principal Grant occupied the chair meanwhile. The latter alluded to the Chancellor as a gentleman honored all over the Dominion as an engineer and statesman. Fifteen years ago he had been elected Chancellor of Queen's University, a position which one so distinguished was well qualified to fill. After taking the oath of allegiance Chancellor Fleming was invested with his robes of office by Prof. G. Mitchell, of Cobourg, and Alex. Logie, of Hamilton. This event was the signal for an outburst from the gallery, and for several minutes the boys assured everyone that Chancellor Fleming was a "jolly good fellow," making dark imputations of untruthfulness against any who might dare to deny the statement.

The Chancellor in accepting the honor conferred upon him, thanked the graduates for again elevating him to the position and promised to serve faithfully. He spoke of the advancement of the past fifteen years. The new building in 1880, the admission of women in 1884, and the first to laureate womankind in the province, the proposals of federation, which were rejected, the commemoration of the Queen's jubilee in 1887 by raising \$250,000 as an endowment, the semi-centenary celebration in 1889, the opening of the John Carruthers' science hall in 1892 and the absorption of the Royal College as a medical faculty of Queen's were all fittingly told. Chancellor Fleming then said:

"I take especial pleasure in recalling to your attention an incident which took place during my last term of three years as chancellor. The late John Roberts, of Ottawa, bequeathed for the purpose of endowing a chair the sum of \$40,000. The obligation was discharged without the slightest delay by his nephew and executor, John Roberts Allan, who with every expression of sympathy in our work, added a handsome personal contribution to the original bequest. I refer to this for the reason that it is the largest sum the university has received from any single source. As a rule an endowment is made up of comparatively small amounts ranging from \$100 to \$500, the willing contribution, from the narrow means, of our thousands of warm friends in all parts of the country. Their names are duly and gratefully recorded in our doomsday book, and whatever the sum, we know that their spirit and liberality is not limited by it.

"The material progress of the university during the past fifteen years will be best illustrated by the striking facts I am about to relate. In 1880 the total number of students was 124; it is now 533, giving an increase of 339, equal to 174 per cent. Excluding students in the professional faculties, the number in the faculty of arts stood at 106 in 1880 as against 395 in 1895, thus giving an increase of 289 in arts alone, or 272 per cent. in the period of fifteen years. It is noteworthy that the greatest increase has taken place during the last years of the period. In 1893 and 1894 the average increase was quadruple the general average for the whole period."

The chancellor did not attribute the causes of development to money; the university has not enough of it. Its income barely exceeds \$41,000 and its endowment is under \$400,000, but to its fortunate parentage, which has given it a sound and vigorous constitution. "We are the legatees of a past generation of wise, far-seeing patriotic men, who founded an institution which would possess vitality with perennial youth." The governing bodies act with the best interests of the college at heart and the one fixed purpose continues to be "the attainment of the highest reputation as a seat of learning." This has been secured by steady resolution and persistent zeal.

"We are doing a most important educational work for the community at large, and moreover, we are doing it without cost to the state. We are successfully carrying on a seat of learning in all branches of literature and

scientific culture, unaided by public money. We are undertaking the higher education of Canadian youth without help or encouragement from the state, and we are performing the exalted duty with perfect efficiency, in the assurance that as the years go by our efforts will more and more be appreciated.

"We cherish the conviction that we have an important mission to fulfil in the dominion, and, that we will continue to gain strength and increase in usefulness. With the means at our command it will be our continual endeavour to cultivate new fields of thought and extend the influence of learning throughout the land. We have inherited a sacred trust from the thoughtful men who toiled to establish this university in the years that are past, and we feel the obligation resting upon us, with the character received from her majesty when she first ascended the throne, to elevate the standard of truth and tolerance, of honor and patriotism."

The laureation of the graduates, the presentation of medals and scholarships then took place, after which Lord Aberdeen was introduced as one of last year's graduates, by Rev. Principal Grant. His Excellency said it gave him great pleasure to be present, and spoke of the privilege which he enjoyed of wearing the hood given to him through the courtesy of the college and not on account of his capacity. He spoke of the present occasion as one of significant interest, and as one of serious responsibility to those who were about to go out as graduates. He incidentally referred to the method of kneeling while being laureated and approved of it. It was in practice at Oxford. He enumerated the responsibilities which would fall upon the graduates through life. They would be persons who were educated be called to act as advisers in all branches of a professional career. As lawyers they might be called upon to act as members of parliament, for it is from this profession that some of the most eminent statesmen have come. He said it was encouraging that the students in arts were increasing in numbers yearly. This meant the recognition of the most comprehensive object of the University, namely, the development of culture. By acting as true men and women they will confer upon their alma mater continuous benefit, because those who came in contact with them will not be slow to learn from what college they came. He expressed the most earnest and hearty good wishes for those who were leaving the University as graduates, and he hoped they would prove by noble living that Queen's University is in no small sense a benefactress to Canada and the world at large.

The degree of LL.D. was conferred upon Hon. Samuel Jones Way, lieutenant-governor and chief justice of South Australia; upon George McColl Thel, of Capetown, South Africa, a Canadian, a native of New Brunswick, and a well-known litterateur; and upon R. Vashon Rogers, Q.C., Kingston, and G. Christian Hoffman, Ottawa, chemist of the geological survey department.

The annual meeting of the Board of Trustees of Queen's University was held on Wednesday evening. There were present: Hon. Mr. Justice MacLennan, Toronto, chairman; the Chancellor; the Principal; Rev. Dr. Campbell, of Montreal; Rev. Dr. Campbell, of Renfrew; Rev. Dr. Wardrope, of Guelph; Revs. J. Mackie and M. Macgillivray, Kingston; Mr. D. B. MacLennan, Q.C., of Cornwall; Mr. M. Leggat, of Hamilton; Dr. M. Lavell, Messrs. R. V. Rogers, Q.C., G. M. Macdonnell, Q.C., H. A. Calvin, M.P., and G. Y. Chown, of Kingston.

The following trustees were re-elected for a term of five years, namely: Rev. Dr. Laidlaw, Hamilton; Rev. W. T. Herridge, Ottawa; Mr. D. B. MacLennan, Cornwall; Mr. Sandford Fleming, C.M.G., Ottawa; and Mr. John MacLennan, of Lindsay.

It was also agreed to appoint an assistant to Rev. Dr. Bell, Registrar of the University, on account of the increase in his work.

The question of appointing lectures on Elocution, Church History, Homiletics, etc., was left in the hands of the Executive Committee. Prof. J. Fletcher, M.A., was appointed Dean of the Faculty of Arts. The report to the General Assembly was received

and adopted, and other important business transacted.

The affairs of the University were found to be in a most satisfactory condition. There is a total of 533 students on the register, of whom 390 are on the Arts roll. Last year, the highest up till then, the number was 456. The increase is distributed over all the Faculties. A strong desire was expressed at the meeting of the trustees for an additional chair in theology, the subject to be church history.

Following is a list of degrees, testamurs, and scholarships in theology:

ii. D.

O. T. Exegesis, 1893 and 1894—Colin Young, B.A.; W. W. Peck, M.A., J. D. Stewart, M.A.

N. T. Exegesis, 1893 and 1894—W. W. Peck, M.A., J. D. Stewart, M.A., Colin Young, B.A.

O and N. T. Exegesis—K. J. McDonald, B.A., Big Harbor, N.S., and R. J. Hunter, B.A., Smith's Falls.

Divinity—O. T. Introduction, Inspiration and Church History, Hebrew and Chaldee—A. C. Bryan, B.A., Kingston.

TESTAMURS.

Robert Laird, M.A., Sunbury.

A. C. Bryan, B.A., Kingston.

J. A. Leitch, B.A., Glen Tay.

SCHOLARSHIPS—THEOLOGICAL.

Anderson, No. 1, first year divinity, \$40—

G. E. Hyde, B.A., Kingston.

Anderson, No. 2, second year divinity—A.

J. McMullen, B.A., Cowal, Ont.

Anderson, No. 3, third year divinity, \$20

—R. Laird, M.A., Sunbury.

Glass memorial, church history, \$30—W.

W. Peck, M.A., Toronto.

Toronto, second year Hebrew, \$60—R. J.

Hutcheon, M.A., Burnbrae.

St. Andrew's church, Toronto, O. and N.

T. exegesis, \$50—R. J. McDonald, B.A., Big

Harbor, N.S.

Rankin, apologetics, \$55—J. D. Stewart,

M.A., Douglas.

Leitch memorial, No. 2, second year, \$50—

A. J. Bryan, B.D., Kingston.

Spence, second year, \$60—J. R. Fraser, M.

A., Lorne, N.S.

Sarah McClelland Waddell memorial, \$130

—D. McG. Gandier, B.A., Belleville.

James Anderson, bursary, \$30—A. D. Mc-

Kinnon, B.A., Lake Simcoe, C.B.

Mackie prize, \$25—R. J. Hutcheon, M.A.,

Burnbrae.

The William Morris bursary, \$60, will be

announced at a later date.

Correspondence.

The Mission Steamer.

Editor PRESBYTERIAN REVIEW:

Sir, A communication in your issue of April 25th, says: "The net Dayspring is on the way, instructions have been received in Britain to proceed at once with her construction on the Clyde."

Will you kindly give space for a fuller statement of the matter, who has ordered the ship, and what different Churches think of it.

1.—THE FEDERAL ASSEMBLY.

This is an advisory body composed of representatives of all the Australian churches, and was formed for united action in matters affecting their common interests at home, and in their Foreign Mission work. When Dr. Paton returned to Australia some months since he first asked this Federal Assembly to give its approval to the scheme, but the opposition was so strong that he withdrew the request before the matter came to a vote.

2.—THE VICTORIAN CHURCH.

The Presbyterian Church of Victoria, Australia, one of the eight Churches engaged in the New Hebrides Mission, and whose home agent Dr. Paton has been since leaving the Islands in 1881; has at length sanctioned the scheme, and the Foreign Mission Committee of that Church has ordered the steamer on its own responsibility.

Ten years ago when the Mission was wholly dependent upon the Dayspring, and there was no prospect of commercial steamers running to the Islands, Dr. Paton collected in Britain, with the sanction of his own Foreign Mission

committee, about \$30,000 for a steam vessel. When the money was collected, and they then looked into the matter and found the cost of running such a vessel, no further action was taken, and the money has laid all these ten years in a bank in Australia.

Meantime trading steamers began running, rendering a mission ship unnecessary, and when Dr. Paton left for America, two years ago, there was no mention made by his Church of a vessel for the Mission. His commission from his Foreign Mission Committee, simply said: "that any money which may be sent to Mr. Paton during his American tour, be received, only on condition that it be sent to the Committee to be used for such Mission purposes as the Committee may approve."

At the meeting of the Commission of the Victorian Assembly, in May, 1894, nearly a year ago, it was reported that money was being collected by Dr. Paton for a mission steamer. Leading men such as Professor Harper strongly opposed it, and moved that "no such scheme has been sanctioned by our Church nor is likely to be, and to request him to abstain from pressing the scheme upon the British public." Nobody advocated the steamer, but at length it was resolved, "that any action with regard to Dr. Paton be delayed till his return to the colony." I quote from the official minutes which are before me.

When Dr. Paton after his return and seeking in vain the approval of the Federal Assembly, presented his own Church with sufficient to increase the amount previously collected, to \$50,000, to build a steam vessel and presented them in addition for their *ordinary Foreign Mission Fund*, the enormous sum of £25,000 (one hundred and twenty-five thousand dollars) which he had collected in Britain, Canada, and the United States; and then asked their sanction for building a new steam "Dayspring," it was agreed to, if on consulting all the churches supporting the mission a majority should approve of building her.

The Victorian Foreign Mission Committee then gave Dr. Paton a letter of approval and thanks, which was recently published in your columns, in which they state that the Assembly had acted along the lines of ten years ago.

They also sent out communications to the other Churches asking their approval of the scheme, but without waiting for an answer, at least from some of them, have gone for want and ordered the steamer.

Why this has been done is best known to themselves. The only explanation I have seen, and which I simply quote for what it is worth, is a statement by the ex-moderator, to the General Assembly of New South Wales a few weeks ago, in which he gives it as his conviction, that the Victorian Foreign Mission Committee were "acting against their own better judgment, under pressure from Dr. Paton."

3.—THE DAYSPRING BOARD.

This board consists of a body of gentlemen in Australia, who have hitherto had the whole management of the maritime service of the mission. The Victorian Foreign Mission Committee asked them for their approval. They met Feb. 21 and 26. A sub-committee of the Foreign Mission Committee of the New South Wales Church met at the same time. The matter was very fully considered and in their official report they say "the following is our unanimous recommendation"

"Having duly considered the statements and figures re a mission steamer for the New Hebrides, and finding that the ordinary cost of such, per annum, will be about £4,166, sterling (\$20,000), we regret that we cannot approve of the proposal to build a steamer," etc.

4.—THE CHURCH OF NEW SOUTH WALES.

The General Assembly of the Presbyterian Church of New South Wales, one of the leading churches in Australia, met in Sydney a few weeks ago, March 14th. The report of their Foreign Mission Committee and of the Dayspring Board was presented. In the presentation it was stated that the Committee and the Dayspring Board "considers such an annual cost for doing the carrying work of the mission most excessive; that it is

equal to the combined salaries of all the New Hebrides Missionaries, that the New Hebrides group is thoroughly overtaken by the present service, which gives more visits than the proposed steamer could give, and that it costs little more than one-third of what the proposed steam service would be."

The General Assembly after fully considering the report, and with the knowledge that the Victorian Foreign Mission Committee had cabled, a few days previously, for the steamer, resolved:

That while heartily acknowledging the indefatigable labors of the Rev. Dr. Paton and the great liberality of the friends of the New Hebrides Mission in Britain and America, regret that owing to the great expense which the maintenance of the proposed steamer would entail, they cannot approve of the proposed scheme. In view of the changed conditions of the Islands, and the increased facilities of communication now existing, and likely to increase, the Assembly recommend that full advantage be taken of these facilities for the service of the mission. The Assembly also declare that they cannot hold out any promise of increase in their annual contribution of £200, (\$1000) for the maintenance of the New Hebrides maritime service, and that they do not hold themselves committed to continue this grant for any definite term of years."

5.—THE FREE CHURCH OF SCOTLAND.

The Foreign Mission Committee of the Free Church of Scotland, when asked by the Victorian Foreign Mission Committee for their approval, resolved:—

"This committee have never regarded the proposal to build and maintain a steam vessel for the exclusive service of the New Hebrides mission as a missionary necessity; and have believed themselves supported in this opinion by the views of their own missionaries. They see no reason now to depart from it." "With regard to their annual donation of £250 to maintain inter-island communication, they have always acted along with the *Dayspring Board*, the *Federal Assembly* and the *N. H. Mission Synod*, and should these authorities approve of this scheme, they are quite willing that the £250 should be applied as proposed. It must, however, be carefully understood that the committee do not bind themselves to guarantee their grant for ten years, or for any definite number of years."

FACTS TO REMEMBER.

There is direct steam service between the Islands and Australia, and, in addition, a smaller trading steamer running continually around the group. By this the *Dayspring Board* say that "the New Hebrides group is completely overtaken," and that it "gives more visits than the proposed steamer could give," as the latter would have to run to Australia. This service costs less than £1,500 (seven hundred and five hundred dollars) per annum.

For the luxury of a mission steamer which cannot give such frequent service, there will be the first cost \$50,000. There will be insurance (or risk), repairs, depreciation, and there will be for ordinary running expenses £4,166 (nearly twenty-one thousand dollars) yearly. The difference between these two sums is more than thirteen thousand dollars per annum, sufficient to support some ten mission families in almost any mission field in the world, enough to completely overtake the whole New Hebrides group and four or five to spare for some other heathen field.

In view of the hard times, the deficits in Missionary funds, and the piteous cry of the world's perishing millions, such wilful extravagance, no matter how sincere, earnest and devoted its advocates, is simply appalling. We are confident that our own Church will be no party to such waste.

E. SCOTT.

Montreal, April 29, 1895.

Some of the Hymns in our present Hymnal.

Editor PRESBYTERIAN REVIEW:

Sir,—I intend to review some of the hymns which have a place in our present Hymnal, and, no doubt, will have one in the new. I

shall chiefly point out passages in them which, I think, could be improved, whereby they would be more fitted for use in our service of praise, and suggest corrections. Unless for a very good reason, a hymn ought to be used only as it came from the author's pen. But if it can be improved in its religious teaching, its rhyme, or its rhythm, it should be. The Lord's claims are of the first importance.

I may here state what is my position with regard to the use of the Psalms in our service of praise. As will appear from the foregoing paragraph, I am not altogether opposed to the use of hymns in it. I am quite favourable to the use of good ones, as a supplement. But I contend for keeping the whole Psalter. On this point, I say, in the language of the Orangemen's motto: "No surrender." I wish no expurgated Psalter from which some of the Psalms are altogether banished, and in which some are more or less shorn. I believe that the Psalms were designed to be used by the Church as long as she is in the world. There is not one which she cannot now rightly use on one occasion, or another. It is a serious matter to say to the Holy Spirit: "Thou hast inspired psalms which are now as useless as a scaffolding is after the building for which it was put up, is finished." We hear a great deal said against what are commonly called the "cursing psalms," which prove only that the speakers "understand neither what they say, nor whereof they affirm." They take good care to say nothing about the "cursing" parts of the New Testament.

The Hymnal Committee of the General Assembly has decided to recommend it to urge on the congregations of our Church a greater use of the Psalter in the service of praise. I consider that ministers themselves are much to blame for the need of such recommendation. As a rule, we have in a Sabbath service, only one psalm. Sometimes, instead of that, we have a paraphrase. The rest of the singing is of hymns, hymns, hymns. The use of the psalm, or the paraphrase, looks very like as if it were only in compliance with the exhortation to the strong to bear the infirmities of the weak. At our "week-night" services, it is hymns, hymns, hymns, with very seldom, an exception. In our Sabbath School hymn books, there are portions of, I think, not more than two psalms. Much more of the Psalter could very properly be used there. Many of our ministers, by their example, teach their people to make little account of the Psalms in the service of praise, as they, in the same way, teach them to sit during public prayer.

"Should Rouse's version of the Psalter be used?" is a very different question from the one, "Should the whole Psalter be used in the musical part of public worship?" If we can get a better version than the one mentioned, certainly let us use it. But till we can, let us not cast aside the one which our Church has used so long.

Here I shall pause, for were I to review any of the hymns above mentioned, I would make this paper too long. In my next, I shall begin to point out defects in some, and suggest alterations which, I think, would be improvements on them.

T. FRISWICK,

Woodbridge, Ont

Principles or Votes—Which?

Born will be important in the coming elections. Both parties want votes; principles may come in later. Some people say that principles tell in the long run more powerfully and conqueringly than votes. Certainly, the principle, or root motive of Rigby, has told, convincingly all over the country. The old rubber waterproof is dead and buried. The problem was to produce a garment which, while being perfectly waterproof, should at same time, be unobjectionable as an ordinary overcoat. This dual character is admirably sustained in Rigby's Porous Waterproofs. A Spring Overcoat; a waterproof garment; perfect ventilation; durable service. Don't be afraid of the rain or the chilly air; Rigby will protect you from both. Rigby is talked about, worn by thousands.



Floral Designs and Room Decorations
PETER HENDRICKSON.

Fashions in flowers and the modes of constructing designs now vary considerably from what they were formerly. Since the rage for roses began, a dozen years ago, it is safe to say that nine-tenths of the whole bulk of flowers used are roses. These are largely used in making up bouquets, baskets, and all kinds of floral ornaments for the table, and, in a majority, these are made up exclusively of roses, while for corsage bouquets little else is used in winter, and those often contain as many as two dozen roses of one color. In figure 1 is seen a basket tastefully arranged with roses, lily of the valley and fern leaves, figure 2 represents a hand bouquet of roses, and figure 3 a corsage bouquet. In the fall and early winter months chrysanthemums are perhaps used to a greater extent than any other flower. In the months of November and December, nearly every other well dressed lady to be met with on the fashionable streets of New York, is found wearing a corsage bouquet of chrysanthemums, and from their great range of color almost every shade of dress can be matched except blue. All roses are now used with long stems, in fact, since the use of loose bunches of flowers has come in vogue, replacing to a great extent the formal bouquets and baskets, flowers of nearly all kinds that can be cut with long stems, are so gathered. One of the present fashions of using flowers for decoration of rooms is, to select colors of flowers to match the furniture, thus, if the furniture is pink, the flowers used are, as far as possible, of that color, if of orange or yellow, flowers of yellowish tints are used, if of crimson, the flowers as near to that color as possible are employed, and so on.

A beautiful and novel style of wreath for funeral work is formed from the pressed leaves of the Imperial Silver Tree (*Leucodendron argenteum*), which many of the enterprising florists are now importing. The leaves, when pressed and dried, gladden like silver and form a most graceful casket or wreath. There have been some attempts made, I believe, to grow the plants here, but as its leaves are valuable only when pressed and dried, it seems, if it is to come into general use, the cheaper way would be to still import the leaves in that state from Italy, where it is hardy enough to stand in the open air. Designs of every imaginable description are now made of flowers—shields, rainbows, canopies (un-

and private dwellings. For the past dozen years a good deal has been done in it in our own large cities, but our climate in winter is often such that it is a very hazardous matter to transport tropical plants, even for a short distance, when the thermometer stands at zero, with a high wind. Unless tight-covered wagons are used, with some means of heating them inside, even a distance of half a mile may be fatal to the plants. Taking these risks into consideration, together with the injury often done to the plants by gas, by getting dry, or by other

kinds of Coleus, though most of them are useless for planting in the open ground, are easily grown under glass, and make grand plants for summer or fall decoration, as their beautiful markings become fully developed when sheltered by glass.

Crosses and Hybrids.

In common usage, the result of the crossing of two different plants is called a *hybrid*. Even intelligent horticulturists, to whom we look for accuracy in the use of terms, make this mistake. *Hybrids* are rare, but *crosses* are frequent. Both are produced in a similar manner, and the result may be a cross or a hybrid according to the degree of relationship between the two parents. A cross is the offspring of two varieties, as the hybrid is that of two species. This implies that we should define the difference between a species and a variety. As this is a subject upon which much has been written, and but little decided by the most profound botanists, we will content ourselves with the horticultural definition: A species generally comes true from seed, while a variety rarely does so. We are aware that this definition may be criticised, but it is generally correct. For example, the European and the American Red Raspberry, the Black Raspberry, and the Blackberry are all three distinct species of the genus *Rubus*. The "Clarke" and "Hornet" Raspberries of our gardens, are varieties of the European *Rubus Idæus*. The "Doolittle" and "Mammoth Cluster" are varieties of the American *Rubus occidentalis*, the Black-cap Raspberry. The "Kittanning" and "Dorchester" are varieties of the Blackberry, still another species of *Rubus*, *R. nigrus*. Were the flowers of the "Clarke" Raspberry to be fertilized with those of the "Hornet," the result, being the progeny of two varieties, would be a cross. If, instead of the "Hornet," the "Clarke" were fertilized with the "Doolittle," and any progeny resulted, that, being the result of two distinct species, would be a hybrid. Hybrids are of so much less frequent occurrence than crosses that the term should never be used as a synonym for cross.

In producing crosses and hybrids, we have, in the first place, to use every possible care to prevent the flower from being fertilized by its own pollen, and, secondly, to apply to the stigma that from a

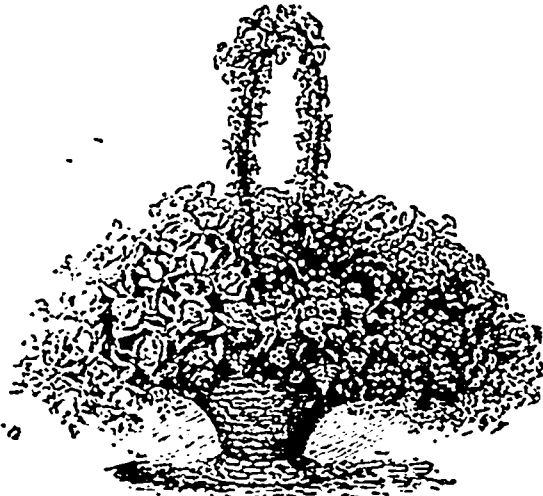


Fig. 1.—A ROSE BASKET.

accidents, at least twenty-five per cent. of the value of the plants should be received per night for the loan, that is, for each plant, the selling value of which is ten dollars, the nightly rent should be two dollars and fifty cents, if for one night only; and, of course, if for a longer time, the price might be reduced accordingly. Again, the distance and the time of the year should enter into the question. If the distance is great and the weather severe, the risk to the owner of the plants is increased, and he should charge accordingly.

The kinds of plants used are comparatively few and are such as are valued for grace of form and foliage more than for flower. The place where the plants are to be used must determine their size and their kind, if for very large halls, then large palms—often six feet in height and diameter—are used; but if for church decoration, to be simply used on the platform, plants from one to three feet are best, and here flowering plants, particularly at Easter, are used in preference. Among the palms best suited for decoration are: *Latisia Barbodæ*, *Sceforthia elegans*, *Areca Australis*, *K. Minorensis*, *K. Falcata*, *K. Wendlandii*, *Areca inermis*, *A. Pinnata*, *A. Verschaffeltii*, *Raphis saliciformis*, *Phenax raphide*, *P. ovata*, *P. trivittata*, *Corypha Australis*, *Chamærops excelsa* and *Corypha Weddiana*, of *Draecena*: *D. terminalis*, *D. latifolia*, *D. Cooperii*, *D. fragrans*, *D. draca* and *D. Australis*. The "rubber plant," *Ficus elastica*, *Ficus virens*, *F. Trichilia*, are all much used. Plants used in fruit or flower, such as *Solanum Lindleyi*, *Ardisia crenata*, Chinese Primrose, *Dianthus*, *Hyacinth*, *Carranias*, *Aspidistra*, *Geraniums*, *Hyacinths*, and *Tulips*, *Miscanthus*, *Malva Flandria*, or other white roses, are all used for decoration at Easter, and on other occasions for church work. For decoration at any date previous to January, nothing is equal to well-grown plants of chrysanthemums, which are now largely used for such purposes.

For the terraces of summer hotels—or such places as plants are used for decoration during summer or early fall months—the fancy-leaved *Colemans*, of which there are now a most extensive variety, truly wonderful in their leaf markings (a description of which it is useless to attempt), are best adapted, as they are of the easiest growth during the hot months. Plants from three-foot pots in May may be grown to a width of one and one-half to two feet by September. The fancy

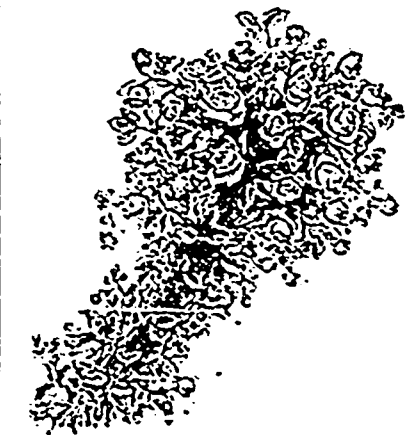


Fig. 3.—CORSAGE BOUQUET.

flower of another variety or species. As soon as the flower to be fertilized opens, the anthers are cut away by the use of small scissors, and the pollen from the flower used as a fertilizer applied to the stigma produces an abundance of pollen, merely shaking the flower will suffice. Generally, however, it is best to collect the pollen upon a small camel-hair pencil, and transfer it to the stigma. After pollen has been applied to a stigma, that stigma should be covered with mesh to prevent insects from bringing other pollen and interfering with the work,



Fig. 2.—HAND BOUQUET.

der which the marriage ceremony is performed), etc. A well-known florist of New York informed me that he has received \$400 for the floral canopy supplied for the marriage of the daughter of one of New York's best-known citizens, and the flowers used for the decoration of rooms in all totaled up \$3,000. These are rare occasions, however, though \$500 and \$1,000 are not unusual. The charge for the halls of the American Club, of New York, in Tweed's palmy days, often cost \$4,000 for a single night.

PLANTS USED FOR DECORATION OF ROOMS.
In many cities of Europe, but particularly in London, an immense business is done in loaning plants for the decoration of public halls, churches,

THE CHURCH ABROAD.

Prof. Johnston of Aberdeen created several animated scenes at Orkney synod, and his case will come again before the assembly.

Rev. Neil MacDougall of Coll has been found guilty of drunkenness by Full presbytery, and has appealed to the assembly.

Rev. Hugh M'Luskie, assistant to Rev. Dr. Stalker, Glasgow, has accepted the call to Fullerton church, Irvine.

Prof. Johnston preached in St. Magnus cathedral, Kirkwall, recently and refused to let the organ be played, in spite of the remonstrances of the session.

Mr. George Gordon Duncan, Bridge of Weir manse, has been awarded the Black fellowship in theology in Glasgow university, of the annual value of £147.

Dumfries synod has dismissed the appeals of Rev. Wm. D. Thomson of Lochend, against the decision of the presbytery on the subject of his dissatisfaction with the clerk.

Four students who are leaving the London College will be licensed at an early date by the Presbyteries of London North, Newcastle, Birmingham, and Darlington respectively. This is a new departure; hitherto nearly all the students have been licensed by the London North Presbytery, within whose bounds the College is situated.

The annual social meeting of Melrose congregation was held on 17th ult. Rev. Robert Sanders, B.D., presiding. The annual report was read by Mr. A. M. Small, W.S., showing that the amount collected for 1895 amounted to £372, being an increase on the previous year of £28. Mrs. Laurie, Ormiston-terrace, in the name of the ladies of the congregation, presented the minister with a pulpit gown and cassock, and a handsome revolving book-case.

The National Council of the British Women's Temperance Association to be held in June next, will be distinguished by some new departures of unusual interest and importance, in consequence of the third biennial meeting of the World's W.C.T.U. taking place in London the same week. Representatives from many lands are expected to be present at the World's Convention which is fixed for June 19th, Wednesday, in Queen's Hall.

Rheumatism Cured



Mr. Byron Crandell

"In July last I was taken with rheumatism in its worst form. Local physicians treated me, but their remedies did not give me any relief. I was advised to give Hood's Sarsaparilla a trial, which I did. I take great pleasure in stating that two bottles gave marked relief. Continuing regularly with the medicine, I am now

cured. While afflicted I was frequently obliged to use crutches. I cannot recommend Hood's Sarsaparilla too highly. BYRON CRANDELL, engineer at Water Works, Toronto Junction, Ont.

Hood's Sarsaparilla Cures

Hood's Pills cure all liver ills. &c.

All Men

Should see our new spring stock of TAN BOOTS, we have them in every style and width.

All Ladies

Should wear our new travelling in cycling foot-wear, for we have the prettiest styles out this season.

PICKLES & CO,
328 Yonge Street.

JOY BROUGHT TO ANOTHER HOME!

Suffering and Pain Banished

Paine's Celery Compound Saves the Life of a Toronto Lady.

Mrs. J. Wickett says: "After Using Two Bottles of the Compound I Feel Like a New Woman."

A FIRMLY ESTABLISHED FACT:

When Doctors Fail and Ordinary Medicines are Useless,
Paine's Celery Compound Always Cures.

Results 'honest results' 'marvellous results' 'convincing and satisfactory to all fair-minded men and women. Even the skeptics and scoffers are brought to a knowledge of the truth by unassailable, rock-bottom facts and proofs.

In the vast field of medicines and medical preparations, time, experience and results have amply demonstrated the truth of the oft repeated statement, that Paine's Celery Compound is the only true and honest life saving medicine ever offered to suffering humanity.

The strong and vigorous testimony of Mrs. J. Wickett, of 169 Oak Street, Toronto, should fill the fainting and despairing hearts of all sufferers with fresh hope and confidence, and should at once lead every sickly person to the only medicine that *makes people well*.

Mrs Wickett's letter reads as follows:

"Last year, in the month of November, I was suddenly taken very ill with pleurisy and neuralgia. The pains in my shoulders and back were most intense, and cause me extreme suffering. For several weeks I was under the doctor's care, and gradually recovered from the attack of pleurisy, but none of the medicines prescribed for me seemed to

have any effect on the neuralgia which had, by this time spread all over my body.

I gradually became worse; my appetite was poor, and the pain never seemed to leave me for an instant. My life was becoming a burden to me, and I began to think I would never recover. I grew discouraged with the medicines I was taking, and happening to see a testimonial in the newspaper about Paine's Celery Compound, I concluded to get a bottle, although I had very little faith in patent medicines.

Before I had finished my first bottle I began to feel better, the pains and soreness greatly decreased, and gaining hope by my improved health, finished the first bottle and bought a second.

After using two bottles of your Compound, I feel like a new woman; my appetite has returned, the neuralgia has left me, and I am as well as ever—feel very thankful for the benefit I have derived from your medicine, and take pleasure in recommending it to my friends. Should any one desire fuller particulars, if they will communicate with me, I will be happy to oblige them."