

**Pages Missing**

# The Presbyterian Review.

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## OPPORTUNITY.

The work you fain would do, the message tell,  
Do now, and it is well.  
The house you think to build some future day,  
Build soon—life drifts away.  
The moments you would fill with golden deeds,  
Fill now—life has its needs.

## OVER LAND AND SEA.

It quite frequently happens that older people seek to hide their own failings behind lame excuses while at the same time they vigorously endeavor to place the blame where it belongs in the case of their children. Now and then, however, the little ones innocently expose this partiality of judgment, as in the instance of the boy who remarked that he couldn't see why it was that "when little boys are cross, folks say they are naughty, and when papas and mammas are cross, folks say they are nervous." It may be that children have "nerves" (if there are such things) oftener than grown people think.

Celebration of the 400th anniversary of the discovery of the North American continent by John Cabot, is to occur this year, and preparations are being made for it, specially at Bristol, England, whence Cabot sailed in 1497. The citizens of that town propose to erect a monument on some commanding site near the point of embarkation. They have already collected about \$10,000, and intend to raise not less than \$25,000.

Protestantism has of late made great progress in Mexico, where fifty years ago there was neither church nor school devoted to the Evangelical faith. There are to-day 441 organised churches, with 171 pastors, 164 evangelists, 244 teachers, and about 50,000 professing Protestants. Such is the result of the efforts, mostly within the past twenty-five years, of missions which have for the most part been founded by United States societies and workers.

All the Christian churches in Japan together have 111,588 members. There are in the country 858 missionaries, 331 native ministers and 981 catechists. Of the church members the Roman Catholics have 50,302 (including all baptized children), the Greek Church has 22,576 and the Protestant churches have 38,710.

Rev. James Steen, the oldest clergyman of the Presbyterian Church, recently died at the residence of his son-in-law, Frederick Rigby, in Newry, Ireland. Mr. Steen was born in Londonderry in 1800. He was ordained pastor at Dromore in 1839; afterward accepted a call to Claduff in 1842, and continued in active service until 1881, remaining as pastor emeritus until his death.

The most remarkable instance of unbroken genealogical descent is recorded in a recent number of the "Pall Mall Magazine." It seems that, in the time of King Malcolm, Glamis (Scotland) was a royal residence, and remained so until 1372, when Sir John Lyon was made Lord High Chamberlain of Scotland. The king's daughter fell in love with the young knight and was given to him in marriage, together with the lands

of the thanedom of Glamis. Ten years later Sir John fell in a duel, and was buried at Scone among the kings of Scotland. He left one son, from whom the present family of Lyon have descended without a break from father to son to the present day.

It is said that the war between China and Japan has resulted in the marked advancement of the women of Japan. All of the book-keepers in the Mitsui Bank of Osaka are women, and there are fifteen publications, three of them Christian, devoted to the interests of women.

Romanists are not altogether to be blamed for their ignorance of history. Any book written by a Protestant, touching on religion, is absolutely forbidden to be read. No edition of the Bible in the original tongues, and no ancient version in Greek, Latin, Syriac, Armenian, Arabic, or any other language of the earlier Church, prepared by a non-Catholic, is allowed to any except those engaged in theological or biblical studies, and to them only, provided no attack is made, "in the prefaces or notes, or dogmas of the Catholic faith."

A committee of the National Temperance Society has issued the call for the eleventh National Temperance Convention, to be held in Saratoga Springs, commencing Wednesday, August 18th, 1897. Temperance organizations and churches are invited to send delegates.

The Victorian "Sexagenery" is not to be without its dangers. So affirms, and with good show of reason, the Rev. Wm. Ross of the Cowcaddens Free Church, Glasgow. This earnest temperance worker sounds his note of alarm, but the Record Reign celebrations lead to an increase in drinking. That there is great danger in that direction he argues from the fact, that the national drink bill, which had for ten years been decreasing, took an upward turn in the year of the Queen's Jubilee, and continued to increase thereafter, year by year.

The American Tobacco Company, the trust, gives a report of its business for the year 1896. We present some of the figures derived from its report: Output of cigarettes 4,000,000,000. Length of cigarettes if placed in line, end to end, 180,121 miles or over seven times around the world. Dividends twenty nine per cent. Total profits for the year \$7,580,000.

A poor woman had a cat of which she was very fond. She fed it with all the dainties that she could procure. Her next door neighbor's pet was a canary bird. When the bird sang sweetly in its cage the cat would look at it with longing eyes. "Oh," said the woman, "how I wish that I was rich." "Why so?" asked her visitor. The reply was, "If I had plenty of money, I would buy Tommy all the canaries that he could eat." There are a good many people whose ideas of the use of money are no better than hers. And some of our millionaires might as well buy canaries for their cats as squander their wealth in the ways that they do.

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Toronto, April 15, 1897.

### FOREIGN MISSION DEFICIT.

THE response to the appeal in behalf of the Foreign Mission Deficit is at this writing about \$10,000. The total needed is \$30,500. The number of congregations that responded is not very large. The time is now getting short—books close at 5 p. m. on the 30th of April. If all congregations contributed that have not yet done so, it seems as if the whole amount could be secured. It will be very disappointing if it proves, as often in the past, that many congregations stand idly by, when others not more able give their assistance. We understand that individual contributions have been received and that the contributors expressed regret that their ministers told them nothing about this week of self-denial. Such action—or inaction—is to say the least not encouraging.

There is yet time to accomplish it. Let all help at least a little.

### TAX EXEMPTIONS.

At the tax exemption conference to be held in Toronto next fall questions will be discussed in which the churches are deeply concerned. It is said that the promoters of the conference will advise the acceptance of a resolution approving of the abolition of all exemptions now existing, including, of course, that of taxes on church property. The conference will be composed of representatives from municipalities, aldermen, councillors, reeves or mayors, and its resolutions will be pressed upon the Ontario Government and Legislature, as an expression of public opinion. No time should be lost by the churches in placing their case before the public. Otherwise it may be concluded that the churches are either indifferent in the matter, or are in favor of paying municipal taxes.

One ground that will be taken is that the exemption of church property from taxation is a species of State aid which is inconsistent with the spirit underlying Canadian institutions. It need scarcely be pointed out that here is a specious fallacy. The exempted church owes nothing to the State on account of the non-exaction of taxes. The statement can be made perfectly clear by enquiring to what extent the municipality is out of

pocket because of the existence of churches within their limits. It is said the churches receive police protection. Granted. But if instead of a church building the lot on which the edifice stands were vacant would the municipality save one cent of the police expenditures? Would not the same number of policemen, and of municipal officers be employed? Do away with the churches in cities like Toronto, Hamilton, or Ottawa to-morrow and what would the saving be on police accounts? Nothing. Wherein, then does the State contribute to the churches? Not by granting sites, nor by erecting buildings, nor as we have seen, by police protection.

Another ground that is taken is, the same rule does not apply to the citizen and to the church goer. The ratepayer is assessed for his cottage while a few yards away stands a church which is not taxed. This, it is claimed, is an injustice. But the case is not properly stated. The church goer is not exempted. He is on precisely the same footing as the citizen. He is a citizen and a ratepayer. His cottage is assessed the same as that of his non-church going neighbor. There is no exemption at all so far as he is concerned; quite the reverse; he is as a rule the better payer of the two. To tax the church goer for his cottage is just, but to add a tax for his church would be to impose a state burden upon him for the privilege of going to church. It used to be the other way: the church drew from the State; now it is advocated that the State should tax a man's religion as it does wines, spirits and tobacco, as the old phrase goes, and make money out of the churches. Nor must it be lost sight of that the man so to be taxed does not own the church for which he is to pay taxes. He may be a member, but the church property is not vested in the members, as a rule.

It is even contended that the community as such contributes to the church in that it furnishes a field of operation, and the amenities pertaining to a social community. We contend that the benefit is conferred on the community, not on the church. The church exists for the benefit of the community and fosters peace and order, maintains moral standards and a public conscience of incalculable value to the State, and this work is done voluntarily in the face of great difficulty.

The right basis of taxation is value for value. The community furnishes facilities for trade, by constructing streets and lighting them; makes laws for the regulation of commerce and industry and provides for their enforcement; provides protection for life and property from depredations by lawless men and women, preserves order, etc., all to the end that business may be prosecuted. Those profiting, those engaged in business pay for these things as part of their business, as they would for rent, or for raw material. But we have shown that churches are differently conditioned and not being in the community for mercenary gain; not participating in any of the privileges except police protection which costs no extra charge, they do not come under the class of property which ought to be taxed. The fact of the matter is that some people have thoughtlessly, but none the less mischievously, come to the conclusion that all exemptions are wrong and ought to be wiped out. Discussion will set them right.

From the church's point of view the change would mean serious financial loss. No more would enter the coffers of the congregations than does now, if as much, but instead of the whole amount being disposed of as now for the necessary expenses of the congregation a substantial portion would go to the municipal treasurer or tax-collector. The tax would be a legal and public charge, and with an added liability church trustees would not be as ready to sign church

bonds. The assessment would be high as the church buildings are usually the best and most expensive in a community and the taxes would mount high. These considerations are important and those entrusted with the financial interests of the church ought to see to it that the question is agitated in Ontario this summer.

**CLOSE OF CHURCH YEAR.**

The Church year terminates on the 30th., April. The books close promptly on the evening of that day. Only contributions received prior to that date can appear in the books and accounts for the year. The Rev. Dr. Warden informs us that he has made a careful estimate of the amount still required by the several Mission Committees, to enable them to end the year free from debt.

The amounts are as follows :—

|                                |          |
|--------------------------------|----------|
| Home Missions.....             | \$ 6,000 |
| Augmentation.....              | 2,750    |
| Foreign Missions.....          | 20,000   |
| French Evangelization.....     | 3,000    |
| Pointe aux Trembles.....       | 2,000    |
| Knox College.....              | 7,500    |
| Aged and Infirm Ministers..... | 2,750    |
| Widows and Orphans.....        | 2,500    |
| Assembly Fund.....             | 1,000    |

The sum above given as required for Foreign Missions is over and above the amount to be received from the M.F.M.S.

**A WORD FOR THE AGED.**

The closing of the financial year being at hand it behoves the congregations who have not already done so to send in their returns to the agents of the church. In the allocation of the funds it is to be hoped the strong and pressing claims of the Aged and Infirm Ministers' Fund will not be overlooked. Not a few congregations there are which subscribe nothing, and very many whose contributions are so small that the aggregate amounts to a meagre sum. Why should this be so? Are there no bowels of mercy for the Aged and Infirm Ministers? Are the fountains of sympathy and liberality drying up in the cause of our aged and helpless fathers? Surely that cannot be so. Surely the services of these devoted servants of the one Master, their hardships and their straitened circumstances deserve better recognition at the hands of the people than seem to be indicated by the apparent apathy shown this far. We look for better things and believe that if the pastors as a class would take the trouble to direct the attention of their people to the fund and its needs there would be a fair and full response. We hear of ministers refusing their pulpits in the interests of the fund without the knowledge of session or managers, an attitude which if persisted in can only be regarded with deep regret. It has been often pointed out in these columns—for the prosperity of this Fund appeals very strongly to our sympathies—that ministers who view the latter days of their brethren with indifference give evidence of a narrow outlook indeed and of not too generous a spirit. We plead with them in the name of Christian charity to cast aside any narrow prejudices and stand boldly forth in behalf of those who once bore the heat and burden of the day in this Canadian vineyard and hewed the rough places of Presbyterianism long ago. What shall it profit a man to fortify himself with plausible technicalities if the right spirit hath fled? Let not the financial year close without a general effort to place the Aged and Infirm Ministers' Fund on a proper footing financially.

In thus advocating the cause of this fund we do not forget that there are large requirements to be met in

the other schemes. From Dr. Warden's list given above, it will be seen that many of the funds at present show heavy shortages, but even the sum total is too trifling to be considered serious by the wealthy prosperous Presbyterians of Canada. Why, what should a matter of \$50,000 be to the church? and it would not be much if the hearts of the people were opened. With respect to the Aged and Infirm Fund, we are apt to forget that its liabilities are increasing yearly. Each General Assembly leaves the number of annuitants larger than before, and unless congregational contributions increase in proportion, what is to be done? We again urge upon congregations to devote a fair proportion of their revenues to this good cause with which is bound up the honor of the church, and so raise the fund from any difficulty that may now exist.

**SABBATH OBSERVANCE.**

The net result of the work of the Lord's Day Alliance in connection with the Session of the Ontario Legislature just closed, may be difficult to sum up, but a few important points can already be noted as satisfactory.

Two formal deputations waited upon the Government and a number of communications passed bearing on legislation. The first interview was the result of the judgment given in the Hamilton street car case, when a memorandum was submitted requesting that the Act be made applicable to all classes in the community and not restricted as at present to merchants, mechanics, etc., as specified; also to corporations; and that the conveyance of "travellers" should be defined as "through" in contra distinction to "local" traffic.

Following that interview came the fight before the Private Bills Committee, on the Toronto Bill in which were clauses bearing on the running of cars on the Sabbath. The deputation contended that there should be no change on the charter as legalized in 1892 and 1894, and they carried their point by a good vote. Afterwards by a procedure which it is difficult to understand or explain on ordinary grounds, the vote of the committee was reversed or reported to have been reversed, and it was so reported to the House.

Then came the great deputation of last week when a supreme effort was put forth. It is seldom indeed that so strong a presentment is made to any government, and the impression made on the mind of the premier, was evidently deep. Several times since he has taken occasion to express his sense of its importance, and as a result of the arguments made by the speakers, a provision was introduced and passed which goes far to meet the views of the Lord's Day Alliance. It shows what determined, respectful but unflinching advocacy of right principles may bring forth. Some legal men of good standing say that the clause referred to establishes the principle of no Sunday Cars as the policy of the legislature, and that no charter rights are enjoyed by the Toronto Street Railway Co. for a Sabbath service, no matter how the popular vote there may go. The Premier counselled an appeal to the Privy Council and it is of the greatest moment that the Hamilton case should go there. But at the same time it would be unreasonable that the Government should expect the cost of such an appeal to be borne by private citizens, as the Lord's Day Alliance are, when the case is one, not of private but eminently of public interest and importance. The Government ought to foot the bill and probably will not decline to do so. It is apparently therefore with no small reason that the Alliance may feel that they have done well this Session at the Legislature.

## SEE THE LAND HER EASTER KEEPING.

See the land her Easter keeping  
 Rises as her Master rose;  
 Seeds so long in darkness sleeping  
 Burst at last from winter snows.  
 Earth with heaven above rejoices;  
 Fields and gardens hail the spring;  
 Shaws and woodlands ring with voices,  
 While the wild birds build and sing.

You, to whom your Maker granted  
 Powers to these sweet birds unknown  
 Use the craft by God implanted—  
 Use the reason not your own,  
 Here while heaven and earth rejoice,  
 Each his Easter tribute bring—  
 Work of fingers, chant of voices,  
 Like the birds who build and sing.

—Charles Kingsley.

## EASTER.

Easter is the time of hope. We turn to it as a flower to the sun; all the disappointments, the discouragement, of the year seem to lie behind us, and we turn with new ardor to the year that begins with the promise of renewed life, new opportunity. Nature seems to increase this surety. The earth is trembling with the new pulse of activity that will clothe her with beauty and fragrance.

We may stop for a moment, and look over the year behind us. It will be found, perhaps, to have in it more failures than successes, more defeats than triumphs. It may be marked by a broken love, a shattered friendship, an empty niche where a statue had been placed, the offspring of the imagination; it may be that the defeat of the year is in one's self; and this is the hardest to bear of all the burdens the year has placed upon us, yet it is the one that has the fullest promise of the Easter-time. To roll the stone away from our dead selves, and stand in the full light of knowledge with the opportunity for rehabilitation, yea, more than that, new creation, is to touch the very heart of divinity, and feel its pulsations in the soul. To stand with defeat behind us, and to face Godward, knowing that every sin has left an impress on character that will need the vigilance of the awakened manhood to overcome, and yet to know that the soul never stands alone, that the power to overcome is always within the grasp of the man who fights to win, gives victory. To feel the throb of a new purpose, to stand before men a type of the Man giving sympathy, help, hope to all men—this it is to feel the Easter-time and live the Easter hope.

Mistakes, disappointments, shattered hopes and idols, defeated purpose, even mistaken interpretations, become but helps to the new year whose birth is the spirit of Easter promise. Life, hope, opportunity, and new power are the promises of every Easter.

## THE EASTER DAWN.

To the earliest, as to the latest, men of poetic mind the dawn is the most spiritual and wonderful of all the phenomena of the physical world, no imagination can be indifferent to that inflowing light, streaming up from the gulfs of night, and bringing in the new day as it falls on the sleeping continents. The dawn is always a miracle, and if it came only at long intervals the breaking of the day would be heralded, as in the old days of the Vedic hymns, with invocation and adoration, the soft splendor unveiling the majesty of the heavens, and touching the overhanging trees and the far-stretching landscape, is the most beautiful and inspiring symbol of that perpetual dawn of truth and hope in which the joy and the worth of life are bound up.

The daybreak in the East finds its historical analogue in the dawn of the eternal life out of the night of death the first Easter morning. There had been here and there in the earlier days glimpses and previsions of the great thought of immortality, faint gleams of light on the far horizon of the night. But when Christ arose, the day broke over the whole world, and upon men of every time and race and condition. That sublime awakening gave a new meaning to history, a new value to life, a new vision of the future. The Himalayas, as they rise on the northern stretches of India, carry skyward a mighty sweep of country, so that it seems to one who looks down their heights as if all India were lifted in the mighty embrace of the hills. In like manner, when Christ burst the ancient fetters and rose out of

death into eternal fullness of life, He lifted the whole human race into immortality. In that silent and unseen struggle in the tomb in the garden the whole race shared, and the victory of all mankind over the last and greatest of its foes.

The first Easter morning was the daybreak of immortality—the dawning of the light of hope and faith and joy, never again to fade out of the skies. For Christ triumphed not only over death, but over misery, sin, sorrow, and despair; and so the first Easter confirmed man's noblest dreams of his nature and his future. It proclaimed that eternal triumph of life which carries with it the immortality of all good and beautiful things; it predicted and promised the flight of the world westward under a sky steadily brightening to the perfect day. The light of that dawn rests to-day on all the graves, tenderly guarded or long forgotten, in Christendom, and writes *Resurgam* above the sleeping dust; it touches all cares, sorrows, limitations, and straightway faith whispers that they are but for the moment; it penetrates the vile places of the earth, and finds its way into all the homes of misery and want, and already, at this early hour of the great day, it illumines the faces of those who minister. Very slowly the night fades along the horizon, and very slowly the light mounts to the zenith; but the day breaks, and happy are they who discern its coming, live in light, do its work, and wait for the unspeakable glory of noontide. It is only when we turn towards the retreating night that our theology becomes skeptical and despairing, our faith wavering and uncertain, our burdens and sorrows intolerable. When we turn to the Easter dawn, our thought of God becomes infinitely trustful and loving, and our hope for man shines within and beyond, as the Christ-life in the darkness and hardness which shrouded and blinded the Scribe and the Sadducee. Among several noble and significant visions Richter writes that he once dreamed that he was lost in the limitless universe, when "there came sailing onwards from the depth, through the galaxies of stars, a dark globe along the sea of light; and a human form as a child stood upon it, which neither changed nor yet grew greater as it drew near. At last I recognized our earth before me, and on it the child Jesus, and He looked upon me with a light so bright and gentle and loving that I awoke for love and joy." That awakening out of love and faith into love and joy is the perpetual promise of the Easter dawn.

## THE CLOUD AND THE BOW.

For the Review.

The storm of wrath had passed away, the waters to their channels run—leaving the broad luxuriant plains, the shaded heights and valleys fair to tread and look upon. From safe retreat of deluge wave the signal dove no more returned, mingling its song in the purl of mountain stream. But fear was in the heart that once again the heavens would pour displeasure on the land and sacrifice was made and service raised to Him who closed the widows of the sky and scattered sunshine on the shores of day,—accepted song of praise rose to the Throne of Love and answer came unto their troubled minds. "Behold when storm clouds veil across the sky and deluge threatens fast to fall, fear not! for I have purposed end in fruitful yield of golden grain, of herb and flowering vine; the season's change shall bring the springing bud and fading leaf, the summer shine and winters chill, and when ye see my burning bow flash sevenfold color on the storm let every heart in confidence repose for I have set my covenant sign that love hath triumphed over wrath and waves that gathered on the plains and crept unto the mountain's brow shall ever roll in caverns of the wind-tossed sea and rivers glad the haunts of men."

So falls in later days a promise to the sin-crushed soul—"Behold when high the breakers roll and reason bears a darkening way thou art not all alone for I am with thee when the heart holds the reigns of doubt, when billows rise and storms hurl faint hopes to despair, yes, even till the morning breaks and fear and doubt and deep unrest are shaken from the anchor chain of faith."

There is a purposed end in the struggles of the hand and heart, faith is set as reasonable as doubt. The one disperses while the other gathers gloom. Life must

tend to joyous day or end in struggles of despair. Seeking rest in doubt is like searching for the sun in caverns of earth — M. S. MERCER.

#### THE FUTURE OF THE HOLY LAND.

It is easily possible that Palestine should now again become the "South" (the Negeb), and the granary for the entire Southeastern region along the Mediterranean, and for Europe. In the country west of the Jordan the entire level district along the coast has the best of water-supplies and is capable of sustaining an immense population. The conditions there are such that oranges, cotton, tobacco, and sugar cane could be raised easily and in great abundance. On the higher table-lands of the West Jordan districts nothing is necessary but the preservation of the quantities of water that accumulate during the rainy season and utilizing these during the dry months. The whole region would thus be admirably adapted for vegetable gardening on a grand scale. How readily this end could be accomplished can be seen from what has already been done in this line, chiefly by the members of the German Templar Society in Bethlehem, Nablus, Tshenin, and other places. The relatively poorer success of the Jewish agricultural colonies, which have been planted there by the dozen in recent decades, chiefly through the instrumentality of the Rothschilds and other Jewish magnates, is to be attributed not to the barrenness of the soil, but to the poor work of the colonists. But everywhere in this district, it is possible by irrigation to raise finer oils, oranges, wine, etc., than anywhere else along the Southeastern portion of the Mediterranean; and there would be no lack of markets, especially as Egypt is so near. The entire Ghor, or Jordan valley, could be converted into a tropical valley. The dates that ripen here are regarded yet, as they were in ages past, as the best that are known, surpassing even those of Egypt. To this add oranges, cotton, sugar-cane, bananas, and especially fine vegetables raised during the rainy season, all of which grow here under most favorable conditions. Access to market is easy. Jericho, by way of Salonica, only five days removed from Berlin and Central Europe, only a short distance from Jerusalem, and some degrees warmer than Cairo, could readily be made again what it was in the days of King Herod, a magnificent winter resort, whose attractions would be increased by the hot medicinal springs of Ain-es Sultan and by the magnificent surroundings of the Dead Sea near by with its thermal fountains, e.g., Ain Dshidi, Hammanez-Zerka, the Callirhoe of antiquity, and centuries ago a fashionable resort. The Jordan is rich in fish and could itself be an attraction for tourists. In fact, the entire valley could be made a health resort.

The East Jordan country, in its whole length and breadth from Moab to Mount Hermon and the Hauran, is naturally one vast wheat field, than which none better can be found. These fruitful districts, which now, when the harvest is over at the end of May, become for the rest of the season a sun-scorched desert which the inhabitants must for the time-being leave, could readily, by building reservoirs to receive the superabundant rains of earlier months and using these for irrigation during the dry season, be made inhabitable all the year around, and could also be cultivated with abundant success during this time. Such was its condition in earlier centuries before the Arabian Bedouins took possession, as is attested by the ruins of hundreds of villages and cities scattered throughout this territory. In fact, nature herself suggests this remedy, and during the winter months in many places natural lakes are formed which fill up with water. To the present day there are also many old cisterns, open and covered, which were used for irrigation purposes. This is particularly the case at Bosra, the converging point of a number of old Roman roads and at one time the commercial rival of Damascus. The ruins of an immense system of aqueducts can yet be traced, the chief of which, called that of Pharaoh, still has a length of 44 kilometers. The indications are that in the flourishing period of this East Jordan district an extensive irrigation system existed and was utilized to good advantage.

The cultivation of Palestine, surrounded on two sides by desert districts, is only possible by careful attention

and under the protection of a strong hand. If these are absent the hopes that it may become again a land of milk and honey will be doomed to disappointment. At that time, when Palestine was governed with a firm hand it was a veritable garden. Under favorable circumstances it could become such again, could sustain millions of inhabitants and supply other lands with its super-abundance. Whether or not this is to be realized depends on its political future. *Literary Digest.*

#### DAY BY DAY.

In my inner life I desire to be kept absolutely pure and lovely. O holy and spotless One, be in me the crystal fountain of purity! O Lamb of God, be in me the source of absolute meekness and humility! O Lover of men be in me a fire of unwaning, all subduing tenderness! Make me instantly sensitive to the least taint of impurity and uncharity. Before ever the suggestion has assumed a tangible shape may I have detected it and taken shelter in Thee.

In my home life may I be made a blessing, its sun beam, when the days are dark, its inspiration when the days are sad and hopeless, its tender comfort when the days are full of pain and tears. Always thinking of others before myself, never imposing my private sorrows or moods, ever with the girl loin and the lighted torch; washing my face and anointing my head, and confiding my griefs to Thee only, that I may ever have

"A heart at leisure from itself  
To soothe and sympathize."

In my religious life may the neglect of prayer and thy Holy Word be things of the past. Wake me morning by morning to hear as a disciple. Enable me to spring up at thy call, and like all Thy true servants to rise up early in the morning to gather the manna ere the dew be gone from it. May my fellowship with Thee be unbroken through the day, and continue it so that at least once in every fifteen minutes, I may look up into Thy Face, even if I have not time to speak. Draw me, and I will run after Thee:

"Each moment call from earth away  
My soul that only waits Thy call."

In my daily calling make me diligent in business, fervent in spirit, serving the Lord. May I do my work, not for the wages I may get, or to secure an advance, but so as to please Jesus. May it be the one object of my daily striving to do all to the glory of God; not with eye-service, as pleasing men, but in singleness of heart, fearing the Lord; doing the will of God, as it is indicated in the circumstances of my life, and looking for my reward from Thy hand, O Divine Master.

#### SHOW KINDNESS TO THE LIVING ONE.

Scarcely can one of our number pass from among us without leaving in our minds some self reproach that we were not more kindly towards him, and now he is beyond our kindness, that our opportunity for being brotherly towards him is for ever gone. And when we have very manifestly erred in this respect, perhaps there are among all the stings of a guilty conscience few more bitterly piercing than this. Many a son who has stood unmoved by the tears of a living mother — his mother by whom he lives, who has cherished him as her own soul, who has forgiven and forgiven and forgiven him, who has toiled and prayed and watched for him — though he has hardened himself against her looks and imploring love and turned carelessly from her entreaties and burst through all the fond cords and snares by which she has sought to keep him, has yet broken down before the calm, unsolicitous resting face of the dead. Hitherto he has not listened to her pleading, and now she pleads no more. Hitherto she has heard no word of pure love from him, and now she hears no more. Hitherto he has done nothing for her of all that a son may do, and now there is nothing he can do. All the goodness of her life gathers up and stands out at once, and the time for gratitude is past. He sees suddenly, as by the withdrawal of a veil, all that the worn body has passed through for him, and all the goodness these features have expressed, and now they can never light up with joyful acceptance of his love and duty. Such grief as this finds its one alleviation in the knowledge that we

may follow those who have gone before us; that we may yet make reparation. And when we think how many we have let pass without those frank, human, kindly offices we might have rendered, the knowledge that we also shall be gathered to our people comes in as very cheering. It is a grateful thought that there is a place where we shall be able to live rightly, where selfishness will not intrude and spoil all, but will leave us free to be to our neighbour all that we ought to be and all that we should be.

**DON'T GIVE UP.**

Sorrow came to you yesterday and emptied your home. Your first impulse now is to give up and sit down in despair amid the wrecks of your hopes. But you dare not do it. You are in the line of battle and the crisis is at hand. To falter a moment would be to imperil some holy interest. Other lives would be harmed by your pausing. Holy interests would suffer should your hands be folded. You must not linger even to indulge your grief. Sorrows are but incidents in life and must not interrupt us. We must leave them behind while we press on to the things that are before.

Then God has so ordered, too, that in pressing on in duty we shall find the truest, richest comfort for our

selves. Sitting down to brood over our sorrows, the darkness deepens about us and creeps into our heart, and our strength changes to weakness. But if we turn away from the gloom and take up the tasks and duties to which God calls us, the light will come again and we shall grow stronger.

"When all our hopes are gone,  
Tis well our hands must still keep toiling on  
For others' sake;  
For strength to bear is found in duty done;  
And he is blest indeed who learns to make  
The joy of others cure his own heartache."

Failures are frequently a source of blessing. If Peter and the others had had a reasonably good catch, the larger draught would not have impressed them so much, or led to their following Christ. It is well for us to fail when we have been depending on our own strength and knowledge, for then we may be thrown upon God and receive the greater blessing. The failure was not from lack of industry or from fault, but proved to be the preparation for a wonderful lesson, which benefitted not only those who were witnesses, but all who have since read the narrative. Do not be discouraged at failure. Resist despondency, and rest upon the promise that all things work together for the good of those that love God.



AWAY WITH CLOUDS OF DARKNESS!  
FOR HE HAS GIVEN LIGHT  
UPON THE EASTER MORNING,  
FROM ZION'S LONELY HEIGHT.

NOW LET THE GLAD HOSANNAS  
RING OUT FROM EVERY CLIME!  
LET ALL CREATION WORSHIP  
AT THIS THE EASTER TIME!

NEW LIFE TO EARTH'S BEEN GIVEN  
THRO' HIS OWN LOVING NAME,  
THE CROSS CANNOT WITHOLD IT,  
THE LOUB SHALL NOT CONTAIN!  
MERLEV. TUGER.



"I AM THE RESURRECTION AND THE LIFE."

WHO SHALL ROLL AWAY THE STONE?

*Written for the Review.*

In silence,—through the morning grey,  
Ere one pale streak foretold the day,—  
To the still garden and the tomb  
The mourning women took their way,  
And, scarce discerning—mid the gloom—  
The cave,—asked "who shall roll away  
The stone that bars the tomb?"

The stone was gone!—The open cave  
Was empty! He who came to save,—  
Hath vanquished death, and risen to bless  
His people,—with His promise bright  
And lo: to soothe their blank distress,—  
There stood an angel,—clad in light  
To clear their tear dimmed sight

So,—often on our hearts we bear  
The stony weight of dull despair!  
Still seems the Christ to fail and die,  
And hope—to hide her cheering ray,  
Till, by the grave, with wistful cry  
The stone! Ah, who shall roll away  
Its weight?—we faithless, say!

Until the Presence by our side  
Our half-closed eyes hath opened wide,  
Hath showed us—He is with us still,  
And they who labor, night and day,  
Their heaven-sent mission to fulfil  
Still know in Him,—their strength and stay,—  
All barriers rolled away!

FIDELIS.



## THE HOME CIRCLE.

### EASTER MORNING.

Oh, rare as the splendor of lilies,  
And sweet as the violet's breath,  
Comes the jubilant morning of Easter,  
A triumph of life over death;  
For fresh from the earth's quickened bosom,  
Full baskets of flowers we bring,  
And scatter their satin soft petals  
To carpet a path for our King.

We have groped through the twilight of sorrow,  
Have tasted the marsh of tears;  
But lo! in the grey of the dawning  
Breaks the hope of our long, silent years,  
And the loved and the lost we thought perished,  
Who vanished afar in the night,  
Will return in the beauty of spring time  
To beam on our rapturous sight.

Sweet Easter-tide pledges their coming,  
Serene beyond trouble and toil,  
As the lily upsprings in its freshness  
From the warm, throbbing heart of the soil.

And after all partings, reunion,  
And after all wanderings, home,  
Oh, here is the balm for our headache,  
As up to our Easter we come!

In the countless green blades of the meadows,  
The sheen of the daffodil's gold,  
In the tremulous blue of the mountains,  
The opaline mist on the world,  
In the tinkle of brooks through the pasture,  
The river's strong sweep to the sea,  
Are signs of the day that is hastening  
In gladness to you and to me.

So dawn in thy splendor of lilies,  
Thy fluttering violet breath,  
O, jubilant morning of Easter,  
Thou triumph of life over death!  
For fresh from the earth's quickened bosom  
Full baskets of flowers we bring,  
And scatter their satin soft petals  
To carpet a path for our King.

MARGARET E. SANGSTER.

### EASTER-TIDE.

Spring comes again; and Easter-tide reminds us of nature's immortality. There is no death. What seems so is transition. When in wintry weather the sun hides his face; northern blasts tear the leaves from the trees; but now the sun is returned and new life grows on every branch. The verdure reappears in the fields and man's heart believes with strengthened confidence in the realization of human ideals.

Let us celebrate Easter-time as one of the most prominent festivals of natural religion. It is the feast of resurrection, it proclaims the immortality of life, and preaches the moral command not to live for this limited life of our individual existence only, but to aspire to the beyond. Beyond the grave there is more life, and it is in our power to form and to shape that life for good or for evil.

Thank God for the Resurrection thoughts which the spring months bring to us! We die to live again. We die that we may live again. Nothing is quickened save it die. Mortality is the condition of all immortality. Our word "Resurrection" seems to concentrate the history of the universe, to whisper the secret of the life of God!

### AN EASTER CHRISTENING.

"Oh, Jack! what lovely flowers!"

The little speaker darted forward to gaze after a wagon that rolled along the wide city street, laden with blossoming plants.

"See here, Theo," said Jack, good-humoredly, but decidedly, pulling her back, "I can't let you stay with me if you don't keep still. You'll be run over by the horses yet, and then perhaps a policeman will go for me, because I didn't look out for you better."

"I know, Jack, I'll keep still. But oh! there are more of them!" and the excited child sprang up on the stand of her boot-black friend, that she might better see the load of floral treasures.

"What does make you think so much of those green things?" asked Jack.

"Oh, it is like the country. Mother took me into the country once, where flowers grew all round in the grass. I could pick whole handfuls, and they were so sweet! And the birds sang, and we saw a brook running along! Mother liked it, and so did I. We didn't want to come home. Jack," she continued, anxiously, "do you think mother has plenty of flowers in heaven?"

"Yes, sure!" said Jack. "Have a shine, sir!" as his quick eye spied a possible customer.

Theo was silent till Jack was again at liberty, when she resumed:

"I wonder why we see so many flowers to-day. Where are the men carrying them?"

"I don't know. Perhaps they are for some church. To-morrow is a great day for flowers in the churches."

"Church!" said Theo, thoughtfully. "My mother used to go to church to hear about the Lord Christ, and she promised to take me some day. She showed me the Lord Christ in her book. He has little children in His arms and looked so kind. She said He would take care of me, Jack."

"Don't I take care of you?"

"Yes, you're real good to me, and I love you, Jack. But—sometimes—I do want my mother so." A mist came over the blue eyes, and the grieved lip trembled.

"There! there!" said Jack, patting the soft tangle of curls with awkward fondness, "don't cry, and when we go home I'll buy you an apple. I'll show you a church, too, and perhaps we can go in and see the flowers."

"Will you?" said the child, brightening, "and shall we find the Lord Christ there?" but Jack was busy with another customer, and did not hear the question.

The mild gray April day drew to a close, and lights began to gleam along the crowded streets where people were hurrying homeward from the various resorts of business and pleasure.

"Why, Jack, are you going home so early?" asked Theo, as she saw him making preparations to leave.

"Yes. I don't feel well," he replied, "I have felt queer all day. I can't stay any longer."

"Will you be well to-morrow?" asked the child, earnestly, remembering with a sudden pang, the illness, which, a month before, had taken from her the mother so dearly loved.

"Oh, yes," said Jack, stoutly, straightening his aching limbs, and pulling his cap over his heavy eyes. "It is only a cold, and I'll sleep it off. Here's your apple, Theo, and now we will see if we can get into a church. There is one right round the corner in this next street."

"What a nice boy you are, Jack," said Theo, contentedly, as she slipped her hand in his, and ran along by his side. "Do you think they will let us go right close to the flowers?"

Little Theo was doomed to disappointment. The church doors were closed, and there were no signs of life about the place. The child gazed wistfully at the dark building.

"It is strange," said Jack, "for its often open at night; perhaps it is too early. Never mind, Theo, We will look in to-morrow morning and see the flowers, before the people come. I would wait to-night for the door to open, but my head aches so, I can't see well."

Poor Jack! when morning dawned he was oblivious of all promises to his little charge. He did not even recognize her, as he lay restless and delirious on the old quilt that served him for a bed in a corner of Maggie Lafferty's little back-room in a second story of a tenement in Curl Street. Well for him that he did not, for his honest heart would have been heavy indeed if he had realized that it was out of his power to care longer for the child. It was a tender, brave, and loyal heart that beat under Jack's rough jacket. He had lost his parents in early childhood, and for fourteen years his life had been a struggle for existence. Plenty of hard work, hard words, and hard fare had Jack known, but no true sympathy and kindness until the year previous, when little Theo and her mother came to live in his neighborhood. He was strongly attracted by the delicate, sweet-faced woman, so unlike any of the Curl Street mothers, and watched her closely. Her gentle, womanly ways, her patience under illness, and the wearing labor of constant needlework, her tender teaching of her little child, were a continual surprise and revelation to Jack. She found time and heart, in this last year of struggle against poverty and disease, to take an interest in him—the rough, awkward boy—to teach him, and do for him many little kindnesses, and he repaid her with a passion of gratitude that made life a new experience to him.

Day by day the softening, refining influence of this true woman and mother, and the love of her innocent child, helped to develop the latent nobility of Jack's character. His parents had been honest, upright people, and even life in city streets had not taken from their boy his birthright to a truly noble manhood.

When Theo's mother died, the anguish of leaving her child alone and destitute in a great city was lessened by Jack's promise that he would make her his sacred charge. Poor little mother, whose only earthly comfort was in the loyal friendship of a street bootblack! Yet she did love and believe in Jack.

"I trust you, my dear boy," she said, with a look that lived in his memory to the last day of his life. "Only try to keep my little Theo as pure and true as she is to-day, and I know that God will bless and care for you both."

One month had passed. Jack had been faithful to his promise. His earnings were handed over to Maggie Lafferty in return for food

and shelter given to the child. As for himself, he slept under the same roof, but often went hungry that more might fall to Theo's share. He kept her with him as much as possible, and tried to shield her from the sight and sound of evil. Old pleasures and associates had quite lost their charm for Jack. All his thoughts and work were for the child. By slow degrees he was trying to save a small sum that would take them far out 'nto the country when summer came, there to try their fortune in purer air and scenes, for this he knew was the mother's wish. One month of such service, and the boy lay ill and helpless on his hard bed, leaving the child once more without a protector.

Maggie Lafferty called in the city physician, who pronounced it a case of fever, not likely to prove fatal if the patient had good care and nursing, and he superintended the boy's instant removal to the hospital. Poor little, frightened Theo cried bitterly, and begged to be allowed to go with Jack. It was long before kind-hearted Maggie could comfort her, and only the promise that she would go with her and see Jack the next day served to pacify her grief.

"It's not Maggie Lafferty will be grudging ye the bit and sup till the boy is about again, bless yer swate face!" said Maggie. "Run out now and play in the court with the childer."

Poor Jack, who had so faithfully shielded the child from all knowledge of that "court."

"Will you wash my face?" said Theo, timidly; "Jack always does before we go out." Maggie hastily bathed the tear stained cheeks, and with a warm hearted Irish blessing stooped to kiss the still quivering lips. The child went down to the street and looked round the corner into the court. There the usual dirt and disorder, wrangling and rough joking of Monday morning reigned supreme, and jarred upon her sad little heart. She stood a moment, the sunshine resting on her uncovered head, making a halo of the soft rings of hair that framed her sweet, grieving face. It was as if a white flower had suddenly blossomed amid a refuse-heap. Her eyes rested on a bit of withered geranium lying on the pavement. She stooped to get it, and thought of the beautiful flowers seen the day before.

"Jack said he would take me to church to-day," she thought, "and now he is sick. I must go alone and find the flowers, and perhaps—" A vision rose before her of the beautiful kind face in her mother's Bible. Would she find that in the church?

Holding the faded flower in her hand, she turned away from the court, and soon found herself in the wider, cleaner streets made familiar to her by the daily walk with Jack. How fresh and pure was the air, how warm the sunshine, and how bright the faces that she met! A faint color began to steal back into her own pale little face under the influence of the blessed Easter air and sunshine.

She reached the church, and its doors stood wide open. She entered the vestibule. No one was visible, but from within came the grand, deep roll of an organ, and filled her with delighted awe. It ceased, and all was quiet. She waited a few moments, and then timidly pushed against the inner door. It swung open, closed behind her, and she stood in the aisle of a great church, bewildered by the warm and fragrant atmosphere the subdued light, the hushed silence of many people. It was but for a moment; then her eyes rested on the flowers.

Such flowers! The tender purple of violets, heliotropes and pansies, white of lilies, fair gold of daffodils, warm, rich hues of roses and carnations. Their beauty seemed the perfect blossoming of the Easter gladness. The wondering eyes of the little child grew radiant with a great joy.

Suddenly she forgot the flowers, the people everything save one face. It was the face of one who wore a dark, loose robe, and stood holding in his arms a little white robed child. She heard him say "Rachel," and saw him lay his hand on the little head with a deep, tender look of blessing. She saw the child's dark eyes looking quietly and trustfully into his. She knew the face. It was the same, the very same, as the face in her mother's Bible. Oh, if he would but look at her so! Softly, eagerly, in the hush of prayer that followed, she stole nearer and nearer, quite unnoticed. The earnest "Amen" was spoken, the parents turned away with a sweet seriousness on their faces, carrying their little Rachel, and followed by that same look of blessing.

Then, across the stillness, clear and distinct, came an earnest child's voice, "Are you the Lord Christ that loves little children—that my mother said would take care of me?"

A sudden wave of movement through the listening people, and then a more intense stillness than before. Little Theo had her wish. The grave, tender gaze rested on her now.

"Where is your mother, my child?"

"Jack says she has gone to heaven."

"And who takes care of you?"

"Jack does; but he is sick, and they have taken him away, and they will not let me go with him." The last words came on

the end of a sob, and tears stood in the blue eyes. "Oh, will you take care of me? Mother said you would."

The little hand was taken in a strong, gentle clasp, and the minister turned to his people.

"My friends," and the deep voice trembled, "you have heard this child. She has no earthly parent, but we know that she is God's child, and I think that He has led her into His church this Easter morning. We are glad to-day because our Lord is risen. Can we better show our love and our joy than by caring for this His child whom He has sent us? Shall we not gladly and gratefully accept the sacred charge?"

He read his answer in the rapt and tearful faces before him, and turning again to the child he asked her name.

"Theodora"

He lifted her gently in his arms, and, with one accord, the great congregation rose.

"Theodora, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

The baptismal water glistened on the pure brow. The minister's face was like a benediction, and the little child looked up to him with a deep gaze of trusting love, believing that it was indeed the Lord Christ who held her. It was a supreme moment in the lives of both, in the lives of all who beheld them.

One month before, the minister had spoken words of comfort to a mother beside the grave of her only child. To-day she stood looking up at him with eyes in which the light of hope seemed dawning, and with loving insight to her he carried little Theodora, asking, "May I leave the child with you?" He was answered by a look of such deep gratitude and reverence, that he saw she was ready to accept as a life-long charge this Easter "gift of God."

The organ broke into glad, triumphant chords, and the choir sang as they had never sung before.

And little Theodora nestled close to her new friend, quite at home in the great church; happy in the flowers, in the music in the loving looks of all around her—happiest in the faith that filled her child heart that all would now be well with herself and Jack, since she had found the Lord Christ.

CAROL A. DUGAN.

## THE BIBLE CLASS.

### CHRISTIANITY FOR THE WORLD.

(For April 25th.—Acts xv. 1-36: Gal. ii.)

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

The revelation to Peter at Joppa and the descent of the Holy Spirit on the Gentiles at Cæsarea showed clearly the attitude of Divine Providence in respect to the salvation of the Gentiles, but the condition of their entrance into the Christian Church was not settled thereby. Even if Cornelius and his household were admitted into the Church without compliance with the Jewish law, it might be urged by those who were strenuous for the law that this was at best an exceptional case. While Jewish prejudices against the Gentiles had to some extent been broken down, as in the case of Peter, it may be doubted whether so revolutionary a thought as that Christianity was destined to supersede Judaism had yet dawned upon the Church. Jewish Christians regarded their new faith as a mere development or enlargement of their former creed.

#### DIFFICULTIES OF JEWISH CHRISTIANS.

Setting aside the national prejudices, the colossal pride, and the almost impregnable exclusiveness of the Jews as such, there were many considerations that operated powerfully against their ready acceptance of Christianity as a world-religion divorced from Judaism. The latter reposed unquestionably upon a Divine revelation. The Old Testament covenant was with Abraham and his seed, and the sign of the covenant was circumcision. No un-circumcised stranger was allowed to eat of the passover, or to enter the inner courts of the temple. Incorporation with the Old Testament Church involved compliance with the requirements of the Mosaic law. The permanency of this law as a Divine institution seemed to admit no questioning. Had not Jesus Himself declared that He came not to destroy the law, but to fulfil it? If not the least trivial item was to pass away until the whole had been accomplished, how could it be deemed possible that circumcision, the very badge of the law, was to be abrogated? To a devout Jew such a thought seemed nothing less than treason against God. He only whose Divine authority had imposed the rite had power to cancel the requirement. A nullifying revelation must be at least as explicit as that which had made it obligatory. But as yet no revelation of this kind had been given to the Church. In the absence of such revelation the Jewish Christians felt con-

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

scientifically bound to demand of the Gentile converts a full compliance with the requirements of the Mosaic law as a condition of entrance into the Christian Church. It is not surprising that such views led to a conflict which during the greater part of Paul's ministry threatened the very life of Christianity.

#### THE COUNCIL AT JERUSALEM.

The first appearance of this conflict occurred at Antioch, the mother-church of Gentile Christianity. Here the spirit of the new faith, under the ministry of liberal Hellenistic preachers like Barnabas and Saul, had so far asserted itself as to lead to the reception of Gentiles on equal terms with the Jews. For some time this appears to have gone on without criticisms from Jerusalem, winked at perhaps as a local irregularity that would ultimately right itself. When Paul and Barnabas returned to Antioch from their first missionary journey, and reported the grace of God that had attended their labors among the Gentiles the Church rejoiced. But the arrival of certain Jews who claimed to represent James the head of the Church at Jerusalem, and who insisted that circumcision was essential to salvation, precipitated a controversy the Paul and Barnabas were unable to quell. It was therefore decided to refer the question to the Apostles at Jerusalem, and these two men, with others, were sent as delegates.

We must suppose that Paul was anxious to obtain from the original Apostles a public acknowledgment of his mission. He desired this, not for his own sake, for he had no question about the Divine approval of his work; but for the well-being of the Church which he foresaw might be disturbed by the antagonism of those who would claim that he preached a different Gospel. To the leading Apostles, therefore, he addresses himself in private, and assured himself of their perfect agreement with him before he ventured to risk the decision of the question in the promiscuous assembly of the Church. Here the discussion turned largely on facts. Peter recounted again his experiences at Joppa and Caesarea, and deduced from them the incontrovertible conclusion that to force the Gentiles to comply with the Jewish law as a condition of salvation was a sin against God, since the Jewish Christians themselves were saved, not by the law which no one of them had ever kept, but by the grace of God. In other words, it would be a grievous wrong to insist on the Gentiles coming over to a position which the Jews themselves had to abandon before they could be saved. Barnabas and Paul appear to have confined themselves to a recital of facts which showed God's approval of their labors more effectively than any arguments. Two points were determined by the council, that the Gentiles should not be compelled to abandon the religious forms in which they had been born and reared. Paul understood perfectly well that these forms were now obsolete for the Jew as well as for the Gentile, since the work of Christ had exhausted them of all practical value. But he knew also that long cherished truths and practices, especially when invested with the sanctity of religion, do not die without a hard struggle. His ardent zeal for the great doctrine of salvation by faith alone might easily have led him to demand the same freedom for the Jew that he required for the Gentile. But he was satisfied not to increase the tension, for he was convinced that the inner life of the Church would ultimately lead to the abandonment of worn out and unfitting forms.

In this victory for the Gentiles Paul won the first battle for the emancipation of Christianity from Judaism. The subsequent conflict was long and bitter. Again and again it seemed as if Paul's work were on the point of being undone by the Judaizers who attacked him with the most outrageous calumnies. But at every step they were routed, until at length Christianity stood free from the trammels of an ancient faith that would have smothered it in its cradle.

## FOR THE SABBATH SCHOOL

### International S. S. Lesson.

LESSON IV.—PETER DELIVERED FROM PRISON—APRIL 25.

(ACTS XII. 5-17.)

**GOLDEN TEXT**—"The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm xxxiv. 7.

**TIME AND PLACE**—A. D., 44. Jerusalem.

**INTRODUCTION**—The persecution of the disciples which occurred at the time of the martyrdom of Stephen was probably interrupted by troubles which sprang up between the Jews and the Roman Government in the time of Caligula, and for a time the church had rest. This condition was not to continue long, but shortly before the Passover, A. D., 44, the Apostle James was seized by King Herod and slain, and others were scourged and otherwise persecuted, and as the king found this pleasing to the Jews, he proceeded to arrest Peter also, but the Passover feast coming on,

he was not brought to execution, as was Herod's intention, but remained in prison and was finally delivered, as related in our lesson.

**VERSE BY VERSE**.—V. 5. "Kept in Prison."—Probably in the tower of Antonia, near the temple. "The church."—The disciples of Christ, wherever they were, in their assemblies, and at home were praying for Peter.

V. 6. "Herod."—Herod Agrippa I., grandson of Herod the Great, son of Aristobulus, nephew of Herod Antipas, and father of Herod Agrippa II. "Would have brought him forth."—For execution. "Sleeping between two soldiers, bound with two chains."—Each hand chained to a soldier on either side. "Keepers before the door."—Two soldiers guarding the outer door of the prison.

V. 7. "The angel."—Rather, an angel. "A light shined."—A supernatural light. "Raised him up."—The Revised Version reads, *awoke him*. "Chains fell off."—Without disturbing the soldiers at his side.

V. 8. "Gird thyself."—The Orientals going to rest simply unloose the outer garment and unloose the girdle, and lay aside the shoes or sandals.

V. 9. "Wist not."—Did not realize, in his half-conscious state, that he was really freed. "Thought he saw a vision."—It seemed to him to be a dream.

V. 10. "The first and second ward."—Were the stations of the inner prison guards. "Opened to them of his own accord."—By supernatural power, as had been the case with the chains. "The angel departed."—There was no further need of angelic assistance.

V. 11. "Come to himself."—Fully awakened and fully realized the fact of his deliverance. "The expectation of the people."—They had fully expected that Peter would be executed by Herod as the Apostle James had been.

V. 12. "When he had considered."—What he should do. "The house of Mary."—This was, probably, one of the accustomed places of meeting. "John Mark."—The author of the Gospel of Mark, and companion of Paul and Barnabas in the beginning of their first missionary journey. "Many . . . gathered. . . praying."—As it was now nearly morning it would seem that the disciples spent the whole of the last night before the expected execution of Peter in prayer.

V. 13. "Came to hearken."—The Revised Version reads, *Came to answer*.

V. 14. "Opened not the gate for gladness, but ran in."—She was so eager to report Peter's presence that she did not wait to admit him.

V. 15. "His angel."—Referring to the doctrine of guardian angels which our Lord taught, and which was commonly believed among the Jews.

V. 16. "Were astonished."—Not that their prayer was answered, but that it was answered in such a way.

V. 17. "James."—This was, probably, James the son of Alphaeus, called sometimes James the Less, who seems to have been the pastor of the church at Jerusalem. "He departed."—It was necessary for him to leave Jerusalem for a time, for fear that he would be rearrested.

**THOUGHTS**.—Peter's confinement was by order of a cruel monarch, whose political motto was, "It pleased the Jews." In one of the dark and gloomy cells of the prison, this devoted servant of "Christ and His church" was awaiting with rapture the hour of his martyrdom. Uncomfortable as his position was, He was tranquil and happy in spirit. Imprisoned unjustly "for Christ's sake," it was no prison to him. He rests without fear, worry, or the slightest anxiety. "No wave of trouble rolls across his peaceful breast." He sleeps the sleep of a true Christian. He did not lose his peace because he lost his liberty. There were many things to keep him awake on that doleful night. There was a wife and perhaps a group of children up in that quiet home in Capernaum, on the shores of the "blue Galilee." He was in a very perilous predicament. It was the time of his extremity, for he was in the iron grasp of a relentless tyrant. Two soldiers were with him; two chains were fastened to him, two guards kept the door. Appearances were all against him. He was not troubled. He must have recalled the experiences of Joseph, Daniel and others, "of whom the world was not worthy." He meditated on some of the "exceeding great and precious promises." "He shall give His angels charge over thee to keep thee in all thy ways."

"Nothing shall harm you while you are a follower of that which is good." "He giveth His beloved sleep." How he reposes in the sweet will of God! All is committed into God's keeping. He made Jesus Christ his trustee. He had a sense of security, for "God was his refuge." His placid and serene spirit was anchored fast in God. With "a conscience void of offence toward God and man," he fears no ill, and has no uneasiness. Confined as he was within cold and gloomy walls, yet he was in "Bethel." The place was irradiated and filled with the light and presence of Deity. He only is in prison whose conscience accuses and lashes him. You cannot imprison a saint. An approving conscience gives him a downy pillow everywhere, and transforms the prison into a palace. "Ah, this is a bonnie loft, all gold and precious stones." Christian faith enables its possessor to sleep sweetly like a child in the bosom of the Infinite, though prison walls surround and "death draws apace."

**CHRISTIAN ENDEAVOR.**

DAILY READINGS.

- First Day—Peter reports Cornelius' Conversion Acts xi. 1-18
  - Second Day—Gentiles converted at Antioch. Acts xi. 19-30.
  - Third Day—Jesus a Light to the Gentiles. Luke ii. 21-35.
  - Fourth Day—"No more strangers and foreigners." Eph. ii. 1-22.
  - Fifth Day—Peter delivered from prison. Acts xii. 1-25.
  - Sixth Day—"Thou righteous cry, the Lord heareth." Ps xxxiv. 1-22
- PRAYER MEETING TOPIC, April 25—WHAT IS TRUE LIBERTY, AND HOW IS IT WON?—John viii. 30-40.

**WHAT IS TRUE LIBERTY, AND HOW IS IT WON?**

The apostle says, "You are free, Christ came to set you free only abuse not your liberty as an occasion to the flesh." You are not free in material and bodily conditions. Man is not free to fly; he has not any wings. Man is not free to act without eating; he has got to eat. The circle of our liberty in bodily matters is a very small circle; but in that small circle men have an amazing amount of liberty. And so the apostle says, "Brethren, ye have been called unto liberty," but do not mistake the currency, do not take the wrong kind; only use not liberty for an occasion to the flesh, but by love serve one another.

Personal liberty of thought under well-adjusted limitation is one of the urgent needs of the time, so as not to run schwart the awe of God and the rights of men and the interests of truth.

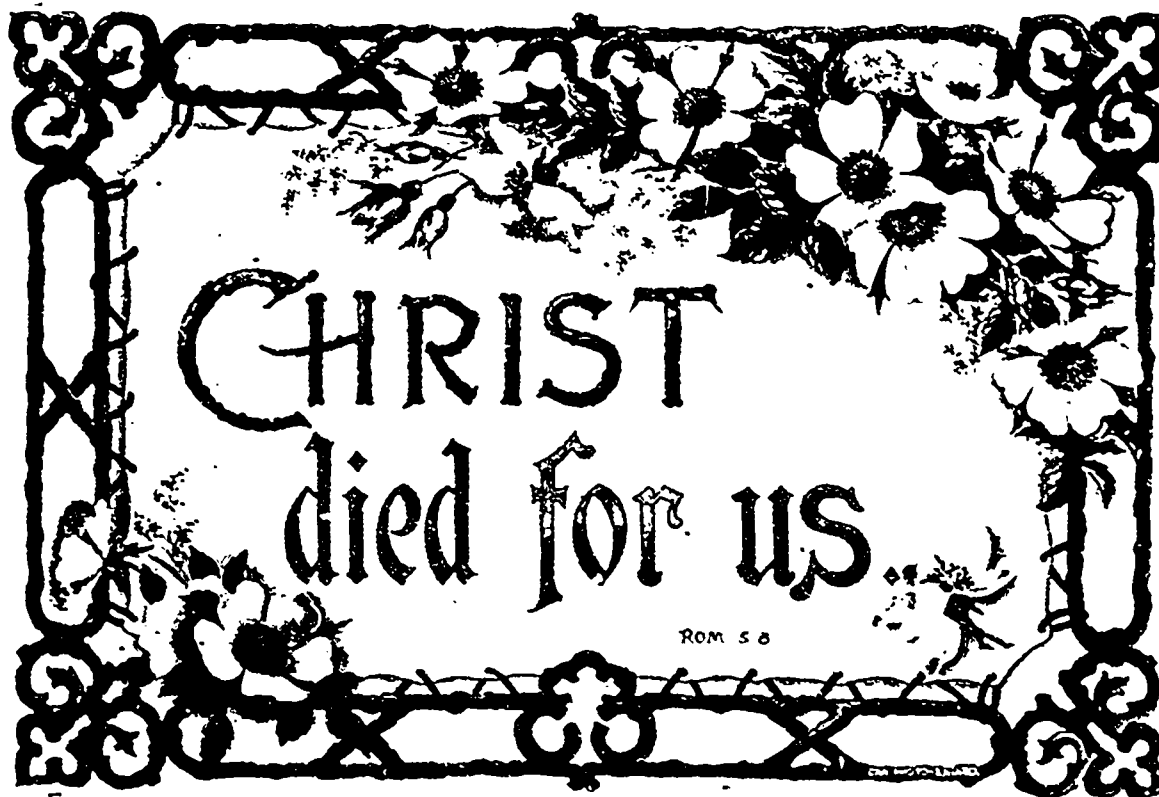
liberty that the double-orbed love of father and mother bears it up from cradled nothingness to manly powers, or to the human heart's liberty when finding another life, two souls move through the sphere of love, flying now with double wings, but one spirit. No man has come to himself who has not known what it is to be utterly forgetful of self in loving, and no man has yet learned to love who has not felt his heart beat upon the bosom of God.

**QUARTERLY REPORT OF THE PRESIDENT OF THE UNITED SOCIETY OF CHRISTIAN ENDEAVOR.**

MADRAS, INDIA, February 23, 1897.

To the Trustees of the United Society of Christian Endeavor.

DEAR BRETHREN,—The last three months, since my former quarterly report, have been filled with the most unique, and in some respects the most memorable, Christian Endeavor experiences of my life. After leaving Germany I spent two days in Cairo, Egypt, and saw something of the energetic Endeavorers of the United Presbyterian Mission of Egypt. Then I came directly to plague-stricken Bombay, and have now spent nearly two months in this great empire of India, travelling more than 6,000 miles, and speaking for Christian Endeavor eighty one times in thirty two different centres, in all parts of India, to people who speak seven different languages, Marathi, Hindi, Hindoostanee, Bengalee, Tamil, Telugu, and English. Everywhere the message and the messenger have been most kindly received, both by native Christians and by missionaries of all denominations, for in these



Liberty is not license, and the truest liberty implies restraint—the Christian's restraint being the will and commandments of God in Jesus Christ. The apostle to the Gentiles exhorts the Galatians to "stand fast therefore in the liberty wherewith Christ hath made us free" because he realizes that in this is the safety not only of the Galatians, but also of the Christians every where. To know what true liberty is and how it is won, it is only necessary to enlist in the service of the King, and to be thoroughly consecrated to his cause. In this there is liberty, because in Him there is life, and where there is life there is activity and growth. A true life in Jesus Christ is a life of liberty, of largeness, of joyfulness and peacefulness.

Is true freedom but to break  
Fetters for our own dear sake,  
And with leathern hearts forget  
That we owe mankind a debt?  
No! true freedom is to share  
All the chains our brothers wear,  
And with heart and hand to be  
Earnest to make others free.

JAMES RUSSELL LOWELL.

**LIBERTY.**

And when the spirit of the Lord is poured out upon us  
That we are bound to God is as great a restriction of our liberty  
as it is to a plant's freedom to be held by the sun; to the child's

meetings American, English, Scotch, Canadian, Australian, and German missionaries have united. They have represented American, Canadian, and English Baptists; American, Canadian, and Scotch Presbyterians, Congregationalists (both the American Board and London Mission), English Friends, Disciples of Christ, American Methodists and English Wesleyans, Reformed (Dutch) Church of the United States, Church of England, German Lutheran, and Basel missionaries.

I cannot tell you in detail of the meetings, but all have been helpful and encouraging, and many of them exceedingly stimulating. The time is evidently ripe in God's good providence for the rapid advance of Christian Endeavor in India, and many missionaries express the hope that it will do much to solve many difficult problems of evangelization.

A "United Society for India, Burmah, and Ceylon" was formed during my visit to Calcutta, whose officers are energetic and enthusiastic and whose trustees are leading missionaries and native Christian workers from different parts of India. A union for South India was also formed at Madras, and several local unions have also been established.

These organizations will greatly unify, strengthen, and extend the work. Rev. William Carey, a great grandson of the pioneer missionary to India, has especially adapted the movement to small village communities, having formed sixty village societies; and he

will visit different parts of India, explaining what God hath wrought for himself and his work through this agency.

If the British Sunday School Union will permit, its secretary for India, Rev. Richard Burges, an enthusiastic Welsh Endeavorer, will act as our field secretary of Christian Endeavor in connection with his other duties, without additional compensation. I would like also to make special mention of Rev. W. I. Chamberlain, of the Arcot Mission of the Reformed Church (a pioneer of Christian Endeavor in India), who, with many other kind friends, have made possible success as has attended my journey.

In some respects these are sad days in India; famine, plague, and cholera are doing their worst. The promises of the Ninety-first Psalm have become very real to me, as well as to many Christian workers in India: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways."

With sincere personal regards to all, this report is respectfully submitted.

FRANCIS E. CLARK, President.

## OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterial and Synodical Committee. Address: "Our Young People," *PRESBYTERIAN REVIEW*, Drawer 2465, Toronto, Ont.

### A LOAN REPAYED.

More than two years ago Philadelphia loaned to Boston Mr. William T. Ellis, who became one of the associate editors of *The Golden Rule*. Now the Quaker City reclaims the loan, and Mr. Ellis returns this week to his native town to become assistant editor of the periodicals of the Presbyterian Board of Publication, whose editor is Rev. J. R. Miller, D. D., honored wherever the English language is read, and especially endeared to all the readers of this paper by his many helpful contributions. *Forward*, the young people's paper, is to be Mr. Ellis's especial field. *Forward* is to be congratulated upon this accession to its staff, for Mr. Ellis has proved himself a journalist of no meansabilities. His writings are always crisp and attractive, and permeated with a deep spirituality. To the workers upon *The Golden Rule* he has become a brother well beloved, and as he leaves us for this new field of work, our prayers for his fullest prosperity follow him. Our readers will all be glad to know that his pen will still be at the service of *The Golden Rule*, and that several illustrated articles from him are to be published during the summer and fall.

### THE WATCHWORD.

"With goodwill doing service."—Eph. vi. 7.

Everybody knows that goodwill has a great deal to do with the nature of the service a man renders. If a man does his duty, simply because he must, and only does what he is compelled to do, his service will be careless and spiritless. There will be no heartiness in it, and it will be only half done or ill done at the best. Every soldier knows this. There is an old soldier's saying—"One volunteer is worth ten picked men," which gives us an example of what is meant as concerns one set of circumstances. When some deed of daring requires to be done, when the assault on the breach of some battered fortification has to be made, when a bridge has to be taken, or when the powder bags have to be fixed on the gates of some besieged town, volunteers are nearly always called for. It is known that they will do their best, and that if flesh and blood can do it they will. It is known that they will do it cheerfully and with a will.

On the other hand it is fully recognized among soldiers that there is a class of men on whom no dependence can be placed for the proper discharge of even the most ordinary duty. There are careless and sulky men. With them everything is wrong and every other tyranny.

St. Paul knew these things and warned all who were under orders—all who were in service to see to it that they should render their service with goodwill. They were told by him in their service to remember God, and to remember that they belonged to Christ. Their service, whatever it was, was under God's will; God had placed them where they were. Under God's providence there were, in his time, men whose service was that of slaves. In all kinds of service, even in slavery, they were to render service with goodwill.

This is a sound religious lesson, and it is also sound wisdom and good practical advice. Whatever our service is let us do our duty with goodwill. A good spirit will carry us through it; it will give us patience if it is irksome, and fearlessness if it is dangerous, and will all through enable us to do our best. Let us render our service

with goodwill as unto the Lord and not to men. There is one above the masters and above the generals and captains. We serve Him always, and if we serve Him gladly and with all our heart we will gain the victory and reap the glory; finish the work and obtain the reward.—*Life and Work*.

## THE LITTLE FOLK.

### BENNO'S ORANGE-ROLLING.

"Mamma," said Benno, eagerly, "I want a penny out of my bank."

"Very well, dear," returned mamma, taking the bank down off the shelf. "But what for?"

"Patsy, the peddler's down the street with a wagon load of oranges, for a penny apiece, and all of us fellows are going to buy one."

"But mamma has oranges in the house, Benno."

"Yes, mamma, I know, but we all want to buy 'em with our own money. We're going to have some fun."

"Fun with whom, Benno?" asked mamma.

"Old Aunt Tilda," he said, dimpling; "Uncle Marcus is going there to tea. He told us so when we stopped to talk with him at the woodyard. Aunt Tilda's so poor and Uncle Marcus is so poor, we thought we'd give them an orange-rolling. Don't you think, yourself, that will be fun, mamma?"

"Yes, I do," said mamma, candidly.

So Patsy found quite a retail demand for his oranges in the crowd of morry-faced small boys who surrounded his cart, and then away they scampered up Winchester Lane to Aunt Tilda's little cottage, with its broad sign, "Washing and Ironing done."

Aunt Tilda's brother, Marcus, sat by her tiny stove, and she was busy preparing their poor little meal. Both old people were a little deaf. They did not hear the door-latch softly lifted, nor notice the widening crack until suddenly a half-dozen golden oranges came rolling across the floor, beautiful, sun-browned, smooth-skinned, early Floridas. Uncle Marcus forgot his rheumatism, and scrambled for them as eagerly as a boy would.

Then half a dozen more came rolling in.

"Surprise?" called out a chorus of boys' voices.

"Cut 'em up for tea," advised Benno, with his mouth at the window crack.

Uncle Marcus broke the skin of an orange, and the fresh, delicious odour filled the room.

"I declare, I think this town has some of the blindest boys in it," said Aunt Tilda, wiping her spectacles.

When Benno sat down to his own dish of sugared Floridas that night he looked up at mamma.

"Orange-rollings are lots of fun," he said.

### WHO FOLLOWS.

Coming home in darkness one night, a child clung to his father's hand in fear. "Listen, father," he said, "someone is following us."

"I hear nothing; no one is following," answered the father. And then, partly to divert the child's mind, and partly because a solemn-truth glimmered through the timid words, the father made a little parable of them:—

"Someone is always following you, my boy; as long as you live some footsteps follow yours. You cannot always hear them, you cannot always see them, but as the years go by the procession grows longer and longer, of those who are drawn east or west, right or wrong, to helpfulness or to despair, by following you."

Listen lads and lassies! Who follows you? In the home are tender little feet, perhaps, just beginning to walk alone; whether you wish it or not, they turn with loving instinct after the big brother or sister, admiring your doings, coveting your gifts, repeating your words. In what direction are you leading them, upward or downward?

In that same home are servants, doubtless, fellow beings who are less favoured than yourselves; secretly they watch your walk and conversation; secretly they try to reproduce in their own lives what your education, training and accomplishments make them admire in you. Are you on guard against leading them astray?

And as your path leaves your own door this line of followers widens, too; at school, in society, in the workshop, in the market-place, still you lead, still they follow. The noise and stir of life is so great that you may not hear the footsteps behind you; you may think you are treading the journey alone; but it is not so; not a day passes that your actions or your inertia, your silence or your speech, do not influence someone.

Listen then! Who follows? And where are you leading?

Johnny had been naughty. "Go into the garden," said his mother, "and fetch me a stick." Johnny (five minutes later)— "Could not find a stick, mumver; but here's a stone you might frow at me."

## Church News

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

### MONTREAL NOTES.

At a special meeting of the Presbytery held on the evening of the 2nd inst. in Knox Church three calls were sustained, that to Dr. Whittier from Calvin Church, that to the Rev. D. MacVicar of Dromore Ont., to Victoria Church, and that to the Rev. C. W. Gordon of Winnipeg from Melville Church Westmount. The usual steps will of course have to be taken in the two latter cases for securing their translation. Dr. Whittier is now in Trinidad and has not been heard from. The Presbytery will consider itself fortunate should all three accept.

At the same meeting it was agreed to separate Norwood from Cote des Neiges and some re-arrangement of mission stations in the neighborhood of the city was made with a view to reducing the cost of working to the Home Mission Committee.

The congregation of Erskine church has contributed a special collection to the Foreign Mission Fund of five hundred and eleven dollars as the result of the appeal for a self-denial week in the interest of this cause.

Mr. W. B. Hamilton an aged member of Crescent St. Church died on Sunday the 4th inst., after a very brief illness. As his wife had predeceased him by some years and he had no direct heirs, the entire estate is left to various public objects. Legacies are specified amounting to \$92,000. These same objects are also made residuary legatees pro rata in case of any surplus. The special Presbyterian legacies are the following: St. John's French Church \$1,000, Scholarship Fund Presbyterian College \$1000, and to the Ordinary Fund \$250; to Crescent St. Church \$2000; to the Ministers' Widows and Orphans' Fund \$500; Aged and Infirm Ministers' Fund \$250; Home Missions \$250; Foreign Missions \$250.

On Sunday, March 28th, dedication services of a very interesting nature were held at Lost River at Lake View. The occasion was the opening of two churches which have recently been erected there, chiefly by the indefatigable efforts of the retiring minister, the Rev. Norman McPhee. Mr. McPhee has been in the district only eighteen months; but he has exerted himself so diligently that a beautiful manse has been built, and a church has been completed at Lost River, and a church has been built at Lake View. The Rev. Mr. Ross of Lachine conducted the dedication services, and took occasion warmly to commend the minister who is retiring on account of ill-health, caused in a measure by exertions in collecting for church and manse building. The congregations of Lost River and Lake View are now in a much more prosperous condition than ever they were before and have every reason to look forward hopefully to the future.

The congregation of St. Andrew's church Lancaster, which was one of the few that decided to remain out of the union of 1875, it is understood has now under serious consideration the advisability of connecting itself with the larger body. There are some difficulties in the way owing to the attitude of a few of the aged members but the advantages of such a change are so obvious that it stands a very good chance of going through.

The closing exercises of the Presbyterian College took place on Wednesday evening, the hall being crowded with members of the various city churches and the friends of the students. The proceedings included an excellent valedictory from Mr. M. H. MacIntosh and an able address from the Principal to the members of the graduating class which is the largest in the history of the College. Within a few days a large number of the students will be scattered through the country in the various mission fields to which they have been appointed by the different Committees of the church. Owing to the new regulation regarding the payment of expenses fewer than usual will go to the North West and British Columbia.

### NORTH WEST NOTES.

The Rev. Wm. Dewar B.A. has been unanimously called by the congregation of North and South Plympton and Millbrook.

The Rev. John Wells M.A. of Meadow Lea has been called by the congregation of Holland in the Glenboro Presbytery of which the late Rev. Duncan Campbell was pastor—Mr. Wells has accepted the call and his release from his present field of labor, where he has done excellent work, will take effect after the 18th inst.

The congregation of Victoria and Dundas has resolved to call the Rev. A. G. Bell B.A.

Mr. F. T. Todd of Dugald has been appointed Indian missionary at the Moose Mountain in place of Mr D. A. MacKenzie.

Last week was a festival week for Knox Church, Winnipeg. It was spent in celebrating the 25th anniversary of the foundation of the congregation. On Sabbath the 21st. of March anniversary services were conducted by the Rev. Dr. Duval, the pastor, and by the Rev. E. A. Henry of Brandon. On Monday evening the Y.P.S.C.E. of Knox Church, the oldest in the Province, invited all the other similar societies in the city to join with it in a special service, and addresses were given by the Rev. J. J. Roy (Church of England) and the Rev. R. G. MacBeth. On Tuesday evening the Rev. Dr. Bryer gave a lecture on "Twenty-five years in Winnipeg." The lecture contained many interesting incidents in the early history of the city and the congregation, and was illustrated by lime-light views which brought the early days vividly to mind. On Wednesday evening a joint prayer meeting of the Presbyterian churches in the city was held and addresses were given by the Rev. John Hogg, C. B. Pilsbald, D. Munro and Professor Baird. On Thursday evening a feast was served by the ladies of the congregation, followed by a reception at which addresses were given by the Revs. Archdeacon Fortin and Cannon Matheson of the (Church of England, Hugh Pedley (Congregational) G.R. Turk (Methodist) and the Rev. Joseph Hogg. The services on Sabbath the 28th were conducted by the Revs. Dr. King, Joseph Hogg and R. G. MacBeth. The whole series of services was largely attended and excited great interest throughout the city. It was a matter of regret on every hand however that Dr. Duval on account of the critical illness of Mrs. Duval was able to take but little part in the services.

The opening lecture of the theological department of Manitoba College (summer session) was delivered on the 30th ult. and was very largely attended. Dr. King announced that the attendance in the Arts classes during the past winter had been 179, the largest in the history of the College—Assistance in the theological session is to be received from Dr. Maclarin during the first half and from Dr. Beattie of Louisville and Dr. Scribner during the second half. Dr. King expects to pay a visit to Europe during the months of July and August.

The subject of the opening lecture given by Dr. King was "a purely ethical gospel examined." It was a strong presentation of the unscripturalness and inadequacy of that type of Christian teaching which lays excessive stress on the universal fatherhood of God and leaves the vicarious element out of the atonement. Dr. John Watson's "Mind of the Master" was quoted to show the positions taken by the advocates of an ethical gospel.

The Rev. Dr. Bryon lectured before a large audience in Augustine Church, Winnipeg on Monday evening the 29th, on "Picturesque Scotland." The lecture was illustrated by a series of lime-light views.

### GENERAL.

The Glamis Presbyterian church raised \$3400 last year or an average of \$24 per member.

A stone church will be erected this summer by the Presbyterian congregation at Kellarney.

Rev. Norman McPhee of Lost River, Que., goes to the old country shortly for the benefit of his health.

Mr. W. B. Hutton preached his farewell sermon in St. Paul's Church, Sparrow Lake recently. An unusually large congregation was present. He intends spending a short

time at his home in Galt before going to his new field of labor at South River. Mr. McArthur, of Knox College, Toronto, has been appointed Mr. Hutton's successor.

At a meeting of the congregation of Knox Church, Dutton, a unanimous call was extended to the Rev. James Stevens of Tiverton.

The Rev. R. Thynne, minister of St. Andrew's and Zion Churches Markham is leaving for an extended trip to British Columbia, and possibly around the world.

"The regular monthly meeting of the Leper Mission will be held in the O. I. M. Home, Church St., Toronto, on Monday the 19th inst. at 3.30 p. m. All are cordially invited.

The twenty-first annual meeting of the Woman's Foreign Missionary Society of the Presbyterian Church, will convene in Central Church, Hamilton, on the 20th, 21st, and 22nd of April.

Rev. Jas. Cattanaoh has been called to a congregation in Baltimore Presbytery, U. S. His congregation in Centreville will be without a pastor after 25th April. Mr. Johnston, of Millbrooke, is the Moderator of Session while vacant.

The Rev. Dr. Warden, Toronto, Treasurer of the Presbyterian Church in Canada, acknowledges with thanks the receipt of \$500 from Donald MacKay, Toronto, behalf of Knox College, and \$250 from a friend to enable the Home Mission Committee to end the Church year free from debt.

A meeting of the congregation of the Presbyterian Church, Bridgeburg, was held recently, when the resolution was passed that in the opinion of the meeting the congregation should take steps to call Mr. Martin, of Knox College. Mr. Martin filled the pulpit the summer the church was built.

In the MacNab Street Presbyterian Church Hamilton, Sunday morning, April 11th, Rev. Dr. Fletcher announced that the following were elected elders of the church in the recent election:—Rev. John Gauld, Messrs. Duncan, Lavrocq, A. Turner, R. B. Ballentine, Chas. D. Hossack, James Patterson.

Rev. R. Haddow was inducted into the charge at Watford last week. Rev. Geo. Cuthbertson conducted devotional exercises; Rev. W. G. Jordan preached the sermon, and Rev. Dr. Thompson addressed the minister and people. On Wednesday evening a social gathering was held at which Rev. W. G. Jordan presided.

Rev. Mr. Carwell concluded his ministration as pastor of the Presbyterian Church Katrine Mar. 28th. Hereafter, he will devote his whole time to the Burks Fall's congregation, to which charge he will shortly be inducted. It is understood that for the present, Katrine will be joined to the Sand Lake field, and will be supplied by a student.

Rev. Jno. Wells, late of Flesherton, Ont., recently called to Holland, Man., to be inducted Thursday 22nd inst. Rev. A. Currie to preside and address the minister. Rev. A. MacTavish to preach, and Rev. A. McD. Haig to address the people. Next regular meeting of Glenboro Presbytery at Chalmers Church, in Treherne, second Tuesday of July, at 3 p. m.

Rev. G. M. Milligan, D.D., Old St. Andrew's Church, will fill the pulpit of Rev. Dr. Monro Gibson, St. John's Wood, London, Eng., during the month of August. The request has come at the instance of the congregation, before whom Dr. Milligan preached on the occasion of a trip to the old land, and as he has to visit Britain this summer in connection with his daughter's health, he has consented to give a month's preaching to St. John's Wood congregation.

At College street Presbyterian church, Toronto, April 12th, Rev. A. Gilray, the pastor, delivered to a good sized audience an address, "The Land of Toll." He spoke in an interesting and instructive manner of Switzerland, the land of mountain and of lake, of its scenery and its people. A silver collection was taken up to help the general fund of the church. Mr. Imrie occupied the chair in the absence of Mr. James Clelland, M.P., who was to have presided.

The Rev. D. MacRae and Mrs. MacRae, of St. Paul's church, Victoria West, B.C., on their return from a visit of several weeks to the east, were met by a large representa-

## COLLEGES.

## MANITOBA COLLEGE OPENING.

The opening of the Manitoba college summer session in Theology, which took place last evening in the fine convocation hall of the college attracted an audience, which the principal declared to be the largest that had ever assembled on such an occasion. The assembly included not only the students and others more directly interested in the college, but also a considerable number of representatives of other denominations, both ministers and laymen; the ladies were also present in large number. In the opening devotional exercise, Rev. Dr. Bryce read a Scripture lesson, and Rev. John Hogg offered prayer. Rev. Prof. Beard, of the theological staff occupied a seat on the platform.

Rev. Principal King then welcomed the large number of students and friends of the institution who were present. He went on to say that, while this was the opening lecture in connection with the theological department, it was important to remember that the college was not simply a theological college. He was very unwilling that the services of the professors of the arts department, should be lost sight of. There had been enrolled in the arts department this year, including the preparatory classes and those in the special course which the church permits though it does not exact, encourage, 179 students; a still larger number than had ever been enrolled before in that department. It was too soon to say how many theological students might be in attendance; but the number he felt sure would be such as to bring the aggregate attendance of both departments to somewhat over 200. He expressed great regret that in the arts department they had this year been deprived of the services of Prof. Hart, whose long and severe illness had made a period of rest and change imperative. It was his pressing duty to say that according to the last reports, Prof. Hart's health continued to improve. He was at this time sojourning in the city of Caum, Geneva, and would shortly proceed to the opposite extreme, the city of the pope. The college continued to enjoy the services of Prof. Bryce, Prof. Beard and their excellent tutor, Mr. James, in this department, in addition they had enjoyed the services of three of their own graduates, and latterly of four graduates. Dr. Taylor taking with very great success and interest to the students a part in the teaching of philosophy, for which he had been very well prepared. Mr. Clark had had to take a heavy part of Prof. Hart's work, he believed with great satisfaction to the students; and Mr. McArthur had taken a large part of the teaching in French and German in which he was completely at home. Since Christmas they had had Mr. Bail, who had been attending to some of the junior classes. On the whole extremely good work had been done in the arts department during the past year. They would know better by the month of June what honors would come to the college. After all it was not the honors that came that were the best test, they had generally had their share, some believed more than their share, but whether many or few came, he would still believe that good work had been done in the arts classes. In the theological classes, Prof. Beard and himself expected to have the valuable assistance for the third session of Dr. McLaren of Knox College, Toronto, and, in the latter part of the session, for the second time of Dr. Beattie, of Louisville; also of Dr. Scranger, of Montreal. The principal congratulated the students that they would have very thorough teaching in the various departments of theological study. Two junior students, who were in attendance last session in the arts classes had passed away, Mr. McKenzie, son of a minister of the Presbyterian church; and Mr. Goodhue, of Emerson, who had gone to pursue medical studies in Chicago. There had also been removed within a short time one of the graduates in arts and theology, Rev. Duncan Campbell, who had been a diligent and faithful

student, genial and deservedly much loved by the students, and a faithful and laborious, probably over laborious minister of the gospel, in the one charge which he filled, and which he demitted a short time ago in Holland. His death mourned the younger, as well as the older, who were coming near the end of their active course, that the period for work is brief, and it is said to them, "Work while it is called to-day, for the night cometh, when no man can work."

Rev. Principal King then delivered a lecture on "A purely ethical Gospel examined."

Rev. Dr. Sparang closed the exercises of the evening with prayer.

## KNOX COLLEGE.

Knox College convocation was held in Assembly Hall of the college on the afternoon, April 8th, when twenty-two graduates were granted their diplomas in Theology. Rev. Principal Caven presided, and with him on the platform were:—President Loudon, Rev. Principal Sheraton, Mr. Mortimer Clark, M.A., Q.C., Rev. Dr. Groggy, Rev. Prof. Robinson, Ph.D., Prof. Logie, Rev. W. G. Wallace, Rev. J. McCaughan, Rev. Prof. Ballantyne, Rev. Professor Proudfoot, D.D., Rev. Prof. McLaren, D.D., Rev. Prof. Wallace, of Victoria College; Rev. Dr. Moore, Ottawa.

The opening exercises were conducted by Rev. Dr. Moore and Rev. Principal Sheraton.

Principal Caven delivered an interesting address on the work, standing and needs of the college.

Prof. Wallace then read the results of the examination as follows:—

Scholarships and prizes—First year theology—Central church, Hamilton, scholarship, \$60, T. R. Robinson, B.A.; Eastman scholarship, \$60, E. A. Wicker, B.A.; Bloor street church, Toronto, scholarship, \$50, C. M. Wyse; Goldie scholarship, \$40, T. Eakin, B.A.; Gillies, I., scholarship, \$30, J. W. Little, B.A.; Gillies, H., scholarship, \$30, R. J. Ross, B.A.; Dumtar scholarship, \$20, J. L. Murray, B.A.

Second year theology—Elizabeth Scott scholarship, \$75, G. B. Wilson, LL.B.; J. A. Cameron scholarship, \$60, A. G. Sinclair, B.A.; Knox church, Toronto, I., scholarship, \$60, R. W. Dickie, B.A.; Knox church, Toronto, II., scholarship, \$60, S. H. Gray, B. A.; Lechrin scholarship, \$50, J. A. Moir, LL.B. Heron scholarship, \$50, W. D. McPhail; Boyd scholarship, \$30, D. B. McDonald, B.A.; and H. McCulloch, B.A.

Third year theology—Bonar-Burns scholarship, \$80, R. Martin; Fisher, I., scholarship, \$60, A. Stewart; Fisher, H., scholarship, \$60, E. B. Horne, M. A.; R. H. Thornton, memorial, scholarship, \$60, F. D. Roxborough, B.A.; Jane Mortimer, scholarship, \$50, J. J. Paterson, B.A.; Cheyne scholarship, \$30, D. M. Mackay, B.A.; and P. Scott, B.A.

Rayne scholarship, \$50—C. M. Wyse, for proficiency in Hebrew on entering theology.

Smith scholarship, \$50—J. A. Moir, LL.B., for essay on "Love of God."

Brydon prize, \$30—Robert Martin, for special examination on "The Atonement."

Clark prize, No. 1, Lange's Com. N. T. Greek—E. A. Wicker, B.A.

Clark prize, No. 2, Lange's Com. O. T. Hebrew—T. Eakin, B.A.

Students who were examined and secured prizes in connection with the class in the Gaelic language—J. W. Maclean \$25; N. A. McDonald, B.A.'s, \$20; John Mackay, \$20; Finlay Matheson, \$15; J. H. McGilivray, B.A., \$10; J. C. Smith, \$10.

Scholarships open to students entering their second year at university—James Little \$15; third year Frank C. Harper, \$60.

The graduating classes were—J. J. Brown, J. Bailey, S. Cunningham, J. Griffith, W. B. Finlay, J. C. Wilson, R. Martin, E. Mason, D. A. Fowler, T. Menzies, E. B. Horne, G. Milne, J. W. McLean, G. B. Duncan, F. Roxborough, D. M. McKay, W. F. Richardson, J. J. Paterson, P. Scott, M. P. Floyd, J. G. Reid, A. Stewart.

## FIRST IN CLASSICS.

First year theology—Greek exegesis—T. Eakin, B. A. Hebrew exegesis—

tation of the members of the church who extended to them a hearty welcome home. These were afterwards joined by others at the manse, who spared no effort in making their homocoming an occasion of genuine pleasure and surprise, finding as they did among other evidence of the people's good will and kindness an excellent supper prepared, old carpets replaced by new ones, etc.

The congregation of Martintown and Williamstown, of which the Rev. J. Matthe-son is pastor, contributed the following sums to the Schemes of the church for the past year, name'y:—For Colleges, \$33.00; Home Missions, \$47.00; Augmentation, \$13.00; French Evangelization, \$268.00; Foreign Missions, \$291.00; Aged and Infirm Ministers', \$10.00; Widows' and Orphans', \$13.00; Assembly Fund, \$9.00. Total for Schemes, \$674.00. For all purposes, nearly \$2,000. Considering the number of families this is one of the most liberal congregations in the Presbytery of Glengarry.

The services at Knox Presbyterian church, Toronto, were of more than usual interest on last Sabbath, April 11th. They combined the anniversary of the Sabbath school with the 17th anniversary of the induction of the Rev. H. M. Parsons, D.D., as pastor. At the close of the morning service the children of the congregation who were baptised in the church seven years ago were presented with Bibles. In the afternoon the superintendent, Mr. J. Moerscholder presided. A parchment manuscript drawn up in 1844 was shown by Mr. W. B. McMurrich. He had recently found it among the papers of his late father, Hon. John McMurrich. It contained the list of 92 members who signed the document which formed a guarantee for the fund to bring the Rev. Dr. Burns, the first pastor of Knox church, from Scotland. Of the 92 who signed that document only one is now living. Mr. McMurrich, who was himself at one time superintendent of Knox church Sabbath school, presented the parchment to the officers of the church. Mr. Frost of the China Inland Mission, gave a description of an idol worship day in China. The Rev. A. G. McMillan, B.A., of St. Enoch's church, gave a special address to the Sabbath school scholars. The Rev. Dr. Parsons reviewed his seventeen years' pastorate, during which 357 Sabbath school scholars have been enrolled in church membership, and an average of 105 received into the church membership yearly.

Rev. Wilbur B. Crafts, Ph.D., superintendent of the Reform Bureau at Washington, D.C., occupied the pulpit at Chalmers' church, Kingston, Sabbath April 11th. The speaker first gave an outline of the work of the reform bureau, and stated that one great feature of its work was to uplift the people of South America who are centuries behind in reform. Taking for his text Rev. i. 10. "I was in the spirit on the Lord's day," he proceeded to deal with the question of Sabbath observance. As we grow from childhood to manhood our idea of the Sabbath expands to Lord's day, rest day and liberty day. The Sabbath day is the sign and ensign of the Lordship of Christ over the world. To break the Sabbath is to tear the flag and desecrate the monument of Christ, and this is equal to treason. He that breaks the Sabbath denies Christ. The nations who are strongest, morally and politically, are those who keep the Sabbath. A day of rest is essential to man who cannot do his duty without it. The Sabbath as a day of rest is necessary to prepare men for their civil rights, and to enable men to govern themselves. Never was the Sabbath in greater danger of being trampled upon than at the present time. In Canada we have the beginning of it, in agitation for Sunday cars and newspapers, and if not looked after will speedily mature, and the result will be disastrous. In the evening Sydenham street church was crowded and Dr. Crafts again in eloquent language gave seven reasons for the observance of the Sabbath, all having reference to the fourth commandment. He combated the views of Seventh Day Adventists and proved that Christ had regarded the Jewish Sabbath while on earth, but after His resurrection introduced and confirmed the observance of the first day as the Lord's day. The address lasted one hour and was convincing in argument and incisiveness.

R. J. Ross, B. A. Systematic theology—T. Eakin, B. A.; J. L. Murray, B. A.; and R. J. Ross, B. A. Church history—C. M. Wyse. Biblical criticism—T. R. Robinson, B. A., and E. A. Wickor, B. A. Apologetics—J. W. Little, B. A., and T. R. Robinson, B. A. O. T. literature—T. R. Robinson, B. A., and C. M. Wyse. Elocution—T. Eakin, B. A.

Second year theology—Greek exegesis—A. G. Sinclair, B. A., and G. B. Wilson, LL.B. Hebrew exegesis—A. G. Sinclair, B. A. Systematic theology—R. W. Dickie, B. A., and G. B. Wilson, LL.B. Church history—R. W. Dickie, B. A. Apologetics—H. McCulloch, B. A., W. Wallace and G. B. Wilson LL. B. O. T. literature—G. B. Wilson, LL. B. Homiletics—R. W. Dickie, B. A., A. G. Sinclair, B. A., P. F. Sinclair, B. A., and G. B. Wilson, LL.B. Elocution—H. McCulloch, B. A., and G. B. Wilson, LL. B.

Third year theology—Greek exegesis—Robert Martin and P. Scott, B. A. Hebrew exegesis—R. Martin. O. T. literature—R. Martin. Systematic theology—D. M. McKay, B. A., and R. Martin. Apologetics—R. Martin. Church history—R. Martin. Homiletics—E. B. Horne, M. A., and R. Martin. Elocution—T. Menzies and J. J. Paterson, B. A.

Rev. Principal Cavan presented the graduating class with their diplomas, and convocation was concluded by Professor Wallace, of Victoria, pronouncing the benediction.

EVENING MEETING.

A large congregation attended the convocation mass meeting in Knox church last night, Rev. Prin. Cavan presiding. In addressing the graduates he emphasized the importance of continuing their studies. All knowledge of the divine, he said, was not contained in the college halls. It was important to endeavour to keep abreast of scientific development to withstand the many attacks being made upon the faith from without. Above all, let them remember the supreme duty of preaching the Gospel of Christ.

Rev. P. More, of Ottawa, spoke of the time when thirty years ago, under the pastorate of Rev. Dr. Topp, he acted in Knox church as assistant pastor. Dr. More spoke in a practical way of the people's expectations regarding theological graduates.

Rev. W. G. Wallace addressed the students and people. He said that the examinations just held were but preliminary to the continuous examinations of life, and described ways in which the latter examinations should be faced.

Rev. W. J. McCaughan, with characteristic originality, wit and eloquence, alluded to the elocutionary training of the preacher. That training should be a cultivation, not a trainin down. He exhorted his hearers to independence in their support of the colleges of the Church, and derided the thought of living on the generosity of the past. Knox church should support Knox College, if even only for the sake of the name; the people of Toronto, because it is located here and the Presbyterian Church of Canada at large, for the magnificent work which, under Principal Cavan, it is doing.

THE ALUMNI MEETING.

At a meeting of the Knox College Alumni Association, held at the close of convocation, Rev. Jno. McNair, B. A., Berlin, was elected to represent the society on the Senate of the college.

It was reported that the total deficit of the Knox College Monthly would be about \$150. The association had agreed at its last meeting to raise \$2,000 to pay off the debt against the college. Of this amount \$1,500, it was reported, had been raised, and only six presbyteries had so far reported. The representatives of the endowment and sustentation funds and the Executive of the association were re-elected.

MONTREAL COLLEGE

The annual convocation of the Presbyterian College Montreal on Wednesday evening, the 7th inst., brought out a large attendance of those interested in the College and in the students who were to receive their awards for

the work of the session so that the hall was taxed to its utmost capacity. The Rev. Principal MacVicar was supported on the platform by the Rev. Prot. Campbell, LL.D., registrar; Rev. James Barclay, D.D., Rev. Prot. Scrauger, D. D., Rev. Prot. Coussirat, D.D., Rev. Prot. Ross, B.D., Rev. Neil MacNish, B. D.; Rev. Robert Campbell, D.D., Rev. F. M. Dewey, Rev. James Patterson, Rev. James Fleck, Rev. Murdock MacKenzie, Rev. A. S. Grant, B.D.; Rev. C. E. Amaron, D.D., Messrs. N. D. Keith, B. A., A. T. Taylor, lecturer on ecclesiastical history, John P. Stephen, lecturer on elocution and Dr. F. W. Kelley.

The Rev. Murdoch MacKenzie read a portion of scripture and offered prayer, after which followed the presentation of prizes, scholarships and medals to the successful students.

- The list is as follows:
- Gold medal—A. A. Graham, B. A.
- Hugh Mackay scholarship—A. A. Graham, B. A.
- Crescent street scholarship—M. H. MacIntosh, B. A.
- David Morrice scholarship—N. D. Keith, B. A.
- William Brown scholarship—Henry Young, B. A.
- Balfour scholarship—J. M. Wallace, B. A.
- Peter Redpath scholarship—J. C. Robertson, B. A.
- John Redpath scholarship—W. T. B. Crombie, B. A.
- Waiver Paul scholarship—J. G. Stephens.
- Nor-West scholarship—F. Worth.
- T. Houston scholarship, \$50—E. Curdy.
- W. Ross scholarship, \$40—L. Abram.
- Hamilton, McNab street, scholarship, \$40—A. Tanner.
- T. Houston scholarship, \$35—C. LaPointe.
- Dr. McEachran scholarship—H. D. Leitch.
- D. B. MacLennan scholarship—A. S. MacLennan.
- Donald MacNish scholarship—Hector Mackay.
- P. E. Campbell scholarship—F. McLinnes.
- Architecture prize, \$10—W. M. MacKeracher, B. A.
- Architecture prize, \$8—D. J. Graham.
- Elocution prize, \$15—N. D. Keith, B. A.
- Elocution prize, \$10—J. C. Robertson, B. A.
- Public speaking prize—W. M. MacKeracher, B. A.
- English reading—A. A. Graham, B. A.
- French reading—Bondeau.
- English essay—H. T. Murray.
- French essay—L. Abram.
- Lord Mountstephen scholarship, \$50—J. B. McLeod.
- Stirling scholarship, \$50—J. R. Thomson.
- Drysdale scholarship, \$50—D. M. McLeod.
- Erskine scholarship, \$50—J. C. Robertson.

Mr. M. H. MacIntosh, B. A., was chosen by the graduating class to deliver the valedictory address, and did credit to their choice. It might be of interest to note that between the valedictorian and the gold medalist there was a difference of only twelve marks of a total of 2,080, being less than two-thirds of one percent.

Diplomas were then presented to the graduates of the year, Messrs. W. B. Bremner, B. A., J. A. Cleland, H. Deseroman, F. W. Gilmour, A. A. Graham, B. A.; D. J. Graham, G. D. Ireland, B. A.; H. D. Leitch, W. W. MacCraig, J. A. MacGerrigle, B. A.; P. A. Walker, A. MacGregor, B. A.; M. H. MacIntosh, B. A.; W. M. MacKeracher, B. A., H. T. Murray, G. B. Tanguay, M. D., and G. Weir, B. A.; who afterwards listened with deep interest to the address by their revered principal, which insisted specially on the importance of having a clear, definite Gospel message to deliver to the people, as one of the conditions of success. The Principal concluded by thanking the members of the faculty, and especially the Rev. Dr. Barclay, for the assistance they had rendered during his absence from the city. He also announced the gift of sixty-six volumes to the Library from the Rev. Dr. Patterson, of St. Andrew's, Que. After singing the doxology, the benediction was pronounced by the Rev. A. J. Mowatt.

HOME MISSIONS.

The regular half-yearly meeting of the Home Mission Committee of the Presbyterian church, was held at St. Andrew's church, Toronto, on March 30. Rev. Dr. Cochrane, convener, of Brantford, occupied the chair. Rev. Dr. Warden is secretary. There were present, in addition, these members.—Rev. Dr. Torrance, Guelph, Rev. Dr. Torrance, Peterborough, Rev. Dr. Dickson, Galt; Rev. Dr. Balfour, Chatham; Rev. Dr. McMullen, Woodstock; Rev. Dr. Armstrong, Ottawa; Rev. Dr. Hamilton, Motherwell, Rev. Dr. Somerville, Owen Sound, Rev. Jno. Rennie, Manitowaning; Rev. C. W. Gordon, Winnipeg; Rev. Jas. Farquharson, Pilot Mound; Rev. J. M. Aull, Palmerston, Rev. A. Findlay, Barrie; Rev. A. Tolmie, Southampton, Rev. J. L. Murray, Kincardine; Rev. M. McKinnar, Fenelon Falls; Rev. S. Acheson, Rippen; Rev. E. D. McLaren, Vancouver; Rev. L. A. Jordan, Toronto; Rev. A. Givon, Williams-town; Rev. Prof. Ross, Montreal; Rev. A. A. Scott, Carleton Place, Rev. I. A. Keene, Orono; Rev. I. H. Radcliffe, St. Catharines; Rev. A. Gilray, Toronto; Rev. A. T. Love, Quebec; Rev. A. Currie, Theford, Rev. Donald MacKenzie, Orangeville; Rev. James Stuart, Prescott; Rev. John Neil, Toronto; Rev. M. McLean, Kingston; Rev. A. Henderson, Appin; Rev. John Brennan, Paris.

The convener expressed regret that owing to the receipts, being some \$9,000 short of the estimated expenditures, retrenchment would have to be the policy. He hoped the committee would not have to go to the General Assembly with a balance on the wrong side, and trusted they would not have to reduce the inadequate salaries of the missionaries. The committee would be compelled, owing to the demands upon them, to make additional appointments in the mining regions of British Columbia. He hoped much from Rev. Dr. Robertson's mission to the British churches, but even with that the congregations in Canada must increase their contributions or the work could not be carried forward as it might.

These claims were ordered paid for mission work:—Presbyteries—Quebec, \$302, Montreal, \$1,217.66, Ottawa, \$1,153, Brockville, \$40, Lanark and Renfrew, \$1,090.50; Kingston, \$1,354; Peterborough, \$141; Lindsay, \$261.46; Toronto, \$143; Barrie, \$1,769; Owen Sound, \$448; Guelph, \$52; Algoma, \$2,627.54; Paris, \$104; London, \$45.50; Chatham, \$243; Sarina, \$26; Bruce, \$25; Superior, \$394; Winnipeg, \$1,282; Rock Lake, \$471.50; Greenboro, \$251, 1 ortage la Prairie, \$712; Brandon, \$231; Minnedosa, \$1,550; Melita, \$947; Regina, \$2,799; Calgary, \$1,461; Edmonton, \$2,084; Kamloops, \$2,451; Westminster, \$388.95, Victoria, \$622.15.

Grants were made to the following presbyteries for mission work next year (per Sabbath)—Presbyteries of Quebec, \$36, Montreal, \$45.50, Ottawa, \$46.35, Lanark and Renfrew \$39, Brockville, \$2, Kingston, \$74.50, Peterborough \$10, Lindsay \$12.77, Toronto, \$6, Owen Sound, \$18.50, Barrie, \$82.34, Sauguen \$4, Guelph \$4, Algoma \$100, Hamilton \$1, Paris \$2, Chatham, \$11.35, London \$2.50, Sarina \$2, Bruce \$1.

In view of the facts that the amounts asked by several of the larger Mission Presbyteries, were considerably in advance of last year's grants, and the almost certainty that the committee could not meet such demands, a committee consisting of Dr. Hamilton, Mr. Aull, Mr. Moxdie, Mr. Findlay, Dr. Torrance, and Mr. Rennie, were appointed to revise the amounts with a view to a reduction, if at all possible, and consistent with the efficiency of the work.

A committee was appointed consisting of Drs. Warden and McMullen, and Somerville, and Messrs. Gordon, Farquharson and McLaren, to report on the amounts that should be placed at the disposal of the synods of the North-West and British Columbia for the year 1897-98. At a later stage they reported, recommending that a sum not exceeding \$16,500 be allowed to the Synod of Manitoba and the North-West, and \$16,000 to the Synod of British Columbia. Further—

That these synods, through their Home Mission Committees, be required to submit to this committee at its semi-annual meetings in March and



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October, a financial statement for the six months then ending, and accompanying this a report on the schedules prepared by this committee, of the work done during the half year in the respective mission fields, with the names of the missionaries, the amounts contributed by the people, and the appropriations made by the Synod's Committees to the several fields.

That these synods, through their Home Mission Committees, be instructed to submit to this committee, on or before the 25th of April, annually, a financial statement of the receipts and expenditures for the year ending 31st March, together with an annual report of the several fields on the schedules furnished by this committee.

A communication was received from the Presbytery of Lanark and Renfrew, asking the General assembly to organize a new Presbytery, embracing the northern portion of the Presbyteries of Lanark and Renfrew, Barrie and Algoma. It was agreed to express generally, disapproval of the proposal.

The convener read a number of letters he had received from the Rev. Dr. Robertson, superintendent of North-West missions, now in Britain, reporting as to the result of his labours there in getting assistance on behalf of the Home Mission work in Manitoba and British Columbia. The committee expressed their warmest appreciation of the sympathy and liberality shown by the friends in Britain.

It was agreed to continue the publication periodically of information regarding home mission work. Rev. A. Henderson was asked to forward the information to Rev. E. Scott for publication in the Record first, the matter there appearing to be issued in leaflet form under the supervision of Mr. Henderson and the convener.

**INSURANCE—IS IT RIGHT ?**

A religious newspaper inquires:—  
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"To some God gives long life. To others are allotted but a few years of active usefulness. Is it a sin for those whom God thus favors to pay into a general fund a much larger sum than they ever expect to draw out of it, with the understanding that the surplus shall go to the families of those who die early? Is any element or wrong introduced into the transaction when a contract is entered into, that, in case they should be the ones to die first, the same provision will be made for their families out of that fund as they contemplate should be made for the other families? Is there any betting in this? Is it not rather the spirit of the golden rule, doing for the families of deceased brethren what they want the other brethren to do for their families in case of death?"

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in major and minor keys, even the novice, while able easily to produce true chords, can produce no discords. The player can modulate the tones and glide from one key to any other, without a break in the tempo, as on the piano. But to our mind the greatest evidence of inventive skill is found in the fact that the slide brings all these rare possibilities within reach of the novice,—the whole system is so simple. An examination of these instruments will be a revelation to our readers, and the instrument itself will make a revolution among the small instruments of the future.

**PRESBYTERY OF LINDSAY.**

This Presbytery met at Sunderland on the 16th inst. There was a large attendance of ministers and elders. In the absence of the Moderator, Rev. D. D. Macdonald, who is spending the winter in California, the Rev. J. M. Cameron discharged the duties of the chair. A card was presented from Cannington in favor of Mr. A. E. Duncan, Licentiate. After the usual procedure it was placed in the hands of Mr. Duncan, and accepted. Arrangements were then made for the induction, which will take place on the 30th inst. Home Mission claims and grants were passed. Mr. Armstrong was ordered to be certified to the H. M. Committee for employment as a catechist. Mr. H. Currie was appointed moderator pro tem of Sebright session. Mr. J. M. Cameron read the report on Church Life and work. A cop was ordered to be sent to each minister that attention might be drawn to its more prominent features from the pulpit. The trustees of Sunderland Presbyterian church were authorized to transfer the title deeds of the burying ground to a joint stock company. The report on Y.P.S. prepared by Mr. Hanna was read by Mr. Macmillan and adopted. It was agreed to make application to the A. and L. Ministers' Fund on behalf of Rev. S. McDonald of Minden. The recruits on decreased representation, permanent central place of meeting for Assembly (Toronto) with fund for payment of commissioners, and the doing away expenses of commissioners, and the doing away with the bulleting system were all approved. The remit on central mission board was not approved. The following resolution was passed anent the remit on Sabbath Schools, "Inasmuch as the S. S. Committee are opposed to the establishment of a Board of Publication this Presbytery does not favor it; but recommends that an editor be appointed and nominates Rev. T. F. Fotheringham, M. A., St. John, N.B., to the office because of his proved fitness for the work." The following commissioners were appointed to the General Assembly: Ministers, Messrs. H. Currie, W. M. Reid, A. M. Campbell, G. Mackay and D. McDonald, and elders, Robt. Ross, Glendamey, Thompson, Kirin and Stewart. Rev. A. D. Macdonald, D.D., Seaforth, was nominated for Moderator of the Assembly. Mr. Reid was appointed on the Assembly's Committee on bills and

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