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April 14, 1898

NOTES AND COMMENTS.

Rev. Dr. C. A. Briggs' severance from the Presbyterian church has not come as a surprise, the opinion having prevailed for some time that he contemplated leaving for pastures new and more congenial. Professor H. P. Smith having accepted a Congregationalist Professorship, it was supposed that Dr. Briggs would enter the Congregational communion overtures, to that effect having been made to him. But he has chosen the Protestant Episcopal body and has been confirmed by Bishop Henry C. Potter and is a candidate for orders. His letter of withdrawal from the Presbyterian church has been sent to the Clerk of Presbytery, but it is not thought as probable that he will resign his Professorship at Union Theological Seminary.

Edison commands respect in the world of practical men as a clear headed investigator of nature's laws, controlled by common sense. But **Edison and the Supernatural** evidently the more he looks into nature the more plainly he sees the supernatural also. He has recently made the following most remarkable statement: "No person can be brought into close contact with the mysteries of nature, or make a study of chemistry, without being convinced that behind it all there is a supreme intelligence. I am convinced of that, and I think that I could—perhaps I may sometime—demonstrate the existence of such an intelligence through the operations of those mysterious laws with the certainty of a demonstration in mathematics." No theologian could speak more strongly than that

or say what would be more to the point. We commend it to the attention of those who are inclined to cherish doubts.

The World's Third Sunday School Convention is to be held in London July 11th-15th, and special arrangements are being made to induce as large a delegation as possible to go from the United States and Canada. The Cunard Steamer Catalonia has been chartered to sail from Boston on June 29th and a return rate of \$90, is offered also special hotel terms in London during the Convention. Full information may be obtained by writing to Warren P. Lauders, Room 64, 110 Boyston St. Boston, Mass.

There are now altogether six colored Presbyteries organized in the Southern States, embracing 56 **Colored Presbyteries in the South.** ministers and 58 churches. Owing to the policy adopted by the Southern church of encouraging such separate organizations the number is likely to increase. They are still, however, a long way from self-support and will require to be freely aided by their white brethren if they are to maintain their existence. Last year they raised altogether less than \$2,000 for the support of ordinances among themselves.

The *Belfast Witness* is an unusually well-informed paper, and the editor is seldom found napping even in matters relating to America. Its contributors are not always so well posted. In a recent number a writer gives a graphic picture of the oppressed condition of the peasantry in the Russian empire. "Their condition," he says, "is not enviable, and consequently many are seeking a home in the far West, preferring to spend their lives cutting down trees in Manitoba and elsewhere (as there they are at least free) rather than submit to the Tsar's despotic rule." He is correct about the freedom in Manitoba as many foreign immigrants know, but it is time even the Russian peasantry understood that the prairies are destitute of trees. Those who settle on them are exempt from the necessity of cutting timber before breaking up the soil. His plough may run freely from the first and the smiling crop wave in the breeze the very first season. The farmers plant trees. They seldom cut them down.

We learn from the Rev. Dr. Warden that the state of the funds at the close of the church year was most encouraging. The receipts for the month of March exceeded the hundred thousand dollars. Congregations that were wont to send their contributions in March and April sent these all in March this year so that during the eleven months there have been received a full year's receipts. With one exception, every fund ends the year without debt. This result has only been attained in several of the funds because of the fact that while practically a

full year's revenue was got the expenditure was only for eleven months. The Aged and Infirm Ministers' Fund has a deficit of a little over \$3,000. It is earnestly hoped that during the month of April special contributions may be made on behalf of this worthy scheme so as to entirely remove this adverse balance.

SABBATH OBSERVANCE.

FOR several years past a persistent attack has been made in Ontario on the Sabbath quiet and rest. Occasionally the attack has been bitter and in the open; sometimes it has been overt and on the plea of necessity. Time and again the Christian forces have been marshalled occasionally winning, sometimes losing. The nett result has been a substantial encroachment on the Day of Rest. Yet the Lord's Day Alliance has never given up hope, never wearied in its sacred work, never shirked the call of duty. The preservation of the Sabbath is one of the most vital duties laid upon the nation, and the people must be informed and instructed as to that duty. It is to be feared that some Christians take too much for granted in this respect and therefore do relax in the deep interest which should always be manifested in the due observance of the Lord's Day. If this were not so the Lord's Day Alliance would have been more loyally supported of late by the people as a whole. It is now high time this should be realized, and steps taken to help the Alliance by money and by expressed sympathy and by prayers. We say money, for no campaign can be maintained in either propaganda or defence work without money any more than a Church or Association can, and people in all parts of the province who are interested in the upholding of the Sabbath ought to show their interest in these two practical ways, viz: contributing to the funds, however small the amounts may be; and in giving expression publicly to their convictions on this great question. The latter duty is as necessary as the former, for the friends of the Sabbath have yet to meet the Legislature and the Government must be given reasonable assurance of the popular demand for adequate legislation before they can be expected to advance.

A third duty lies upon the ministers especially. They ought to keep Sabbath Observance prominently before the people, and this ought to be done often and systematically. An example is furnished by the Merritton Carbide Case. Public opinion there is clearly against Sabbath labor at the works. The Magistrate having decided against such Sabbath labor and the decision having given satisfaction to the community it might have been supposed the Alliance had fulfilled its duty to the people there. But such a view, happily, did not prevail. The legal fight had aroused a peculiar interest in the question of Sabbath Observance and Dr. Caven wisely consented to preach on that subject at St. Catharines. His sermon will do much to strengthen the resolve of the people against the desecration of the Sabbath, and should the example set by the rev. Principal be extensively followed much good is bound to result.

Dr. Caven's subject attracted a large audience, composed of representative and influential people. As was to be expected he delivered a thoughtful and able address. The main points of his discourse will be found summarized in another column and are so admirably worked out that we regret space could not have been afforded for a full report. But the line of argument will be observed and we commend the deliverance as well suited to meet the needs of the

time. As already remarked the example have set ought to be followed throughout the province, for no more important work lies to the hand of the ministry at present.

THE LICENSING OF STUDENTS.

THE graduates of the different theological faculties are now looking forward to their official licensure to preach the Gospel. Within a few weeks most of them will have attained the status of ministers approved by the church courts so as to be eligible for a call to the pastorate.

In one way the licensure to preach is now become almost a meaningless form; for they have all been preaching more or less for years and the license adds little to their liberty in that respect. In most cases they have rendered valuable service as missionaries and have had experience of pastoral work. But until the close of their college course all this has been to some extent probationary, and as the result of the probation not a few have been weeded out, who discovered by experience that they had no real call to the ministry at all. No better probationary test can be devised for the future minister than the actual discharge of the duties of the office for a longer or shorter period. The formal licensure is the church's seal of approval on the results of that probation as well as its expression of satisfaction with the intellectual attainments of the candidate. He who after such an experience seeks it, thereby consecrates himself to the work of the ministry for life so far as he can do so by his own act. He cannot afterwards withdraw without distinct loss of prestige in the community and the consciousness of failure in his own heart. Looked at in that way the licensure is still important enough, and it is fitting that it should be formally granted with all due deliberation and solemnity.

The right to license has in most of the Presbyterian Churches of the world been exercised by the Presbyteries rather than by the higher courts, for the reason that they are usually in a much better position to inform themselves fully as to the qualifications of the candidate. But it has been found desirable to limit the exercise of the right in one way or another to guard the interests of the church as a whole from undue haste or leniency on the part of any particular presbytery. In our own Church leave must first be obtained from the Synod if the case is regular, and from the General Assembly if there is anything unusual.

In some quarters there is a disposition to limit the right still further by requiring all candidates to pass an examination before some central board or committee which shall represent the whole Church. Overtures looking in that direction have come from certain presbyteries in the past, and are likely to come up again. We cannot see that very much in the way of good is likely to be accomplished by such a method, and we have no sympathy with schemes for centralizing the functions of the Church when it can be at all avoided. From the nature of the case the scholarship test is the only one that could be applied by any central committee, and a good many other things besides scholarship have to be taken into account in judging of a man's fitness for the ministry. But it is evident that the presbyteries will have to show more care if they are to be allowed to retain in peace their right to license as in the past. A good deal may also be done by the colleges to aid presbyteries in this matter. We understand that the

Montreal College has advised the retirement of three students during the past session. Probably all the colleges could profitably do something of the same kind. Let them strive after quality rather than numbers, and we shall hear little more of cumbersome devices to narrow the gateway of entrance into the ministry of the Church. We have machinery enough now. All we need is to work it a little better to secure the end aimed at.

THE COLLEGE CLOSINGS.

LAST week saw the College Closings with their interesting ceremonies, their words of weighty advice, and their tender leave taking. We doubt not the heart of the Church goes out with the young ministers who are now face to face with their life work as consecrated servants of the Lord. How shall they stand the day of trial? Of all the incidents connected with a closing ceremony, the departure of the young graduates is the most interesting and the most momentous. To their training they owe much, and the equipment received in the class room, if wisely exercised, will be precious aid in the battle for souls. But the grace of God in the heart, the indwelling of the Spirit must be relied upon, if acceptable service is to be rendered in God's vineyard. The honors conferred at Convocation attract the eyes of the Church and of the public to young men of distinguished scholarship; how often is profound piety and sacred ambition "born to blush unseen" at the College Closing? Yet more important is it to the young minister to be truly called of God than to be able to win the highest college honors in theological studies. Therefore it behoves the distinguished men to remember that as they step down to the arena they have to fight the battles for the Master with many and varied weapons, a knowledge of sin and of fallen human nature being more useful than a knowledge of Greek roots and Hebrew points, more serviceable to know the social conditions of struggling, striving humanity in the many spheres of life, than to know Hegel, Hodge or Ritchel. Yet it is gratifying to find as the results of the examinations at the various colleges—Knox, Queens and Montreal, especially, that the devoted young men who have chosen the ministry as their sphere of labor are mentally endowed so as to prove their merit in that respect and to win fairly very high distinction in the fields of scholarship. That they may consecrate themselves anew, and in humility seek to turn their mental gifts to to the glory of God, and not of themselves, is the prayer and hope of the Church.

PROFESSOR ROBINSON'S FAREWELL.

THE singular ability displayed by Professor Robinson in his inaugural address in the Bloor street church, when he was welcomed to the professoriate chair in Knox College still remained in men's minds, so recent has it been, when they listened to his farewell address as Professor in St. James Square Church last Thursday. The too brief period between these two events merely served to confirm the high opinion formed of the Professor's fitness for the chair when he first came amongst us. And his closing address was a fitting word to his fruitful labor at Knox. His words to the students showed that young as he is himself, he has grasped the essentials of the preacher's life. They must needs have a message to the people and only by study of the Word could they have a message, and the more diligent their study was pursued the higher and brighter that message would be. Their message, too, was to be an independent one, not plagiarized from men or books. He coun-

selled them to test thoroughly all new views before accepting or propagating them. They should never preach in a mist or doubt. They were never to forget that there were those in their congregations who were hungering for the truth, and that they were in the pulpit to give them the bread of life. Therefore they must never go into the pulpit unprepared. They should also be pastors. The function of the pastor was to teach his flock that there was something better and higher than worldly pleasure. He was to care for the young and the sick. He was to ward off the vultures of sin and temptation which were continually threatening to swoop down on the young and carry them off. But there was another goal, and in accomplishing it they would also accomplish the first two. The highest and best of all was to do all to the glory of God. This was their sole message, namely to make men honor and love and adore the Heavenly Father. In closing Prof. Robinson gave utterance to some strong words of personal affection and regard for the Principal, the Professors and students of Knox College.

THE PREPARATORY COURSE.

IT will be heartily conceded that the conclusion arrived at by the authorities of Knox College to modify the Preparatory Course, has been a step in the right direction. The object in view is to secure greater excellence and lessen the cost of conducting the work in the Preparatory Department. First, it has been decided that henceforth students who hitherto would have studied at Knox College, prior to entering the theological classes, will study at the University of Toronto or such other university as may be approved of by the Senate of Knox College. The preliminary studies at the university shall be arranged by the Senate, or by a committee thereof. These recommendations will be forwarded to the General Assembly, by which body they will doubtless be approved, and the other colleges who will be supplied with copies of the new plan are expected to follow the same course. This means that the cost of the Preparatory Course will be saved to the College, and that the work will be done at the University. The full university course for the B. A. degree will not be required, but a course equal to or better than that given up will be required and the standard will be maintained or excelled. For some time past there has been a distinct desire for some such arrangement, and the reference to the same in His Excellency, Earl Aberdeen's address to the students of Knox College last fall were evidently inspired with the object of indicating the course about to be adopted. Now that Knox College has advanced in this matter it is to be hoped the other colleges and the General Assembly will heartily acquiesce.

THE DEITY RECOGNIZED.

In the latest Australian despatches we are told that the work of confederation has been materially advanced of late. The Committee has agreed on a report which, if acceptable to the colonies, will be the constitution of the new Federal State. The name suggested is The Commonwealth of Australia and the Federal Capital will be a new city on Federal Territory. A noticeable and satisfactory recommendation is that which recognizes the Almighty in the preamble the words being "Humbly relying upon the blessing of Almighty God." It will be remembered that sometime ago it was agreed that no reference be made to the Deity in the constitution, but an agitation sprang up which has resulted in the recognition here quoted. The non mention of the name of God or of the term Providence was a concession to a secularizing movement which seemed at first to be formidable, but when the matter was placed fairly before the people it was discovered that the cry of "no God" was from a few noisy agitators whose pretence to represent Australian thought has been effectively repudiated.

Klondike Missions.

The enclosed letter from the Rev. Mr. Pringle has just come to hand. When he left Winnipeg, it was fully expected that the Railway between Glenora and Teslin was to be built; and Mr. Pringle was to establish a cause at Glenora, and then, after a month or six weeks, to push on to Teslin and get work organized there, Glenora being occupied by another missionary. The defeat of the Railway Bill interfered with our plans somewhat, and it is considered advisable to wait any additional light that may come from Ottawa during the next few days before maturing further plans. That a large number will go into the Klondike this season, if allowed, railway or no railway, is evident. From British Columbia and United States ports 25,000 are said to have gone during January, February and March—*i.e.*, before navigation opened at all, or the C.P.R. steamers had begun to run, one can imagine the rush in April, May and June!

When last heard from, the Rev. Mr. Grant was at Lake Bennett; but he was to push on to Lake Lebarge to attend to the building of boats with which to sail down to Dawson. At Lake Bennett, Mr. Grant had a church built—a wooden frame, covered with a tenting, the only church of the kind belonging to the Presbyterian body, likely. At the opening service there were 26 present, 21 men and 5 women. Major Walsh and his party attended in a body; The Governor has done all in his power to encourage our missionaries, and has given instructions to the Mounted Police to render any practicable aid wherever the Church is planting missions. Long may Canada have rulers of this spirit.

Toronto April 6th, 1898.

Steamer "Amur" enroute to Wrangel

Saturday, March 19th.

DEAR DR. ROBERTSON,—In one hour and a half I shall be in Wrangel, on Monday I shall be one of a thousand camped on Cottonwood Island at the mouth of the Stikine, waiting for the trail to harden so that they can proceed. The American Church is established at Wrangel, gives morning service to the Indians and evening service to the white population and birds of passage like myself. The only church there, besides, is the Roman Catholic. It will be unnecessary for me to do anything there. I shall, as soon as possible, start for Glenora, and shall try to make it by the first Sunday of April. I have taken measures which will ensure us a church site at that point. Mr. J. T. Bethune, formerly of Ft. William, and an elder of St. Andrew's, Victoria, will attend to this interest for us. He will see the Commissioner of Crown Lands at Victoria, and will, if his Company's reserve is more convenient than Government property, give us a site himself.

I received the Bible through Superintendent Perry at Vancouver. I am very thankful for it, and glad that it has its dedication in your hand and over your name.

I shall, with others, start afoot from Wrangel, if it is possible to proceed at all. The general opinion is that while the trail is unfit for horses, it is possible for those who travel afoot. I have a reversible sleigh, sleigh on one side, toboggan on the other, and when I am in my harness will be able to draw my stuff with considerable ease.

Mr. Bethune has promised to get hymnbooks from St. Andrew's, Victoria, for my work in Glenora. It is cheering to meet men like Supt. Perry, Mr. Bethune and others interested in our work. At Wrangel Inspector Primrose, C. J. Maclellan foreman for Mr. Bethune, and Neil Keith, are also Presbyterians. I shall not depend upon them, but I believe we can count on their sympathy and keep in our work up here.

Give my thanks to the friends who marked the 23rd psalm in my Bible. It had a new meaning for me with the love and prayers of an old friend behind it. My affectionate regards to you all.

Yours in sincerity,

JOHN PRINGLE.

P.S. —It would have been more than foolish for me not to have taken a special outfit of clothes and provisions. I may be a month on the ice between Wrangel and Glenora.—J. P.

Nurses for the Klondike.

BY W. MORTIMER CLARK, M. A., Q. C.

For the Review.

The Presbyterian Church has been the first, among the Churches in Canada, to take action in providing for the spiritual need of the extraordinary collection of all kinds and conditions of men who, in the pursuit of material wealth, have poured into our country. Several of our missionaries are already in the field, and more will follow. A movement has been inaugurated by our ladies with much unanimity and the cordial approval of the Missionary Boards, and our Church authorities, to send to the assistance of our missionaries trained nurses who will minister not only to the bodily needs, but also to the spiritual necessities of the many wretched ones, who will be found in ever increasing numbers in the dismal regions of our gold fields. These nurses are intended to be as much aids to our missionaries as are our hospital assistants in foreign lands.

They will act under the direction of our missionaries and will be stationed with them. Their work will be not only philanthropic, but distinctively Christian. In this they differ entirely from the Victorian Order of Nurses, an institution managed by a committee the members of which may, by their constitution, be of any or no religion, and the objects of which are purely philanthropic. An attempt was made to get our assembly to give its imprimatur to this order. But that body wisely declined to give the weight of its approval to any organization based on such lines as that of the order. It is to be regretted that attempts continue to be made with a persistence which has become irritating, to divert the liberality of the Presbyterian Church into the treasury of an order which is negative in its religious aspects, and which has not so far commended itself to the people of Canada. It is a matter of great congratulation that our Church has manifested so much prompt and active interest in meeting the new and great trust committed to it, and in embarking on this new aggressively evangelical and Christian enterprise. We wish the ladies of the Presbyterian Church in Canada God speed and bespeak for them the liberality of our people.

The following extract from the letter of a physician in Dawson city to his mother in Toronto, will be read with interest, and shows the great need of immediate action.

"There will be an appalling amount of sickness and want here next summer. Money has been subscribed liberally here but no one can treat patients on gold dust or feed them on it. The money will not be available until after the wash-up in May and June, when it will be too late to get in supplies for a hospital. So far, enough money has been paid in to build a place for them, and an appeal has been sent out by the Presbyterian minister here to the Mission in the United States asking them to send help in the way of nurses, hospital supplies and food suitable for fever patients. He was sent into Alaska years ago by the Presbyterian Mission Board in the United States and moved up here when the rush to these diggings made a town here.

"As there are so many Americans in this district, it is but right that they should be looked after by their own countrymen, their appeal will be published widely in the States and he expects to receive considerable assistance. He asked me if there was any way of stirring up a movement in Canada asking for relief. I told him I would write you and ask you to inform the Presbyterian Mission Board of what he had done and also that I would ask you to communicate with any other society who might aid in the matter and ask them to send out a nurse and anything in the way of hospital supplies or suitable food for patients that could be gathered together. I don't know if any Mission Board contemplates sending any one here, but I can assure you that there is no spot in this world that needs the services of a few nurses and supplies of food so urgently as this district does. The situation next summer will be awful, and under the present conditions the matter admits of only one way of solution,

and that is by an appeal for help from the outside. Now if this assistance is given it must come quickly, the trouble will begin early in June and last through July and August, anything that is contributed must be sent at once and come by Dyea or Skaguay. It will not arrive in time if it comes up the river, because the boats don't arrive here from the outside until the end of July. If any nurses are sent, they must come by the same route and bring a year or more's complete outfit of food for themselves. The parties to whom Mr. Young has made his appeal are: Presbyterian Home Mission Committee. The secretary is J. Thorburn Ross, Chamber of Commerce, Portland, Oregon. The treasurer is Will. M. Sadd, Sadd's Bank, Portland, Oregon. He has asked these people to give his appeal for help as wide a circulation as possible, and if any supplies are contributed, or the services of any nurse offered, these men are in a position to know just how to have them forwarded by the best and quickest route, so that if the Presbytery or any other society can do anything to relieve the distress that is expected it is absolutely necessary to have the supplies forwarded by some one who knows how to do it, and these men know the best and quickest way. Money is no use, there is abundance of that here, but you can't eat gold or make medicine out of it or bring the services of a nurse. These must come from the outside. I expect you will see the appeals in the papers, and as I heard it read, it puts the matter in a concise form.

"Our idea is to build accommodation for at least one hundred patients, and as we cannot buy a solitary article of food or other supplies that are necessary for the inmates here, and as the money subscribed so liberally cannot be collected until May or June when the dumps are sluiced out and the gold worked up, it is absolutely necessary to ask any and all who can assist in relief work to do it at once.

"The weather so far has not been so very cold and I pray heaven it may continue moderate till winter is over, for even with the moderate degree of frost we have had, there have been dozens of frozen feet and hands, and some have lost their lives.

"This is the toughest country white men have ever attempted to pioneer and nothing will ever make it better. There is nothing in the country but that miserable gold that drives other decent thoughts and ambitions out of men's brains and rules their whole lives. A happy home and poverty is Paradise compared with the lot of a man here with millions of the yellow muck."

Early on Monday morning a telegram from Lady Aberdeen was received by many of the ministers in Toronto, and Presbyterian ladies interested in the matter of sending nurses to the Klondike as assistants to our missionaries there, requesting them to meet Her Excellency at 10 o'clock in the school-room of St. Andrew's Church. The meeting was well attended, and a pleasant interchange of views took place. Her Excellency now fully understands the vital difference between the objects of the Presbyterian missionary nurses and those of the Victorian Order, and entirely sympathises with the aims of the Presbyterian ladies. The Countess left for Ottawa the same evening.

Religious Life along the American Frontier.

BY A QUEBEC FRONTIER MINISTER.

For the Review.

In order to give a proper conception of the state of religion along the Frontier a few facts may be stated.

There are many families on both sides of the "Lines" who attend no religious services except on funeral occasions. As a rule they are more religious after they are dead than while alive. No matter how wild or wicked, or careless and indifferent a man's past life may have been, when he dies, a funeral sermon must be preached over his remains. I know

of a church on the American Frontier, which, for years was used only on funeral occasions. There was no Sabbath service except when some one was being buried. We got permission to give an occasional Sabbath evening service in this church. Seeing the great needs of the field, we brought the matter before the Montreal Presbytery. A student was sent to labor there. He found it very discouraging and up-hill work at first. "In one home," the student stated to me, "I proposed to have family worship." "You may if you wish," said the head of the house. The student then read a chapter from the Bible, then knelt in prayer, and father, mother, and children sat still in their seats and looked on as though he were going through some performance for their entertainment. The fact is, by a very large proportion of those who regard themselves as Christians, public worship is treated as an entertainment, not as an act of worship.

Here is a sample. Not long ago I preached in a church close to the Frontier. The congregation was an old one and had had the same pastor ministering to them for years. Of course I expected to find a model congregation. Instead of that, what did I find? I found that the leader of the choir had all the hymns selected for the service, I was to conduct that day. Moreover he gave me to understand that he always did this, by saying, "Our minister seldom selects the hymns himself, he leaves that to me," handing me at the same time a copy of the hymns. We began the service by saying, "Let us all unite in the public worship of God." The hymn had no earthly connection with the subject of my discourse. The choir rose and sang beautifully. The people sat and looked on. I then read a portion of Scripture. The people sat and looked on. I did not see a single soul in the whole audience turn up his Bible and follow me in the reading of God's Word. I then said, "Let us pray." The people sat, as before, and looked on. There was no change of attitude—no bowing of the head. To me these people seemed to have come there, just as some people go to a concert—to be entertained.

Sabbath Observance is sadly neglected all along the Frontier. I have travelled through Canada from the Atlantic to the Pacific and the most heathenish sight I ever witnessed was seen on the American Frontier. It was a field full of men, women, and children, busily engaged in picking hops on Sunday afternoon. Supposing me to be a clergyman, they began to make insulting remarks about me as I passed, I was thankful I got off as safely as I did. When out of reach of their hearing, I asked an elder who was with me, "Are all these people without religion of any kind, 'O No' was the reply, 'they go to mass in the morning and pick hops in the afternoon.'"

The pernicious teachings of the Church of Rome are responsible for much of the Sabbath desecration to be found not only along the Frontier but throughout the whole Province.

Not long ago, I was shown through, by its principal a new and magnificent Roman Catholic College. The principal was very gentlemanly and obliging. After having shown me the inside of the building, he took me to see the play-ground on which the students were playing a game of foot-ball. After we had watched the progress of the game for a minute or two, the principal remarked quite innocently, "They had a matched game last Sabbath afternoon and they are going to have another next Sabbath afternoon. There are at least three other causes for this sad state of things. Of these more anon.

Conscience.

BY REV. JOSEPH HAMILTON, MIMICO.

For the Review.

As a keen knife may be blunted by being put to rough work, so the conscience may become blunted by the rough usage of sin. Or, as a fine toned instrument is not heard if played amongst discordant noises, so the voice of conscience may be stifled by the noisy clamor of our own passions. There is a fearful possibility of silencing this voice of God speaking in the heart.

Epigrams.

I. FATHER FOOLSCAP

For the Review

A DIFFERENCE.

In getting clothes and getting hoods
This difference one sees,
The scholars get the first by *fits*,
The second by *degrees*.

THE PROFESSORS.

With the life of professors
For each none compares,
For they make their living
By keeping their Chairs.

THE STUDENT'S LOT.

The student has no reason thus
To rail upon his lot;
When hundreds fain their bread would gain,
And hundreds gain it not,
When hundreds have no place to lie
When daytime closes up,
He always had his *crib* near by,
And always gets his *sup*.

A PARSON'S RISE.

The parson thought his stipend low,—
In fact, he wished one twice its size,—
And gently every year or so
He hinted that he'd like a rise.

One day they heard that he was dead,
Gone to his home above the skies,—
And when they heard it some one said,
"At last the parson's got a rise."

SUNDAY VISITORS.

"I missed you yesterday again,"
Said Parson Scrap to Farmer Grundy,
Who answered thus, "Too many men
Come round this place of mine on Sunday."

"But, Farmer, bring your friends along;
I tell you candidly, sincerely,
This Sunday visiting is wrong,
And can't be dealt with too severely."

"Bring them? I wish I could," said he,
"To have them by your sermon tortured,
For they don't come to visit me,
They come to rob my apple orchard."

THE REV. MR. PUGH.

Near Sherbrooke is a church which has
(This little rhyme is true)
A worthy minister from Wales
Whose name is Mr. Pugh.

He has a family: Do they march
To church in twos and twos?—
First Mr. Pugh and Mrs. Pugh,
And then the smaller Pughs.

That congregation not content
With pews in church, did choose
To get Pughs in the manse as well—
Just think - a manse with Pughs!

And more than that,—a thing which doth
Me mightily amaze,—
They in the pulpit have a Pugh
And Pughs within the pews.

The Day of Rest.

REV. PRINCIPAL CAVEN, D.D., LL.D.

On Sabbath last Rev. Dr. Caven preached at St. Catharines in the interest of Sabbath Observance, from Mark ii, 27-28, culminating in the words: "Therefore the Son of Man is Lord also of the Sabbath." The sermon was listened to by a large audience and made a deep impression. The points briefly were the difference between the Jewish and Christian conception of the Sabbath; the Sabbath was made for man as Day of Rest, the Sabbath is needed for man's spiritual nature; we need a Sabbath as well as the Jews did; the Sabbath was obviously ordained by God to be a permanent institution; the Sabbath is a Sign of the Covenant between God and His people; the fourth Commandment retains its vitality.

Many of you have doubtless been in Paris, Berlin

and other continental cities and you know that the Lord's Day is not recognized there as it ought to be. I would say this, without saying anything reproachfully of those who differ from the Lord's Day Alliance, that if these respectable persons can bring under the category of "necessity" almost one-half of our secular occupations the Sabbath is gone. Why should we have such a definition of necessity? Our law says that works of necessity and charity are permissible, and most properly so. The Lord Himself said it should be so. But if you bring into the category of necessity everything which simply means larger dividends or large profits you have destroyed the Sabbath and given a meaning to "necessity" which it has never borne in any period in history to our knowledge. I have no desire to anticipate the decision of our courts about the meaning of this word "necessity," but call your attention to this almost Thermopylean case, that if the fact that a man can make more money by working on the Sabbath and causing his employees to work is sufficient reason for working on the Sabbath there is scarcely any portion of the community that has not the same claim. The farmers can claim the same right to harvest their crops to avoid the clouds that threaten and almost every employment comes within the scope of such a definition and the result will be practically almost the abolition of the Lord's Day.

In regard to the matter of Legislation it would not be suitable that I should venture to say very much, but you will pardon me a little word about that upon the general question only. A great many people, even some good Christian people, say that we should have no Legislation for the protection of the Lord's Day; that it is a Divine institution; that it must rest upon Divine origin and must commend itself to the Christian people, and that we should not bolster it up by enactments of the Legislature. They go further, and say you cannot make people religious by Act of Parliament. That is obvious. We know that it is Divine, that is the Spirit working upon the heart alone that can make man love God and be a child of God. We don't want Legislation to compel people to attend church or read their Bible or other pious books. If a man will be irreligious he must be so, although we sadly regret it. If a man will spend the Sabbath at his own house reading secular books or playing cards I do not want any Legislation to stop the man if he does it under the shelter of his own roof. I would plead with him, warn him most tenderly, advise him to abstain, but do not let the law put its hands upon him. But Legislation is needed for other purposes. How can you secure a day of rest and protect the workingman from the inroads of selfish greed unless the religious convictions of the people work themselves out into the Legislation that shapes the life of the community of which they are members? The community is an organization. It is not simply an aggregation of individuals, but a living organization, and whilst our legislation must respect individual rights and never trench upon civil any more than religious liberty the community has a perfect right to organize itself upon the basis of its religious convictions, and hence I say proper Legislation is entirely in place.

The Legislation we have is on the whole very good I would to God that it were not perverted, that it were expounded by our courts and authorities according to its true historical meaning. If some amendments have been asked for it is not to change it in any important point at all, but to make its meaning indubitable, to stop up loop holes and prevent mischief. The Legislation itself is essentially good. My friends, I fear I have spoken too long. I hope I have not said anything extravagant or without carefully considering the various statements I have made. I would like to say this in conclusion, that, while I am not an alarmist, I see most clearly that the forces of secularism and the forces of amusement are mustering themselves even in our beloved Canada to make inroads upon the Sabbath. God forbid that they should succeed. Christian people of St. Catharines, you will do your part in preventing their success. Join with all good people throughout Canada in maintaining in its integrity the Legislation we have and its honest application so as to protect the rest of the workingmen and the Sacred Day to the Christian community. God grant that it may be so.

Philosophy and Religious Thought in Germany.

BY REV. PROF. JOHN MOOPE, BOSTON.

For the Review.

(Conclusion.)

I now proceed to speak of the religion of Germany. The fact first comes before us that there is a State Church, and that the church is subordinate to the Government; in manifest contradiction to the Great Teacher, who said, "My kingdom is not of this world." The distinction is lost sight of between Christian believers and the world. The Protestants, when religious statistics are taken, are not designated denominationally, but Evangelical, which is the legal and official designation of the State Church. All baptized by Protestant pastors are thus included, no matter what their character may be. The socialistic leaders are largely avowed materialists and atheists, who claim 12,000,000 adherents, are classed as Evangelical, all being church members. According to this method of calculation the Evangelicals number over 30,000,000. There is an intense opposition to Methodists, Baptists, and the Salvation Army, mainly because they insist on spiritual conversion; in other words, on the necessity of becoming real Christians and not merely in name. At a Conference a prominent pastor gave an address on the conversion of pastors, and a storm of indignation was aroused, because conversion was urged on men who entered the ministry. Not long since General Booth met in Berlin a company of select Christians who belonged to the State Church. A Count who was an earnest Christian worker, asked him, "Why do you not have the Sacraments in the Salvation Army?" The reply was: "We did have them in the beginning; but we found on the Continent that men of abandoned character come to the Lord's Supper, and then go back to their old life; and when they die, their baptism and the Lord's Supper are regarded as passports to heaven. This led us to abandon the Sacraments." No one present called in question his statement.

Even the external duties are neglected in respect to the people who are members of the State Church. An eminent German minister and author gives some striking facts, whose statement I here quote: "Pastoral calls, if not out of the question altogether, are necessarily limited. Even the sick and the dying cannot be visited. Very many of the people in their homes, and perhaps the majority make no effort to have him come. In many cases he would not be a welcome guest. As civil marriage prevails in Prussia, and as the performance of the rite by the minister, after the civil service, is optional, there are many thousands whose nuptials are not blessed by a minister of religion. Even, many funerals have no preachers at the house or the grave. In 1891 there were in Berlin 29,204 funerals of Evangelical persons, but only 9,923 had religious services. Very many parents neglect the baptism of their children, and of the above funerals without pastors, 5,853 were those of unbaptized children of Evangelical parents."

The saintly and learned Prof. Tholuck of Halle, in an interview with an eminent American divine in the latter part of his life, said: "When I came to Halle I could go twenty miles across the country and not once find what, to use an English word is called 'an experienced' Christian. I was very unpopular, I was subjected to annoyances, even in my lecture-room, on account of my evangelical belief." The students of Tubingen, not far from the date of his appointment, ceremoniously burned the Bible.

But there is a flash of light and hope that beams upon us here. In 1870, when Tholuck completed the half century of his work at Halle, the event was celebrated. The occasion was grand. Germany had never been so represented on such an occasion before. Pastors of different cities, Professors of the Universities, were represented; and the Emperor William sent him the Star of the Golden Eagle. An immense torchlight procession of students made the night echo with Luther's hymn, "A Strong Tower Is Our God."

One great drawback to the progress of evangelical truth and life is what is styled "the higher criticism." This need not excite any great alarm; it will have its

run for a while, and will do some harm. One great reason for this is given by Joseph Cook, who says: "The brilliancy of a German Professor's success depends much on the size of his audience, and he is under no inconsiderable temptation to secure hearers by the novelty of his doctrines. The professor is chosen for his fame as a specialist; he attracts hearers by his fame as a specialist; his rank is estimated according to the extent of the additions he has made to knowledge as a specialist; ambition for scholarly renown leads him to seek perpetually to find or invent some new thing as a specialist." I may add that students have a great temptation to present or invent something novel in order to take high rank.

In the great University towns in Germany, Sunday schools and prayer-meetings are not known. Halle led in religious thought and life for a long period. But notwithstanding this, as Tholuck once said: "There are no devotional meetings in our churches worth attending. It may be said that, according to the Scottish and English idea, the State Churches of Germany have no prayer-meetings. I have been subjected to no distress in my lecture-room greater than that caused by the fact, that our churches leave unsupplied in the minds of students that devotional seriousness and elevation, which are the only fit preparations for scientific study of religious truth. I beseech you not to judge of the condition of Germany by the condition of the State Churches.

The need of another reformation there is most manifest. The conviction of this seems to be deepening. Said one of the most orthodox and spiritual pastors a while since, "Judgment and improvement must begin at the House of God. What we specially need is the living hope that there may be an improvement of the condition of the German people and the Evangelical Church." While the state of things is dark, there is ground for hope. Says Schwartz, the court preacher of Gotha: "So much is to be confessed, Seieirmacher's work has been incomparably more enduring, and quietly and inwardly transforming, than Hegel's. Seieirmacher's influences yet advance, while those of Hegel are exhausted and dead."

Some things should be said about Socialism in Germany. This is a thoroughly organized system. Politically and religiously it is a mighty power. We have scarcely any of it here. It has an extensive literature, and its advocates are systematically trained to oratory. The Socialists are exceedingly zealous, and so much so, that, if those not agreeing with them were equally so, Germany would soon have another Christian reformation. The Socialists, though members of the State Church, are generally of materialistic and atheistic tendencies. They are made up largely of the laboring classes. The churches and clergy have shown no special interest in these classes, and they are disposed to reject the Christianity that the Churches claim to represent. This is not to be wondered at. Lately a Count who often met Socialists, advised theological students not to engage in discussion with them. He said, "You will always get worsted in the conflict." Had the socialism of the New Testament been more exemplified by the Church, this movement would never have grown as it has. At a meeting of laborers in Berlin, one of their number exclaimed: "If we are made in God's image, then we ought to be able to live in a manner worthy of that image." An atheistic socialistic said, that "if the principles of Jesus Christ were practised by society there would be no ground for socialism."

I give a few facts showing the extent of the movement. In 1871 the social democrats cast 124,665 votes for members of Parliament. The number increased from year to year, until at the election in 1890 the votes ran up to 1,427,298, about one fifth of the votes of the Empire. It is claimed that these votes represent a total socialistic population of 10,000,000. In Berlin, the seat of the Empire, the social democrats cast over 20,000 votes, more than all the other parties together. Socialism has 123 journals, 74 political, and 54 economical.

We see that the condition of Germany is really appalling. The efforts made by Bismark and the Emperor to crush Socialism have failed. Nothing can save Germany but a radical Christian reformation—a revival of Christian truth and life.

UNDER THE EVENING LAMP.

SONGS IN THE NIGHT.

"God my maker, who giveth songs in the night."—Job. xxxv. 10.

Songs in the night! O Thou, who ever livest,
Thy love unfailling gladdens all the day.
And nightly to Thine own Thou ever givest
The peace which passeth knowledge when they pray.

Songs in the night! when evening shadows lengthen,
We hear Thee still in voices of the night,
Thy stars shine out our faltering faith to strengthen,
And at the eventide there shall be light.

Songs in the night! how sweet their murmur falleth
On storm-tossed souls that look to Thee for rest;
Their pleading is the voice of Him who calleth
The weary heart to lean upon His breast.

Songs in the night! I hear their echo ringing
Along the path by ancient martyrs trod;
Voices of earth with angel hosts are singing
Of all the loving kindness of our God.

Songs in the night! more sweet their music soundeth,
As wane the watches of the silent night:
The morning breaks, God's mighty love aboundeth,
For ever in His light shall we see light. *The Evangelist.*

PROBLEM OF THE NEGLECTED RICH.

We hear much about the neglected poor—and the poor are neglected. Thousands, no doubt starve every year because they are too proud or too reserved to make their wants known, and no one takes the trouble to find them out. But from the moral and Christian point of view the poor are better off than the rich, for churches never entered might as well have no existence. In every city there is a large class which is utterly beyond the reach of Christian influences. It is composed of habitués of clubs, hotels and boarding houses; they are largely men, and most of them unmarried. They are the young men who have been spoiled by the possession of wealth without the consciousness of responsibility. Some are engaged in business, and others are "men about town." They throng the "bachelor apartments," and are prominent at the first night at the theatres. They are well known as yachtmen, horsemen, and sportsmen generally. They affect agnosticism, and have a wearied and nonchalant way of treating religious questions. They have no moral ideas that trouble them. Many of them ignore their political obligations as well as their religious duties. They are probably the class that an eminent American jurist of long experience and clear discernment had in mind when he said, "The average American man is a pagan." Utter selfishness describes their motives. This is what is known as "the Prince of Wales set" in London society. "The Four Hundred" in New York, and other American cities are quite as irresponsible and *blase*. What is being done for the moral and spiritual improvement of such people? Almost nothing. They seldom attend church, and never from preference. They read little except the papers and an occasional novel, although a moiety of them are well educated and thoughtful. In winter their Sundays are spent in driving, at club houses or in bed, and in summer at the seashore.

It is easy to go to the poor and speak to them of their sins; but it is not easy for ministers or any others to be equally faithful to those who consider themselves on a higher social plane. If such are reached at all, it must be by personal influence. They will not go to the churches. Few ministers have the *entree* of the clubs and the palaces where such men congregate; and still fewer are qualified to speak the truth that such people ought to hear. But what is that? A message which shall make them ashamed of their vices; show them that they are guilty of a misuse of that which is given to them in trust; that no man is rich enough to ignore God and the moral order for any long time; that there is a day of judgment for the lofty as well as for the lowly; and that there is a Saviour for all and whom all need. But now we face our problem. How may this class of men be persuaded to listen? How may entrance to their resorts be gained? Whom will they heed? These are questions not easy to answer. The first thing is to get some adequate idea of the factors in the problem, and a realization that a rich sinner is in as serious peril as a poor one. A knowledge of the facts must be attended by a willingness to deal justly with all men, for the differences which divide are superficial and false. The judge in the now famous case of Lord Nevill, a London man about town and a nobleman with a long string of titles, in inflicting sentence said, in response to the appeal for mercy, that

if the defendant had been an artisan with seven children dependant upon him no such appeal would have been made. "The defendant's social position, the judge said, instead of constituting a valid ground of clemency, only increased the enormity of his crime, and therefore called for a severer sentence—which was accordingly pronounced. That was a salutary lesson. The rich are of the same clay as the rest of the world. They have wealth by the accident of birth or exceptional opportunities in business. They are entitled to no special consideration, and the sooner they can be made to realize that, the easier it will be to reach them in other ways. Most of them are common sinners, often uncommonly depraved.

After these facts are recognized it remains to be said that most of the nonsensical talk about the easy and luxurious life of those who preach to the rich should be stopped, for their task, if faithfully performed, is the most difficult of all. They should be encouraged to fidelity rather than denounced in a wholesale fashion as toadying to those whom they are honestly, and often at great cost of effort, trying to lead to better things. Those gifted to preach the Gospel to the wealthy with plainness and directness surely have a Divine call. This work can often be done by laymen better than by ministers. At a banquet of the Bar Association of Boston not long ago the presiding officer indulged in some cheap flings at the doctrine of Providence. He was followed by a judge of the State of Massachusetts, who spoke in the same strain. He, in turn, was followed by one of the most distinguished justices of the supreme Court of the United States, who very quietly, very modestly, but very firmly, confessed his faith in the constant and beneficent Providence of God. Said my informant, "The audience was hushed in an instant; and you could have heard a pin drop." The silence was the involuntary but none the less genuine tribute of the common human heart to the vitality of that truth. If such men would always show their colors in public gatherings and at banquets, they would influence many whose ears are closed against the professionalism of the pulpit. Such witness-bearing is never entirely without a good effect.

One other way of reaching this class is by parlor and club conferences. The late Professor Henry Drummond did some of his most efficient work in the parlors and clubs of London, and Mrs. Ballington Booth has had great success in the same kind of service. Many will accept invitations to such conferences who would never darken the doors of a church. But it must be allowed that these are chiefly women, and of a class predisposed toward religion. One other consideration is worthy of mention. These men are still men; they have hours of dissatisfaction; their souls are hungry, however much their bodies may be pampered; and above all other things, they appreciate and value reality—perhaps because their own lives are so artificial. Those who can get near to them should deal faithfully with them, and not shrink because they are reserved; and then in love, but with perfect distinctness and bravery, without any softening of unpalatable truths, the essential message of Christianity should be presented. Genuineness and reality always make themselves felt. The pastor who never flinches from his duty because of any favoritism; who speaks out as Mr. Beecher sometimes preached in Plymouth Church, as Canon Farrer used to preach in Westminster Abbey, will be reported, and the most hardened in the community will learn that a real man—a man with a message—a prophet of God who can be neither bought nor bluffed, is near at hand, and in many ways they will find out what his message is. The churches are not the only places where the heedless are reached with the Gospel. If there is one prophet like Nathan in a city, all the guilty Davids will soon know what he is saying, even if they never hear his voice.

"The neglected rich" cannot be reached by mere machinery; "revivals" and "special services" are useless. Mr. Moody, in his great campaign in England and Scotland, touched only the outer edge of the highest and lowest classes. If impressed at all, it will probably be in one of two ways—either by their friends who are Christians, or by the influence, direct or indirect, of a real spiritual prophet who is not afraid to tell them that they are sinners, to denounce their miserable vices, and who, in a reasonable and manly fashion, presents the Gospel not as a means of escape in some far off future, but as the only way in which any can complete their manhood and be made fit to live here and now. More than this must be left to time and the Spirit of God.

—DR. AMORY J. BRADFORD.

THE HOME CIRCLE.

YOU CAN NEVER TELL.

BY ELIA WHICKLER WILCOX.

You can never tell when you send a word—
Like an arrow shot from a bow
By an archer blind—be it cruel or kind,
Just where it will chance to go.
It may pierce the breast of your dearest friend,
Tipped with its poison or balm:
To a stranger's heart in life's great mart
It may carry its pain or its calm.

You never can tell when you do an act,
Just what the result will be;
But with every deed you are sowing a seed,
Though its harvest you may not see—
Each kindly act is an acorn dropped
In God's productive soil;
Though you may not know, yet the tree shall grow,
And shelter the brows that toil.

You never can tell what your thoughts will do
In bringing you hate or love;
For thoughts are things, and their airy wings
Are swifter than carrier doves.
They follow the law of the universe—
Each thing must create its kind;
And they speed o'er the track to bring you back
Whatever went out from your mind.

HUNGRY FOR A HANDSHAKE.

He was sitting in a park. He looked down-hearted and despondent. His clothes were dusty, but not ragged. There was a look of despair on his boyish face, almost a look of desperation.

Some one, noticing his despondent look, sat down by him, saying, "I judge you are a stranger in the city; I want to shake hands with you."

Only a word, you see, but a bright look came into the young man's face, and he eagerly held out his hand. "O," he said, "I am hungry for a handshake. I left my home about a week ago with the prayers and best wishes of my friends.

"Times were hard, and it seemed necessary for me to go into the world to make a living for myself. I supposed there was lots of work for me in this city, but I don't think there is anything, and I am discouraged." He bit his lip hard as he said this, and his mouth quivered. "I will try again," he went on to say, "since some one cares enough for me to shake hands with me."

That hand shake was the beginning of his success. Downhearted and discouraged before, feeling that there was no one who cared for him in a great city, his heart was made glad by that simple thing, a hand shake, and he took courage and soon found employment.

There are people on every side of us, perhaps not in these exact circumstances, but who are discouraged and depressed, who need a hand shake, a friendly word, a kindly interest. As servants of that Christ who went about doing good, shall we give it?—*Union Gospel News.*

THE POWER OF LOVE.

A little girl was standing one day at a railway station, holding her father's hand. It was a busy scene, some hurrying for tickets, some looking after their luggage, and everybody too much taken up with their own affairs to pay much attention to other people.

But there was one man there whom nobody could fail to notice, for he was a prisoner handcuffed between two policemen, who were keeping a firm hold upon him. I do not know what crime he had been guilty of, but he had been sentenced to twenty years penal servitude, and was now on his way to the place of his imprisonment. He was a dark, desperate-looking man, with the wickedness with which he had spent his life stamped upon his face. If ever a man were beyond the power of love, you would have said he was. Ah! we none of us know what love can do.

The little girl I have mentioned caught sight of the prisoner; a wide gap you might have thought between her life and his, yet was there something that could bridge it over. She let go her father's hand, tripped across the platform, and looked up into the man's face. "Man, I'm so sorry for you," she said, and ran back again with her eyes full of tears. The criminal made

no answer, nor gave any sign that the love of this childish heart had touched him; he seemed to look even darker than before.

A minute passed, and then the little girl was at his side again, with another look and another word for him. "Man," she repeated, "Jesus Christ is sorry for you" Then the train came up, the passengers all got in, and the man and the child met no more.

But was it all over? Oh, no. The prisoner had been so violent and troublesome that notice had been sent to the warden where he was going that he would have a hard task to keep him in order. But, instead of that, he found that he gave no trouble whatever. He was quiet and subdued, showed no signs of ferocity, and was often seen of an evening reading his Bible. It seems very unaccountable, and the warden at last sought an explanation. Ah! have you guessed? It was the loving sympathy of the little child which broke his heart, though he was too proud to show it outwardly at the time. God, by His Spirit, had sent those simple words to wake up the memory of a buried mother—of long past days.

It was years since anybody had spoken to him like that. It brought back to him all that she used to teach him when he was a child at her knee. "And oh, sir," he said, in broken accents, "I could not rest till I had found my mother's God; and now, through the grace of our Lord Jesus Christ. I'm saved, I'm saved."

We think it a beautiful picture—a young heart in its simplicity pitying one so depraved and outcast. But her love was but a drop out of an overflowing fountain. The love of Jesus is that fountain; let it lead us to think about that. There is no earthly love like His. "Greater love hath no man than this, that a man lay down his life for his friend."—*Cottager and Artisan.*

GOSSIPING.

The confirmed gossip is always either malicious or ignorant. The one variety needs a change of heart and the other a change of pasture. Gossip is always a personal confession either of malice or imbecility, and the young should not only shun it, but, by most thorough culture, relieve themselves from all temptation to indulge in it. It is a low, frivolous, and, too often, a dirty business. There are neighborhoods in which it rages like a pest. Churches are split in pieces by it. Neighbors are made enemies by it for life. In many persons it degenerates into a chronic, incurable disease. Let the young cure it while they may.

The only effectual cure is the Gospel panacea, the divine law of love. We don't gossip about the members of our own family, our parents, our children, our brothers and sisters. Nay, we resent tale-bearing in regard to them as a personal offense and insult. But all men and women are our kindred, in the brotherhood of humanity, and if we love our neighbors as we love ourselves, instead of gossiping about them, we will regard such gossip as a sin against ourselves, and we will stop the tongue of every tale-bearer as promptly as we would if he came to us slandering our mother, or our sister. But, alas, too many who profess to be Christians have never learned to bridle their tongues!

THE LAW OF LOVE.

Charles McKay thinks that it is broader than philanthropy—that it is all-embracing. And he is right. God feeds the sparrows and paints the lilies. His tender mercies are over all His works. If we are His children we will have and manifest His spirit, and say with the poet,

You love your fellow-creatures? So do I—
But underneath the wide paternal sky
Are there no fellow-creatures in your ken
That you can love except your fellow-men?
Are not the grass, the flowers, the trees, the birds
The faithful beasts, true-hearted, without words,
Your fellows also, howsoever small?
He's the best lover who can love them all.

Yes, we ought to love everything, as well as everybody. But above all we ought to love God, Who is not only infinitely lovely in Himself, but the Giver of every good and perfect gift.

LOOKS INTO BOOKS.

TELL THEM, OR, THE LIFE STORY OF A MEDICAL MISSIONARY. By George D. Dowkott, M.D. Illustrated. Price 60 cents. New York, Office of the Medical Missionary Record.

"Tell Them" is a thrilling and pathetic recital of a life through which the Lord's guiding love runs like a silver thread. A great preacher once said: "We want some books of men who have struggled and who still live and labor for the good of their fellow-men. We already have enough books in which the good boys and girls died young. Such a book is "Tell them; or, The Life of a Medical Missionary." It is full of thrilling incidents in the life of a poor newsboy, who went to sea; had marvellous experiences and deliverances; became a physician; has been a medical missionary over twenty years; and is now training others to "Go and do likewise." It contains 256 pages, 25 illustrations, and 50 chapters.

TODD'S NEW ASTRONOMY. By David P. Todd, M.A., Ph.D., Professor of Astronomy and Director of the Observatory, Amherst College. Cloth, 12mo, 500 pages. Illustrated. Price \$1.30. American Book Company, New York, Cincinnati and Chicago.

This new astronomy is designed to meet the present requirements of schools and students for a practical and scientific text-book in this important and most interesting study. Of the author's ability to write an ideal work on the subject, which should be at once simple, scientific, practical, and interesting, there can be no question. In addition to his former work in the U. S. Astronomical Observatory at Washington, and as Director in the Amherst College Observatory, he is well-known to the public as leader of two solar expeditions, one to the west coast of Africa, and one to Japan.

By placing more importance on the physical than on the mathematical facts of astronomy, the author has made every page of the book deeply interesting to the student and general reader. While mathematical results are given, the beauty and interest of the study are not obscured by unnecessary mathematical processes. Questions of universal interest, such as "Where does the day change?" "Where will the sun be overhead at noon?" "Where does the Southern Cross become visible?" "What are meteors?" "What is the difference between the sidereal and the solar day?" etc., receive special attention in the treatment.

The illustrations are an important feature of the book. Many of them are so ingeniously devised that they explain at a glance what pages of mere description could not make clear.

THE STORY OF JOHN G. PATON; told for the young, re-arranged and edited by Rev. James Paton. Cloth. Price 50 cents. London, Hodder & Stoughton, Chicago and Toronto, Fleming H. Revell Company.

The thirty years of the Rev. John Paton among the South Sea cannibals is too well-known to our readers to require any lengthy description. His brother in his preface to this work explains that "ever since the original edition appeared in 1889 he has constantly had it upon his mind that a young folks edition would be highly prized. The whole has been recast and rewritten with the addition of a few fresh incidents, making it a most interesting and instructive work for young people, and cannot fail to interest them deeply in missionary life. The type is clear and the illustrations, including the portrait of Dr. Paton, are exceedingly good.

THE PRIDE OF JENNICO. By Agnes Egerton Castle. Price \$1.25. Toronto, Copp, Clark Co., Limited, 1898.

The hero of this most excellent and interesting story belongs to an English family, descended from King Knut and Plantagenets and Stuarts, and he enters into possession of a great German estate through a granduncle. He gets married to a lady in a very remarkable manner, and it suffices to say that in that marriage more mistakes than one were involved. What these were we should a little spoil the interest of the story by telling. The efforts of the hero to find his lost wife, and the dangers he encountered in the attempt make a very thrilling part of the story.

HOW TO ALIVE MATT, BRONZE, LA CROIX, DRESDEN COLORS AND GOLD TO CHINA. A Practical Elementary Hand-book for Amateurs. By Adelaide H. Osgood. Cloth. Price 75 cents. New York, Osgood Art School Company.

This valuable little work has already secured a very large sale among those interested in China painting. It contains a large number of useful illustrations. The main object in the author's mind is the solving of the difficulties attending the application of indelible colors to china, the methods suggested being based upon long and practical experience. It is so written that it is readily understood by amateurs and beginners, and at the same time is sufficiently practical to be of great value to those who are proficient

in the art. The publishers also deal in all sorts of artists supplies, and have recently issued from their head-office, 12 E. 17th St., a very delightfully illustrated catalogue.

PIONEER PRESBYTERIANISM IN TENNESSEE is the title of a neat little volume published at 60 cents by the Richmond Committee of Publication, giving a number of addresses delivered at a Presbyterian rally during the Tennessee Exposition in October last. They make inspiring reading. Our co-religionists in the South are evidently not ashamed of the past record of their Church and they do well to keep that record before the public. Senseless boasting of course does little good in the long run, but Presbyterians are apt to be altogether too modest about themselves. Though, of course, these addresses have somewhat of a local character they are of interest to Presbyterians everywhere,—and perhaps for others too.

MAGAZINES.

The number of Littell's *Living Age* for March 26th completes the 216th volume of this most admirable Eclectic Magazine. The table of contents for the volume shows that almost every department of literature, science, and art have received a fair share of attention, and that the best articles of the English magazines have been included, while extracts have been given from many American periodical publications and books. The magazine is now issued at \$6.00 a year.

The *Preacher's Magazine* for April is largely an Easter number containing sermons and outlines on the Resurrection and kindred subjects from a large number of well-known preachers on both sides of the Atlantic, including Canon Gore, Joseph Parker, Mark Guy Pearse, Dr. B. B. Tyler and others less known. \$1.50 per year. Wilbur B. Ketchum, New York.

The April publications of Messrs. Partridge & Co. are to hand. The three juvenile papers, viz., *The Infant's Magazine*, *Children's Friend*, and *Band of Hope Review* are, it is only necessary to say as interesting as usual. *The British Workmen* has an interesting article on "Fighting the Famine in India," by F. M. Holmes. "Some Easter Thoughts," by Mark Guy Pearse is the most attractive article in *The Family Friend*; while "A Missionary Hero," by Captain Gardiner in *The Friendly Visitor* will be read with much interest.

Harper's Round Table for the coming six months will contain as many interesting short stories, entertaining descriptive articles, humorous anecdotes, verses, and sketches as have appeared in the first six numbers of the present volume, and each number will contain, in addition, an instalment of each of the following two stirring serial stories: "The Copper Prisoners," by Kirk Munroe, which begins in the May issue, is doubtless the best story that ever came from the pen of this popular author. Woven in with the main plot of the story is a pleasing romance, and in addition to the fiction part of the work there is much valuable information, pleasantly imparted, about the methods of mining copper ore; "The Adventurers," by H. B. Marriott Watson, which was begun in the January number of the *Round Table*, has now reached a point in its course where it may justly claim to be one of the most interesting and absorbing stories of treasure trove that has been written of recent years. Among the shorter stories and articles will be: Narratives of Travel and Adventure, "Wanderings in Central Asia," by Cyrus C. Adams, and "Why the Natives did not Fight," by Henry M. Stanley. A few other articles which may well be mentioned are: "College Customs," by Richard Barry; "Forgotten Books for Boys," by E. J. Beach; "The United States Secret Service," by Gustav Kobbe; "Fire-Fighting in a Great City," by J. Parnly Paret; "How to Stop Leaks in Boats," by A. J. Kenealy; "The Snipe and Snipe-Shooting," by R. Gourlay. Some short Story Titles: "The Troop that Was Not" by F. L. Pollock, a story of the recent war between the British and the Dervishes in Upper Egypt; "The Lost Voice," by F. H. Spearman; "A Frontier Patriot," by Edith Carruth; "A Dark Night's Work," by Owen Hall; "An Overrated Pirate," by Rowan Stevens; "In Trinity Backs," by W. E. Barlow, has its scene laid at Cambridge University, England, and is based on a plot to destroy the college library; "The Major's Music-Box," by W. S. Rosener.

The Macmillan Company announce the publication in four quarterly volumes, commencing in October, of the *Encyclopaedia Biblica*, a dictionary of the Bible. It will be edited by the Rev. T. K. Cheyne, M.A., D.D., Oriel Professor of the Interpretation of Holy Scripture of Oxford, and formerly of Balliol College, Canon of Rochester, and J. Sutherland Black, M.A., LL.D., assistant editor of the *Encyclopaedia Britannica*.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON IV.—A LESSON ON FORGIVENESS.—APRIL 24.

(Matt. xviii : 21-35.)

GOLDEN TEXT—"Forgive, and ye shall be forgiven."—Luke vi. 37.

TIME AND PLACE.—Autumn A.D. 29. Capernaum.

LESSON OUTLINE.—I. The Glory of Jesus. II. The Witness from Heaven. III. The amazed Disciples.

INTRODUCTION.—The time of the present lesson cannot be exactly determined, but it was probably not long after the transfiguration. Our Lord had returned with His disciples from His journey to Caesarea, and was now at Capernaum; and in this eighteenth chapter we find various instructions given to His disciples alone concerning the Kingdom of God. Jesus had been speaking to His disciples of humility and of forgiveness, when interrupted by the question of Peter in the first verse of this lesson.

VERSE BY VERSE.—21. "Then came Peter."—Peter comes forward with a half question based upon a half view of human nature. "Sin against me."—It never occurred to Peter that he might sin against his brother. "Till seven times."—The Jewish rabbis based the duty of forgiveness three times and no more upon Amos i. 3, ii. 6. Peter, in Christian charity, increased the number to seven.

22. "Seventy times seven."—This would be four hundred and ninety times, but this stands for an unlimited number. We are always to forgive.

23. "The kingdom of heaven likened."—Certain principles of the kingdom of heaven and its administration are illustrated in this parable, which is usually called the parable of "The Unmerciful Servant." "Take account."—Make a reckoning, or, as we should now say, have a settlement.

24. "Ten thousand talents."—This has been variously estimated in our money as from \$9,000,000 to \$15,000,000, but it stands for a debt of such great proportions that there could be no hope of its ever being paid—so illustrating the sinner's debt to God.

25. "Worshipped him."—That is, rendered that homage which the custom of oriental courts required.

27. "Loosed him."—Set him free.

28. "An hundred pence."—About \$15; a mere trifle as compared with the debt which had just been forgiven him.

29. "Will pay thee all."—There was reasonable expectation that this promise might be kept.

30. "Cast him into prison."—Thus using the most extreme measures in his power.

32. "Because thou desiredst me."—Not because he had done anything to deserve it, or because of his promises, but out of pure compassion.

34. "The tormentors."—Those who should torture him until he should pay.

35. "From your hearts."—Forgiveness in words only is valueless. It must come from the heart to be acceptable to God.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—A Lesson on Childlikeness.—Matt. xviii. 1-20

Second Day—A Lesson on Forgiveness.—Matt. xviii. 21-35.

Third Day—"Forgive, and ye shall be forgiven."—Luke vi. 27-38.

Fourth Day—"If he repent, forgive him."—Luke xvii. 1-10.

Fifth Day—"Forbearing one another, and forgiving one another."—Col. iii. 1-17.

Sixth Day—"We should . . . love one another."—1 John iii. 10-24.

PRAYER MEETING TOPIC, April 24.—"Habits."—Prov. vi. 6-11; xii. 14-25; Luke iv. 16.

HABITS.

The diminutive chains of habit are generally too small to be felt, till they are too strong to be broken.—Dr. Johnston.

Habit, if not resisted, soon becomes necessity.—St. Augustine.

Like little flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed: no single flake that is added to the pile produces a sensible change; no single flake creates, however it may exhibit, a man's character; but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief, which pernicious habits have brought together by imperceptible accumulation, may overwhelm the edifice of truth and virtue.—J. Heatham.

There is nothing more perennial in us than these two, habit and

imitation. They are the source of working and all apprenticeship, of all practice and all learning, in this world.—T. Carlyle.

Prayer is the best of all habits to practice, because by asking God to help you in everything you will get wisdom to choose what is good, and you will get strength to do it. Other good habits will be easy if you practice this. They are like the branches, this is like the stem out of which the branches grow.

The miller does not observe the noise of his own mill.—C. H. Spurgeon.

Small habits well pursued betimes,
May reach the dignity of crimes.

Hannah More.

BAD HABITS.

Any bad habits which we may have once formed will, if let alone, prove to be great impediments to us in our Christian career. They have been allowed, perhaps, to grow up with our growth, and have almost become part of ourselves, and, now that we desire to follow Christ, they are still ready to cling to us, and we find it hard to shake them off.

The heart is so treacherous and deceitful, that it will often shelter itself under a willing ignorance of what its besetting sins and dangers may be. Let me name a few bad habits, by one or more of which it is possible you may be entangled, leaving it to your own conscience to make the application.

A habit of wasting time in idle gossip.

A habit of listlessness when reading God's word.

A habit of slothfulness, and indulgence in sleep, and so hurrying over the morning devotions.

A habit of putting off what ought to be done at the moment.

A habit of disputing and contradicting.

A habit of exaggerating and coloring reports when you repeat them.

A habit of allowing your eyes and thoughts to wander when in the house of God.

A habit of peevish fretfulness, when we ought to be contented and thankful.

A habit of "building castles in the air."

A habit of spying out the faults and imperfections of others.

Here I have mentioned a few bad habits, others will readily occur to you. Perhaps some one of them may have long proved a snare to you. It may cling very tightly and you may fancy that it is almost impossible to shake it off. But if you would grow in grace it must be parted with.

It is true. You can never release yourself, if you rely upon your own power. But God will supply you with strength in answer to your earnest prayer.

MISSION WORK IN FORMOSA.

(Continued.)

Day after day they were getting more aroused; and the third day, in the middle of the afternoon, they began to twist their queues around their heads, and tie up their clothes around their waists, ready for action. One man threw a stone at the building, and then, if you have ever seen an angry Chinese crowd! It baffles description. The Chinaman is easily excited, and is ungovernable when enraged. Then they pulled the building down, carried it away, and took up even the very foundation. I directly walked with the students into a building right opposite. The owner of that inn came with tears in his eyes and begged us to leave. The British consul came again, and a mandarin, in his large chair. The mandarin told the consul to order me out of the city, but the latter said he had no right to do that. I felt that Jesus was my Master, and He had said, "Go preach the Gospel." When the consul started to leave they yelled and screamed at him with contempt. I walked with him as he bravely stepped out of the city. The mandarin then tried another way—begging and begging that I would also leave the city. I showed him my forceps and my Bible, and told him I was there in obedience to my Master. He wrote officially to say that he would put up a building outside of the city for me if I would go there; but we had planted stations outside of the city already, and now we determined to plant our standard inside its gates. Finally, we had another building put up on the very site of the one that had been torn down, not an inch from it one way or the other. That also was pulled down, and then we erected a larger one near it, and that shared the same fate. But there now, in Hang kah, we have a church with a spire! There is a great change. We see what God has wrought. Dark, proud, ignorant Hang kah, with all its bigotry, welcomes the worship of the living God. Some of the same headmen who at that time stirred up that mob of four thousand, who gathered around to kill us, called the people together a short time ago, and said:—"The Missionary is now going to leave us to visit his native land, and we must show him what the meaning of our heart is." The people had done what they chose in village, town

and city everywhere when I travelled through at first, and I decided they should follow out their own free will, when leaving, though I neither wanted nor needed any of their honors, even as I do not want them from Canada. They did it with a purpose. They assembled in the large open space in front of the tent where the mob had assembled formerly; and many of the chief men ordered for us a grand parade, and came with eight bands of Chinese music, and banners and umbrellas of state, such as they would carry before the Governor. They formed a procession, beginning in front of a large temple; asked me to sit in a large sedan chair lined with silk, and went through the city with flags flying, and thus they insisted on carrying me through the town, and escorted us to the boat, wishing us blessing and offering gratitude to God. There in foreign style they cheered us, while the converts sang what they knew:—

"I'm not ashamed to own my Lord,
Or to defend His cause;
Maintain the glory of His cross,
And honor all His laws," etc.

This showed the great power of God, the living God. We do not acknowledge His power as we ought. I am afraid that many in Christian lands do not believe what they profess respecting the living God. At many places scattered through Formosa we planted twenty or thirty churches, and then came to a plain, travelling



REV. HIAM CHENG HOO, FORMOSA—FIRST CONVERT.

with the students among the aborigines on the east side. The people in one village said:—"You have been going up and down through this plain for some time; if you will come to our place you will see what we can do." They fixed up a shelter with poles and sails, and we remained there the whole night. At daybreak the leader decided to erect a place of worship, and the people, instead of going out to fish, went to get rafters for the building. There we taught them the Gospel. Would to God many of the people of Canada were there to see—fishermen going out in their boats singing praises to God, and the old women weaving and singing. They were taking in the plain Gospel of Jesus Christ, which is ever fresh. In a short time the whole village of these aborigines, men, women and children, would meet; one would take a shell and blow on it, and then all would join and sing praise to God:—

"All ye people that on earth do dwell
Sing to the Lord with cheerful voice;
Him serve with mirth, His praise forth tell,
Come ye before Him and rejoice."

After the people in another village came, and we soon had fifteen churches planted in that plain. We put a native preacher in each village, to preach Jesus Christ simply, and not waste time

in declaring vain speculations, for we are not wont to spend our time on any such men evolved schemes. My students in Oxford College—not Oxford, England, but Oxford, Formosa—study the Bible in the morning, at noon, and at night; we begin with the Bible and end with the Bible, and preach Jesus Christ as the only Saviour of men. We can trust these students to preach what they know of Divine truth. Some people may suppose that these aborigines, or the Chinese, cannot get a clear idea of the Gospel plan of salvation. They do get a very clear idea of it, because God intended that they should. One of them went to a place on the plain farther down and labored there. For eleven years I had purposed going in that direction; but now receiving a letter from him to come down, I felt that I had a call to go. I got a boat and went down at night lest the savages might see us. Four hundred soldiers had been killed there. We narrowly escaped a similar fate. When the boat came up to the place of landing a man met us and said:—"You are Mao Kay, the missionary." A pony was brought for myself to ride on, and the students rode in an ox-cart. We got five villages to assemble, to whom we proclaimed the truth day after day, exhorting and discussing. One night all the headmen assembled in front of the house and began to talk very loud. I asked what was the matter; and they said:—"Nothing, only we are angry that we have been so long deceived with the worship of idols." Who could sleep under such circumstances? I have spent many a sleepless night in Formosa, and I do not care how many more I spend for such reasons as these. Our Master suffered ten thousand times more than that. These people brought their idols in baskets from all around; and when they were piled in a heap, we sang again:—

"I'm not ashamed to own my Lord."

And then the heap was set on fire. Some of the people who were indignant at their having been so long deluded were shoving the idols further and further into the fire, so as to get rid of them the sooner.

In northern Formosa we had twenty churches here, and twenty more there, and others further down; and after the French had bombarded us there we started twenty more. As we met eight Frenchmen in a ravine they were suddenly on their knees, pointing their guns at my breast; but their attention was turned at once to this white flag of truce in my hand. At that moment no American or British or German flag could have saved us as this flag of truce did. I have often thought no flag of eternal forms of righteousness, or meritorious acts, or speculative theological dreams could save the perishing soul. The blood-stained banner of Jesus can save the sinner from pole to pole, and nothing but that. Young men attending the universities and colleges can do nothing without that banner.

We have thus established sixty churches and put a trained native minister in each church. I am enabled to be here because of the sterling ability of my first convert, whom I have entrusted with the oversight of the whole work in my absence. He has stood faithful to his cause for more than twenty years. When my second convert told his mother that he was going to accept the Saviour, she took a stone and nearly killed him; but now she is saved herself. One of my converts is a Taoist priest, who accepted the truth. Some might say that the poor aborigines who have no minds may be simple enough to believe in Christianity; but here is a priest who was brimful of speculative philceophy, and he is now a preacher of the Gospel of Jesus Christ. The Gospel has not lost its power. It is still the chosen instrument for bringing souls into the kingdom. Another convert is a Bachelor of Arts, who might be seen in his graduating dress, standing six feet high; and he who used to look down upon me with contempt now looks up to me with respect. When he accepted the Gospel, he was so humble, so gentle, that all were impressed. He is a man of great mental calibre, and is now in a city of 50,000 inhabitants, preaching Jesus and Him crucified. He was a Confucian of the Confucians, but is now a defender of the glorious Gospel. Another convert is a young man, who two years ago went up to an examination where there were 3,000 candidates, and his name came out at the top of the list. He, too, is a Confucianist no longer, but has accepted the Gospel of Jesus.

I would not spend five minutes teaching the heathen anything before presenting the Gospel to them; but I would teach them afterward what may assist them in preaching the Gospel. The religion of Jesus Christ has perverted the public mind so fully that it would be impossible to tramp up, in the northern part of the island, any such stories as that we missionaries were seeking to dig out the eyes of the Chinese children. What a change has been wrought there by the Gospel! The idea of a mandarin coming inside a chapel twenty-two years ago! But now they send in their cards and visit us with bands of soldiers!

(To be continued.)

THE LITTLE FOLK.

A MORTIFYING MISTAKE.

I studied my tables over and over, and backward and forward too; But I couldn't remember six times nine, and I didn't know what to do,

Till sister told me to play with my doll, and not to bother my head, "If you call her 'Fifty-four' for a while, you'll learn it by heart," she said.

So I took my favorite, Mary Ann (though I thought 'twas a dreadful shame

To give such a perfectly lovely child such a perfectly horrid name). And I called her my dear little "Fifty-four" A hundred times, till I knew

The answer of six times nine as well as the answer of two times two.

Next day Elizabeth Wigglesworth, who always acts so proud, Said, "Six times nine is fifty-two," and I nearly laughed aloud! But I wished I hadn't when teacher said, "Now, Dorothy, tell it you can."

For I thought of my doll and—sakes alive!—I answered: "Mary Ann!" —St. Nicholas.

HOW MR. AND MRS. JACK FROST KEPT HOUSE.

"One—two—three—go! That is what you must say, and jump right out of bed the minute I call you in the morning," said Rob.

Marjorie heeded, and that is how the two children came to be running over the crust of snow and climbing the hill so early in the morning.

"Hurrah!" shouted Rob, as they reached the top, "we beat the old sun this time. Isn't this grand?" and away they went on their sleds down the hill, Rob shouting to add



to the fun, and Marjorie a little frightened by the rapid descent. Up they climbed for another ride, and met the sun just appearing over the mountains. He covered the snow and icy trees with such sparkling beauty that the children clapped their hands in delight, and Rob said, "Jack Frost made some bright pictures last night."

"Yes," said Marjorie, "Jack Frost and his whole family must have worked all night. I wish Jack's family would come and live in our house; it does not look very bright there now-a-days. I guess baby bothers mamma so much he is spoiling her disposition, as Jim Green spoils Nettie's by teasing her so much, as papa says. I most wish he had'n't come. He just cries all the time, and makes mamma nervous; and he takes so much time that things never get done. Mamma did not use to be so cross; she used to say, 'Be my good, happy children, and help to keep a bright home for papa.'"

"Say, Marjorie, let's try it. I'll be Jack Frost, and you be Mrs. Jack Frost for to-day. We will see if we can not make mamma more like she used to be. We always have to help, of course, but to day let's not say, 'Oh, dear,' when she asks us."

"Yes I'll try, if I don't forget."

After breakfast and family worship, Mrs. Kingsley took baby upstairs for the morning nap, saying, as she left the room, "Children I wish you would put the food away, and scrap up the dishes."

"Now, Mrs. Frost, said Rob, "let's us make things hum, and see if we can get this all done before she come back."

"We'll s'prise her; I'll wash and you wipe. Be careful, Jack; do not break anything," as Rob ran to the pantry with a bread plate in one hand and a milk pitcher in the other.

"Now, say, Mrs. Frost, we must work softly, as we do

when we are making frost pictures on the windows; let us run on tip-toe."

"Yes. See how this glass sparkles," holding out one she had just rinsed.

"Very good, Mrs. Frost, everything Jack Frost touches must shine, you know. It is fun to wipe the glasses when I try to make them shine."

"Now, that is done. I will take my little broom and sweep around the stove."

"I'll peel the potatoes for dinner."

"Why, Jack Frost, I thought you hated to peel potatoes."

"I'll play they are wild animals, and I am making them white with frost."

"Let us play that these chairs are trees; see how the frost glistens on them!" and Marjorie used her dust cloth vigorously.

At last baby was asleep, and Mrs. Kingsley came back, looking tired and worried; saying with a sigh:

"Only half an hour to dinner time, and nothing done." Then, looking around, "Why what does this mean? Who has been here?"

"We did it, mamma," laughed the children, "to make you happy."

"Bless your dear hearts; I would not have thought you could do it so well."

At dinner, Mr. Kingsley gave a loving touch to the happy little face beside him, and asked:

"Do you know any little woman who would like a sleigh-ride to-day?"

"Yes, papa," answered Marjorie, promptly, "she has not had a ride this winter, and she is my little mamma."

"Good for you my girlie. Will you go 'little mamma'?"

"I would not steal Marjorie's ride for anything; and I could not leave my work."

"Yes, do go," said both children, "we will do the dishes and keep house," and papa said he was sure baby needed fresh air; so Mrs. Kingsley accepted the opportunity for a rest and a change.

Baby enjoyed it, and came home laughing and crowing, and mamma looked so fresh the children said to each other:

"This is like old times. Mamma is pretty and happy, and we helped to make her so. Let us be Mr. and Mrs. Jack Frost right along."

BOBBIE'S WOLF.

"What was the text to-day, Bobbie?" asked Aunt Kate

"I hope you don't expect a little chap like Bob to remember or understand the text we had to-day?" laughed Bobbie's father.

"'Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves'" repeated Antie.

"There isn't any wolves in this city," said Bobbie, complacently.

"Oh yes, there are," said mamma, as she took him in her lap and explained the meaning of the words as well as she could.

But Bobbie was restless. He asked whether wolves, when they dressed up like sheep, said "B-a-a!" Even mamma was afraid that Bobbie would get little help from his lesson.

It was three o'clock that afternoon when Bobbie, on the corner, listened to John Walker while he coaxed:

"It's just a little way from here; and I shouldn't think your mother would be afraid to have a big boy like you go down there, specially with n.; and it's a great deal warmer there because it's on the sunny side of the street. I do believe if your mother was here she would want you to go, so as to get out of this ugly east wind."

Bobbie looked curiously at John Walker. At last he spoke: "You're a wolf, Johnnie Walker! As true as you live, you're a wolf."

"Don't you go calling me names!" said John, his face growing red.

"But I can't help it, you see, because it's in the Bible. Our Lord said, 'Beware of 'em'; that means, take care that you don't do a thing they say, because they are only makin' believe to be good. You're makin' believe my mamma wants me to go down to Court Street, when she told me not to go; and I know you're a wolf, because mamma told me about it this morning."

I think Bobbie understood the text pretty well, don't you?

PRESBYTERIAN COLLEGE, MONTREAL.

CLOSE OF THE SESSION.

The Convocation of the Presbyterian College Montreal for the awarding of prizes and the conferring of degrees was held in the David Morrice Hall on Wednesday evening the 6th inst. There was a large attendance of ministers and members of the different city churches.

On the platform in addition to the Principal and members of the staff were Mr. David Morrice, Prof. I. Clark Murray of McGill College, Prof. MacGann of the Law Faculty, Dr. Kelley of the High School, Dr. Robert Campbell, Dr. Paterson of St. Andrews, Revs. J. R. Dobson A. J. Mowat. J. W. Winfield, J. A. MacFarlane of Ottawa, and Rev J. L. Murray of Kincardine.

The devotional exercises were appropriately conducted by the Rev. T. W. Winfield, after which the prizes and scholarships were presented to the successful candidates as follows:

Philosophical and Literary Society's prizes—Mr. N. D. Keith, B. A., public speaking; Mr. H. Mackay, English reading; Mr. J. E. Conlin, French reading; Mr. R. J. Douglas, B. A., English essay; Mr. C. F. Cruchon, French essay; Mr. S. McLean, Mr. Baikie's special prize, presented by Mr. J. E. Robertson, B. A., president.

Ecclesiastical Architecture—Mr. N. D. Keith, B. A., the Dr. M. Hutchinson prize (third year); Mr. J. M. Wallace, B. A., the lecturer's prize, presented by Mr. A. T. Taylor, F. R. I., B. A., lecturer.

Elocution—Mr. H. Mackay, the Dr. F. W. Kelley first prize (first year); Mr. G. Macgregor, second prize (first year). Presented by Mr. John P. Stephen, lecturer.

University Scholarships—The Lord Mount Stephen, first year, Mr. C. Hardy; the Stirling, second year, Mr. J. B. MacLeod and Mr. W. Brown; the American Church, third year, Mr. H. H. Turner; the Erskine Church, fourth year, Mr. R. J. Douglas.

French Scholarships—The Knox Church (Perth) scholarship, theological, Mr. E. Curdy; the William Ross, theological, Mr. V. di Genova; the Hamilton (McNab street) literary, Mr. Ag. H. Tanner; the Emily H. Frost, literary, Mr. H. Joliat.

Gaelic Scholarships—The Osnabruck, Mr. Hector Mackay; the Ronaldson, Mr. F. MacInnes.

The Nor'-West (James Henderson) scholarship—Mr. R. J. Douglas, B. A., and Mr. F. Worth.

The James Sinclair Scholarship, for essay on the evidences—Mr. D. N. Coburn, B. A.,

The Lochhead scholarship—awarded to Mr. A. W. Lochhead.

Theological and general scholarships—For ordinary general proficiency, the Walter Paul, first year, Mr. D. M. MacLeod, B. A.; St. Andrew's London, second year, Mr. Samuel MacLean; the Crescent street, third year, Mr. J. M. Wallace, B. A.; the Hugh Mackay, third year, Mr. N. D. Keith, B. A.; for general proficiency in honor and ordinary work; the Peter Redpath, first year, Mr. Geo. MacGregor; the David Morrice, second year, Mr. J. C. Robertson, B. A., the William Brown, second year, Mr. W. T. B. Crombie, B. A.

The students' gold medal, the highest prize of the year for all work, pass and honor, was presented by the Rev. Professor Scrimger to Mr. N. D. Keith, B. A.; the silver medal for second standing in the same, to Mr. J. M. Wallace, B. A.

Dr. Robert Campbell in presenting the Gaelic Scholarships eulogized the work that had been done for many years and expressed regret that owing to lack of the necessary support for this department it had been decided to discontinue it.

The degree of Bachelor of Divinity was conferred on the Rev. D. Hutchison, B. A., and Mr. N. D. Keith, B. A., that of Doctor of Divinity (honoris causa) on the Revs. J. L. Murray, M. A., Kincardine, Ont., the Rev. P. Wright, B. D., Portage La Prairie, Man.; and the Rev. W. Gillies, M. A., Kingston, Jamaica.

Of the three honorary D. D.'s, the Rev. Peter Wright of Portage La Prairie and the Rev. J. L. Murray of Kincardine were too well known in the church to need any description. Mr. Gillies though he has visited Canada is not so well known here. The Rev. Dr. Paterson of St. Andrew's, who was his classmate in college in presenting his name for the degree *in absentia* said that that gentleman was one of seven missionaries sent abroad forty years ago by the United Presbyterian Church of Scotland. He was designated to and had since labored in Jamaica where he had taken a prominent place in all educational matters. His eminent ability and moral worth were widely recognized. He had also been one of the founders of the Pan Presbyterian Alliance and was one of the Clerks of the First Council held in Edinburgh in 1877.

The valedictory address on behalf of the graduating class was delivered by Mr. N. D. Keith. Noting the fact in the graduating there were representatives from Italy France, Switzerland, Scotland, as well as from most of the provinces of the Dominion from Cape Breton on the East to British Columbia on the West, he eulogized the education advantages of Montreal. It was sometimes asked why students came so far. He would answer because they wanted the best. Montreal offered advantages second to none on the continent. Also there was an education not found in classrooms or books, and that Montreal was able to bestow. Here two types of civilization and religion met and blended. Montreal was, moreover, a commercial city, and her influence tended to stability and permanence in the character. The city was large, so that a student coming from a small town was made to feel that he counted for one—no more. He came to himself and became a student, and his education begun, it never ended. It was good to be cosmopolitan. In smaller places one might touch the pulse, but here he felt the great heart throbs of the Dominion, and through the arteries of commerce was brought into touch with the great world beyond.

The Reverend the Principal then presented diplomas to the graduates of the year, namely:—Messrs. Laughlin Beaton, D. N. Coburn, B. A.; E. Curdy, J. N. Elmhurst, V. di Genova, S. D. Jamieson, N. D. Keith, B. A.; M. J. Leith, J. E. Mcnancon, James Nairn, D. J. Scott, E. J. Shaw, J. M. Wallace, B. A.; H. Young, B. A.; and S. Young, B. A.,

At the request of the Senate the graduating class was most appropriately and impressively addressed by the Rev. J. L. Murray D. D. He dwelt on the importance and responsibility of the work in which they were to be engaged and urged the necessity of heart felt conviction on their part both as to the message and this call to proclaim it. "Week by week," said he, "the recurring question with many a minister is, 'What next shall I preach from?' When the soul is alive to that question, it soon finds what to preach from. Then the message of God, uttered with the cry of a man's heart, is apt to touch the heart of the hearer. Men will listen, almost in spite of themselves, to those convictions which they feel to have been generated, or at least clarified and confirmed, in the laboratory of the speaker's own soul. The hearer is influenced by the preacher as well as by the preaching; for the preacher's personality speaks to him as well as the preacher's voice."

He warned them against the temptation to seek a cheap popularity but by solid work and legitimate methods to aim at the highest spiritual results.

In closing the Convocation Principal MacVicar remarked that the Session had been a most satisfactory one and the fifteen graduates of the year brought the number of their Alumni up to over 250. They were aiming, however, at quality rather than numbers. He referred to some of their graduates who were now serving in the prominent places of the World's Mission Field such as MacKenzie, in Honan and Grant, in the Klondike. He expressed the belief that the outlook for the future was hopeful. The Board had just arranged to offer at least twelve new scholarships for next Session.

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.

As a full report of the closing exercises of the College will appear in another column, it is unnecessary to do more here than note the fact of the large attendance and the interest taken in those who were receiving the awards of merit and the degrees which had been granted by the Senate. The only one present of the three doctors honored was the Rev. J. L. Murray, of Kincardine, who gave a most appropriate address to the fifteen members of the graduating class after they had received their diplomas. The announcement as to the large increase in the number of scholarships open to students in their Arts course will be welcome news to some prospective candidates who may have been alarmed by the recent increase in University fees.

The annual meeting of the Alumni Association of the College was held on Thursday morning. Reports were received as to the work of the past year, and the officers for the ensuing year elected as follows: Rev. J. A. Macfarlane, B.A., of Ottawa, President; Vice-Presidents, Rev. Dr. C. E. Amaron and Rev. J. R. Dobson, B.D.; Secretary-Treasurer, Mr. R. J. Douglas, B.A.; Bibliographer, Dr. Scrimger; Necrologist, Mr. J. C. Robertson, B.A.; Committee, Rev. S. J. Taylor, Rev. D. MacVicar and Rev. W. T. Morrison. The Rev. J. R. Dobson, Rev. D. Currie, and the Rev. R. Whillans were nominated as members of the College Senate for the ensuing year. Considerable discussion took place with reference to the programme of the Graduates Institute to be held at the opening of next Session, and arrangements made for the papers not already provided for. It is hoped that the whole programme may be ready for publication in the course of a fortnight. At a meeting of the Executive held afterwards, a sub-committee was appointed to prepare a draft for the Institute of 1899 and to report at a meeting to be held at some convenient time during the Assembly, when it is expected there will be also the usual social gathering of Montreal graduates now numbering over 250.

A special meeting of Presbytery was held in Knox church on Tuesday evening to deal with the resignation of the Rev. Murray Watson as minister of St. Lambert. Mr. Watson was unfortunately too ill to be present at the meeting. The commissioners from the congregation who were present, Mr. E. McLeod and Mr. D. S. Bruce had, however, been instructed to offer no obstacle to the resignation. It was decided to accept it and to declare the pulpit vacant on the first Sabbath of May. A committee was appointed to draw up a suitable minute and express sympathy with Mr. Watson in his illness. Professor Scrimger was appointed to act as Moderator of the Session and at the request of the congregation the Rev. James Nairn was appointed to supply the pulpit until the end of June.

At a meeting of the Executive of the Board of French Evangelization, held on Thursday afternoon, the Rev. P. E. Beauchamp was appointed as joint French and English missionary in Arundel and Harrington.

The Rev. W. R. Cruickshank, of St. Matthews' church, has been laid aside from active duty for the past week through illness, and it will probably be a week or two yet before he is able to resume. There is nothing, however, to cause his friends any alarm.

The Rev. M. S. Oxley, of Westminster church, who has been ill for the past month, has returned to his work once more. Though not yet fully restored it is hoped that he may be able to take up the regular services. His pulpit has been supplied by students of the College during his illness. Now that the Session is over there will be no longer available.

The Rev. Kenneth MacLennan, of Lewis, has been too ill to take his services for several weeks. He is now slowly recovering but not yet out.

MANITOBA NOTES.

The Presbyterians of Griswold have decided to build a stone church this summer. Already they are getting material on the ground.

Rev. Mr. Boothwick has been appointed by the Rock Lake Presbytery to take charge of three stations south of Morden for summer months.

The Ladies' Aid society of Knox church Morden, with their usual energy in the interests of the church, have let the contract for the thorough renovation of the interior of the church.

Rev. Jas. Mowat and Rev. F. H. Stewart have exchanged mission fields at the request of the Home Mission Board. Mr. Mowat takes charge of the Ravenswood field and Mr. Stewart of Rathwell, Rosebank is to have student supply.

A very interesting ceremony took place at Governmenthouse, Winnipeg, Tuesday, when an Indian boy by the name of Joseph Kae saws, of St. Annes, was presented with the Royal Humane society's medal for saving the lives of six children during a prairie fire which ran over the district last fall.

The Alma Mater Society of Manitoba College held their annual dinner in Convocation Hall on Thursday evening last beginning at 7 o'clock. The flag was flying from the new pole, the first time, in honor of the graduates. After the dinner the Ladies gave a public reception. A number of graduates were present and everything passed off agreeably and pleasantly.

The opening lecture of the summer session in Theology of Manitoba College was delivered Tuesday evening in the convocation hall of that institution. In the absence of Rev. Principal King, who was suffering from a cold and hoarseness, Rev. Dr. Bryce occupied the chair. Revs. Dr. DuVal, Prof. Hart, Prof. Baird and R. G. MacBeth were also on the platform. Devotional exercises were conducted by Rev. Dr. DuVal. In a few opening remarks Dr. Bryce referred to the successful past year both in Arts and Theological classes and pointed to a most hopeful outlook for the future. Rev. Prof. Baird B. D. began his lecture without introduction:—"Are the Epistles and Gospels equally authoritative"—and step by step carried his audience into the nature of this great question. The position of some of the leading writers was referred to, and distinguished though they were, the revered lecturer hesitated not to enquire whether, logically, their positions would lead. The Gospels were examined as likewise the Epistles; some agreements were enumerated. Differences as to writers, their aims and objects, as Paul in words of flaming zeal writing to his converts, contrasted with Luke merely a gatherer and setter-forth of those things which he had seen and heard. The inspiration of the whole New Testament was kept well to the fore in the lecture. Professor Baird's lecture was listened to with much pleasure not only for the concise way in which an enormous amount of information was imparted but also, as the students of the west are well aware, the Professor is so careful of his diction, style—and choice of apt words and illustrations. Merely as a literary production the lecture was of high value to students wishing to imitate some worthy writer, and Professor Baird is above all, the students Professor. The meeting closed with the Doxology and Prof. Hart, B.D., pronounced the benediction.

GENERAL.

Sosya congregation has extended a call to Rev. Mr. Bremner, and the induction takes place this week.

Thirty-six new members were received at Communion in St. Mark's church, Toronto, Sabbath the 3rd inst.

The Hepworth church has secured the services of Rev. A. Thompson, formerly of Chataworth, for three months.

Rev. John Gallagher, pastor of St. John's church, Pittsburg, Ont., has tendered his resignation, which has been accepted.

Owing to the state of health of the pastor elect the ordination at Cold Springs appointed for the 19th inst., has been indefinitely postponed.

As a result of a series of special services held in the Presbyterian church, Eugenia, thirty-four new members have been received

into the church, and a Christian Endeavor Society has been organized with over forty active members.

Extensive improvements are to be made in St. Andrew's church, Perth, during the coming summer. It is estimated that \$10,000 will be expended.

Rev. Neil Shaw, pastor of Egmondville congregation, was presented with a fur overcoat, a few days ago, by the members of his congregation. At the same time Mrs. Shaw received a well filled purse of gold.

A very interesting gathering took place in the church at Dauphin, Man., recently when the congregation assembled to bid farewell to Rev. J. J. Gourlay, for the past three years missionary in charge there. Mr. M. McKenzie, on behalf of the congregation read a kindly worded address, and presented Mr. Gourlay with a purse containing \$200. It is expected Mr. Gourlay's absence will be only temporary.

On a recent Sunday evening in Knox church, Stratford, speaking on the responsibility of fathers, the pastor, Rev. M. L. Leitch, touched upon a very live topic. He declared his deep conviction that fifty years hence unless a great change shall have taken place in the dispositions of both the fathers and the children, the world, instead of advancing, will have retrograded from its present position. He appealed to the fathers not to let all the work of bringing the children to Christ rest upon the mothers. If they did so, the hour was coming when they would repent thrice bitterly, because it was too late. The practice of bicycling on Sunday was becoming too prevalent with the young people of the city. Scores of thoughtless young men and young women last summer made it a practice to take long trips into the country, returning too late to attend divine worship. The custom had again been started this season, and he appealed to the parents to see that this was nipped in the bud. Some might say there was no harm in taking a little fresh air on Sunday. Certainly not, but there was no need to be all day about it. Time should and could be found to attend church.

The students of Knox College, Toronto, have been appointed to the Mission Fields for the summer as follows:—British Columbia and N.W.T.—Englishman's River, J. Rex. Brown; Rossland Mines, J. W. Stephen; Saskatoon, A. W. Hare; Ellinboro', J. W. Little; Umatilla, R. G. Scott. Superior Presbytery—Rat Portage Mines, T. Dodds; Rainy River, A. McTaggart. Algoma Presbytery—Richard's Landing, T. C. Hood; Iron Bridge, Geo. Kendall; Sprague, P. Reith; Whitefish, J. A. James; Sturgeon Falls, Wm. Beattie; Mills, D. McKerrill; South Bay, A. H. McLeod; Collin's Inlet, A. H. McGillivray. Barrie Presbytery—Loring, A. L. Burch; Bethune, B. M. Smith; Aspden, A. L. Howard; Washago, J. D. Cunningham; Depot Harbor, J. L. McPherson; Carleton, R. J. McAlpine; Dorset, R. C. McDermid; Franklin, N. H. McGillivray. Ladbark and Renfrew Presbytery—Kippewa, J. G. Cheyne; Orangeville Presbytery—Proton, R. M. Carlyle. Chatham Presbytery—Buxton, W. A. Bremner; South Bush, Thos. McCord.

Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.

BRIGHTON, IOWA.—Rev. Bernard M. Shulick of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla
Is the best to take the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

TORONTO COLLEGE OF MUSIC.

The Toronto College of Music, affiliated to the University of Toronto, by its advanced work, has attained to a place among the very highest rank of musical educational institutions in the world, its staff of teachers is the most experienced in Canada, Mr. F. H. Torrington the well-known musician being Musical Director, amongst those on the staff of teachers are Mr. W. E. Fairclough, Mr. Jeffers, Mr. F. S. Welman, Mr. J. Bayley (Bandmaster Queen's Own Band), Mr. W. J. A. Carnahan, Dr. H. N. Carlyle, (the eminent reader), Madame Lucy Franklin, (late of London England), Miss Fannie Sullivan, Miss H. M. Moore, M.B., Miss C. E. Williams, and a host of other well established musicians. That the College has the confidence of the public generally, is evident from the fact that students are now registered from almost every point of the Dominion as well as the United States. During the past month no fewer than eight students recitals were given at the College, and the calibre of musical work as shown by the different programmes rendered, demonstrates the fact that this institution is well to the fore as regards the advancement of its students. A summer session is announced for July 1st, and is specially designed for music teachers, and advanced students, who are unable to attend at any other period of the year. Instruction will be given in pianoforte, organ, singing, violin, etc. Dr. Carlyle, Principal of the College School of Expression and Dramatic Art, will also hold a series of classes. Full information regarding this summer term will be given upon application to the College Secretary, 12 & 14 Pembroke St., Toronto.

The Board of Management of the Brantford Young Ladies' College announce the fact that they have been granted affiliation with The Toronto College of Music. The *Brantford Expositor* of a recent date referring to the fact says:—"The affiliation with Toronto is decidedly a step in the right direction, and will place all pupils at Brantford College on the same standing as those actually studying in the Queen's City. Mr. Torrington, the Director of the College of Music, Toronto, has done more for music in Canada than any other man, and is always willing to lend a helping hand for the advancement of music. It has been the custom for students in all parts of the country to go to Toronto for their musical examinations, in the future, students in this district will take their examinations in Brantford, the Ladies' College being the centre for the College examinations."

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INVERNESS PRESBYTERY.

This Presbytery met at Whyocoomagh on the 15th ult. Present Messrs. J. Rose, Moderator; A. Grant, A. Ross, E. S. Bayne, Neil Currie, A. McMillan, and D. McDonald, ministers; and Donald McLeod and Murdo McLennan, elders. Rev. M. A. McKenzie sat as correspondent member.

Augmentation grants were applied for as follows:—Margate, \$200; E. Lake Ainslie, \$200; Mabon and Port Hood, \$150; Strathlorne, \$100.

Rev. M. A. McKenzie was appointed for the current year to Middle River as ordained missionary.

Application was made to the Home Mission Committee for three catechists for our mission stations.

Reports on Church Life and Work, Sabbath Schools and Statistics were received and sustained.

Rev. Dr. Bryce, of Manitoba College, was nominated Moderator of the General Assembly, and the following Commissioners appointed to the same:—Messrs. A. Ross, J. Rose, D. McDonald, and A. M. Thompson, ministers; and Wm. Drvadale, Montreal; James McDonald, West Bay; Walter McDonald, Mabon; Alex. Campbell, Strathlorne; elders. (Rev. D. McDougall an alternate).

In reference to the Plebesite on Prohibition, the Presbytery desires that a "yea" or "nay" vote be taken on the question of Prohibition alone untrammelled by any other issue.

The Presbytery will meet again in the Village church, Whyocoomagh, May 24th, at 11 a.m. Commissioners appointed to the General Assembly, and who cannot attend, will please notify the Clerk before that date. —D. McDonald, Clerk.

VICTORIA PRESBYTERY.

The usual March meeting of this Presbytery was held in the church, Wellington, on Monday and Tuesday, 8th and 9th of March, with a fair attendance of members.

Carefully prepared and on the whole encouraging reports from the different standing committees were presented and carefully considered, all indicating steady progress. The Home and Foreign Mission work for the past year were received and provision made for continuing and extending work for the ensuing year.

The following were appointed Commissioners to the General Assembly:—Ministers, Dr. J. Campbell, and Messrs. A. B. Winchester and Alex. Tait, with elders, T. M. Henderson and Thornton Fell, Victoria, and Walter Paul, Montreal.—D. MacRae, Clerk.

The Synod of British Columbia will meet in St. Andrew's church, Victoria, on Wednesday, May 4th, at 8 o'clock p.m.—J. M. MacLeod, Clerk.

The Presbytery of Westminster unanimously nominated Rev. Dr. Milligan, of Toronto, next Moderator of the General Assembly, and also as Professor to fill the vacant chair in Knox College, Toronto.

Rev. John Knox Wright, B.D., was elected Moderator of the Presbytery of Westminster for the next six months.

A POPULAR CONCERT.

Mrs. Blight, organist of the Bloor St. Presbyterian church, occupies in the hearts of the Toronto public a unique position of popularity and esteem. The regard in which she is held by her fellow artists is evidenced in the grand popular benefit which is to be tendered her in Massey Hall on Tuesday evening, April 19, when such representative artists as Mrs. Clara Barnes Holmes, of Buffalo; Mr. Harold Jarvis, of Detroit; Miss Beverley Robinson, Miss Le Grand Reed, Miss Agnes Forbes, Monsieur F. X. Meroier, Signor Delasco, Mr. Paul Hahn, cellist; Miss Kate Archer, violinist; Mr. Owen A. Smiley and Mr. Grenville P. Kleiser, electionists, are to appear. The singing of a select choir of fifty voices under the direction of Mr. A. S. Vogt, the renditions of the 48th Highlanders' Band and the part songs of the Madrigal Club will add to the pleasure of a charming programme, while the beneficiary will, by request, give an organ solo.

HEART DISEASE.

A Trouble No Longer Regarded as Incurable.

An Orangeville Lady Who Had Suffered Severely Spoke of Her Illness and Tells How She Found a Cure.

From the Sun, Orangeville, Ont.

A remarkable case recently came under the notice of our reporter, and for the benefit it may be to some of our readers, we are going to tell them about it. In the south ward of this town lives Mrs. John Hubbard, a lady much esteemed by those who know her. Mrs. Hubbard has been a great sufferer from heart trouble, and ultimately became so bad that it would not have surprised her friends to have heard of her death. But a change has come and she is once more rejoicing in good health. When our reporter called upon Mrs. Hubbard and made his mission known she said she would be delighted to tell him of her "miraculous cure" as she styled it. "Of course no one thought I would get better. I thought myself I could not last long, for at times it seemed as if my heart was going to burst. Oh, the dreadful sensations, the awful pain and weakness, together with a peculiar feeling of distress, all warned me that my life was in danger. I consulted a doctor but he could do absolutely nothing for me. My friends saw me gradually sinking, and many an hour's anxiety I caused them. My strength waned, my nerves were shattered. I could not walk, for every step caused my heart to palpitate violently. It is utterly impossible to fully describe my condition. One day a friend brought me a box of Dr. Williams' Pink Pills, and told me to use them, but I said there was no use—they could do no good. To this my benefactor replied, that if they did not they at least could do no harm, so to please her I took the box of pills. Then I procured another box and began to feel that they were doing me good. I took in all eight boxes and now I feel strong and hearty, each day doing my housework without fatigue or weariness. For anyone who suffers from weakness of the heart, I believe there is no remedy so sure or that will bring such speedy results as Dr. Williams' Pink Pills. Had I only used these wonderful pills at first I would have been spared months of intense suffering. Mrs. Hubbard but re-echoes the experience of scores of sufferers, and what she says should bring hope to many who imagine there is no relief for them in this world. Dr. Williams' Pink Pills have saved more lives than we will ever know of.

INSURANCE THOUGHT.

A contemporary well says: "Many people ask: 'How much insurance ought I to carry?' The question can only be answered by asking another, 'How do you want your wife and family to live after you are gone? Do you want them to have the comforts they have been accustomed to, or are you willing to have them go shabby and hungry? Remember that you will not be here to advise and regulate the expenditure, and that with your death, except in unusual cases, the earning power stops. Your wife will heartily co-operate with you in making up the difference sufficient to leave your family well provided for and comfortable, rather than by neglect in doing so leave them to a life of pinching economy. While the difference in payments between a small and a liberal endowment policy is counted by hundreds, the difference in results is reckoned by thousands. It is very rare that we get too much of a good thing. Men are often heard to lament that they had not taken more insurance when the opportunity offered."

After perusing the above, the man who thinks enough of his family to provide for their present welfare should seriously consider the matter of life insurance, and act as once to make ample provision for their future welfare, by procuring a policy of life insurance in that strong and successful company, the North American Life.

The Compound Investment Policy issued by the North American is a very liberal contract and contains many desirable advantages.

For full particulars address Wm. McCabe, Managing Director, Toronto.