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The Church Service.

BY CHARLES TAYLOR IVES.

THE Church has never been so ready as now to respond with an earnest spirit of worship and appreciation to whatever effort is conscientiously made to uplift the hearts of the people to God through the service, and I feel that those of us who take an important part in a sacred service in His house should more fully realize our wide opportunities for usefulness and should strive to extend our influence by patient and faithful work in guiding the congregation into a knowledge of the best and most intelligent use of music.

I agree with those who think that congregational singing is the most important part of the musical service, but I do think our strong belief in this form of worship is because of its intelligibility, and because the people, having both words and music before them, and receiving the full meaning of the hymn or tune into their hearts, find there a response to their needs which, by proper methods, could be given them in all parts of the service. Even hymns are often put to anything but a holy use. For example, in some churches we sing to permit those to leave the church who do not wish to commune with us at the Lord's Supper. In a recent article on congregational singing, the writer most truly said: "Suppose we should treat prayer in this way: 'While Dr. Harris offers prayer, the usual collection will be taken.' 'While I offer a few closing words of prayer, those not wishing to commune will please go quietly out.'" But the heartfelt singing of the hymn by the congregation, led by a choir and organ under the hand of one who feels the full meaning of it all, is the most perfect uplifting of the heart to God in His house. It is said that the full tone of the congregation in hymn or chant was to Henry Smart full reward for his best effort; and we all know of at least one church, Dr. Alion's in London, where, beside the hymn-books, there are books with the words and music of all the anthems in every pew, and the congregation, forming one enormous choir, sing all parts of the musical service. I have two different anthem-books as used in Dr. Alion's church, and the music is certainly of the very best.

If the influence for good in the congregational singing is derived largely from the fact that the people are able to worship intelligently through the music, we have only to make the rest of the musical service intelligible in order to have the people uplifted and strengthened and blessed in their worship with the choir, although taking no active part themselves. This can be accomplished by having the words of all anthems and choir numbers placed in the hands of the worshippers. I know of one church where a book containing such words is used; but, of necessity, such a book must be limited in the number and variety of its anthems, and perhaps selections made by a compiler may not meet the require-

ments of all churches. But it is a rapidly growing custom in our churches to place in all pews a "leaflet" or "calander" of the services of the week, and on this can be easily printed the words of all the choir music. To me this method seems an almost perfect one, because there is surely no limit to the anthems one may select from, and, besides such words, there may also be placed the complete order of service, or a collect, or a short sentence or Psalm pointed for chanting. It has become customary in many churches to have occasionally what are called "praise services," and it is to be regretted that these services, which offer so many opportunities for embodying high ideals in church music, should so often degenerate into what are little better than sacred concerts. In our effort in the regular services of the church is directed toward the enlargement of the spiritual influence of the music, we should not lower our standard when we have a service in which music is the most prominent feature. If a cantata is to be sung, its meaning should be emphasized by a service made as rich as possible in its dignity and fulness; and if a number of anthems or selections are to be used, they should all relate to one subject, and should be rendered in a spirit befitting the place and day.

Of course "the best" in music may have many different meanings to as many different persons; but, surely, in the realm of church music it is susceptible of but one interpretation—that dignified and proper setting of sacred words or hymns by such of our musicians as most fully rise to a perfect conception of their meaning. In using such music, many in the congregation will say that they cannot appreciate it; that they wish something light that will please the ear, in the shape, perhaps, of more quartet or solo work, but experience has shown that if an organist conscientiously works along the higher level, striving not only to sing fine music, but seeking to show how, in its deeper meaning and fuller expression, such music sets forth beauties before unthought of, such criticism and suggestion will gradually cease, and the people will earnestly and willingly unite in a desire to taste even more deeply of the hitherto hidden treasures. It may seem impossible to place the musical part of the service above criticism, and if a choir and organist render music of a frivolous nature, and solely for the purpose of showing their skill, or the quality of their voices, it will be impossible to do so; but if the choir show by their work that it is their constant effort to lead the congregation in worship and praise, or to emphasize, in music wisely and carefully chosen, such truths as the minister may be striving to teach, that effort will become thoroughly appreciated, and even if from a purely musical standpoint their work may not be perfect, there will be no spirit of criticism, because the people will feel that, with the minister, the choir and organist are filling a "sacred office" in God's consecrated house.

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Toronto, May 20, 1894.

Falling Off in the Funds.

A DETERMINED effort should yet be put forth to raise the sum required by some of the funds of the Church, before the books have been finally closed for the Assembly reports. The Aged and Infirm Ministers' Fund shows a decrease, and Rev. Dr. Cochrane has not yet been put in funds to meet the requirements of his work. Now, all are ready to admit the hard times we are passing through. Times are hard; and to some times will ever be so; but to others times are good. To some the times are always good. Let those who profess to have received the Spirit of Christ and a newness of heart look to their lives, and to their professions. Praise on their lips and deadness in their hearts they will find. There is no use burking the question. A large majority of our church members give but the merest mite to the schemes of the Church, and probably they cannot give more, but there is a substantial minority who can give a hundred times as much as they now choose to give, and they certainly sin against the light. They are dead or dormant. The Christianity which cannot lift the soul from a greater love for dollars than for souls, is of a questionable quality. When a blessing from on high waters the Church her members will come forth joyfully bearing gifts of their best to enrich the treasury of God; an outward sign of deep thankfulness in the heart. It behooves the Church to consider seriously the present decline in the grace of liberality, and pray earnestly that less worldly days may soon dawn upon those of her rich members who are indifferent, or flint-hearted.

The Toronto Conference.

To the average church member it may naturally enough appear that the Conference preceeding the meeting of Synod is more important than is the work of the Synod itself. On the one hand, there is an interchange of ideas on questions of the greatest importance - fundamental questions to the life and work of the church; on the other there is the orderly routine, the measured beat of overtures and reports, figures, facts, documents and red tape, dry to the longing soul, when compared to the unction of the refreshing words that flow from earnest, loving fathers met in Conference. Of course it must not be forgotten that the dry facts and figures of Synod have histories, romantic, pathetic, inspiring histories too, but they are hidden from the common view. It takes some close study of the wider fields and some skill to grasp and squeeze the sweet, or mayhap the bitter from the prickly numeral flowers successfully, but it is easy and enjoyable to be led by

a competent guide, over the problems of your own life, over your difficulties and your dangers. The Conference then is more popular than the average Synod, and that held in Toronto this week was particularly so. It goes without saying that a great deal depends on wise and capable arrangements beforehand. These were apparent. Take for instance the leading speakers. On Monday evening the Conference was opened with a paper on "The Holy Spirit in Our Personal Life and Work," by Rev. W. Farquharson, B.A., of Claude. This paper of itself was worth a special meeting for its consideration. It touched the very marrow of Christian life and living. But it was followed next day by addresses on "Helps and Hindrances to Deeper Spiritual Life," by Rev. J. K. Smith, D.D.; "The Missionary Outlook at Home," by Rev. E. D. Pelletier, Webbwood; and "The Missionary Outlook Abroad," by Rev. S. H. Eastman, M.A., Oshawa. It goes without saying that these addresses were able presentations of weighty truths, and the easy discussion by those present was not less interesting.

Moderator MacInnes' Address.

In this issue will be found the concluding part of the address of the Moderator of the New South Wales Assembly, Rev. G. MacInnes, M.A., B.D. It is quite unnecessary to state that this journal does not stand sponsor for the views expressed in Mr. MacInnes' address. We judged it well to publish the sermon so that our readers might know how the current of thought is flowing in the Australian Church. Few Canadians have the means of following closely the trend in the Antipodes, and it is well that they should be kept familiar with the outstanding features of the thought in all the branches of the Presbyterian Church. While Mr. MacInnes' words will by no means find a unanimous response in his own Church, it must be remembered that he is a representative man, a man highly respected among his people, and a man who has been placed by the Church in the Moderator's chair. His opinions are tolerated and believed in by not a few, but notwithstanding that fact, he has been subjected to severe criticism by others. A correspondent writing from Sydney, says:—"The members of the Presbyterian Church Assembly at present in session in Sydney, have been greatly exercised by the tone of the inaugural address of the new Moderator (the Rev. G. MacInnes, M.A. B.D.), which took everyone by surprise. Mr. MacInnes chose for his theme, "The Bible—a Sufficient Witness to the 'Self-evidencing Christ.'" The title is all that can be desired, but it is misleading; for Mr. MacInnes tries to discredit the "Sufficient Witness" by declaring that the Bible as a "verbally inspired and inerrant code of rules" can no longer be maintained, and calls upon the "Fathers and Brethren" to prepare for the change which, he says, has already been made by Christian scholars, and must soon be made by Christian people. Not merely does he try to prove that the Bible cannot be verbally inspired, but that it cannot be considered trustworthy as an historical record. After the delivery of the address several ministers recorded their dissent from what had been said. In most of the pulpits of the Presbyterian Church next Lord's Day reference was made to it, the majority declaring that they had no sympathy whatever with its teaching. The address

was untimely and uncal'd for; it is not doubt, but faith, that is required to be preached in this country at present, where there is so much scepticism about and indifference to all that savors of Christianity, and where the great majority don't go to any church, but make the Lord's Day a holiday.

A Veteran Gono. The death of Rev. Wm. Brown, D.D., one of the foremost ministers in the Southern Church, has been announced, in his 84th year. Dr. Brown was at one time editor of the *Central Presbyterian*, of Richmond, Va., and was for many years President of Hampden-Sidney College. He was a man of rare ability—and of straightforward plainness as well. His death removes one of the best known and best admired men of the South.

Aged and Infirm Ministers. The regular semi-annual division of the Aged and Infirm Ministers Fund was made last week, and while it is gratifying to state that the deficit anticipated was partly made up; still it is a matter of deep regret that the annuities were in some cases as much as \$35 less than last year. If in this connection we note that over 200 congregations gave nothing, it will at once appear that the committee have been fighting a difficulty which only a more general interest in the fund can obviate.

Assombly Travel. The Canadian Pacific Railway is giving to commissioners who go to the General Assembly from the North-West, the extraordinary low rate of \$51.40 for a ticket from Winnipeg to St. John and return by the all rail route. If advantage is taken of the lake route between Fort William and Owen Sound, an additional charge of \$5 each way will be made. Since the Presbyterians in the North-west are not financially strong enough to defray the travelling expenses of their commissioners, these low rates are very acceptable.

Homo Mission Shortage. The following circular has been issued by Rev. Dr. Cochrane:—"I very much regret that at the close of the church year the Augmentation Fund is \$4,500 short of the amount required to pay in full the claims for the past six months. In accordance with the instructions of the committee in March, the sum of \$36 has been deducted from the claim of every settled charge. Where a settlement was effected during the past half year, a proportionate amount has been deducted from the claim. Dr. Reid has been instructed to forward you the amount due to your Presbytery, less the sums deducted."

A Slap at Lynch Law. The brotherhood of man carries with it grave responsibilities. Common humanity as well as the divine injunction places a duty upon us with respect to the perishing heathen and the down-trodden of civilized countries. It is in this light the action of the Baptist Union convened last week will appear pertinent, when a resolution was adopted protesting against the wrong done by the United States to the coloured people. The occasion of the resolution was the proposal to send a fraternal greeting to the brethren in the United States. Thereupon Rev. Mr. Askel of Liverpool protested against the greeting being sent and he was supported by Dr. Clifford and afterward by the Convention. The speakers held that the treatment of the colored people was a reflection on the administration of justice in the United States, and upon the honour of its people. It was a scandal that

had no parallel in the history of the world. The mobs that lynched the poor negroes were generally half drunk half insane and always bestial. These facts could not be impeached and the church must not remain silent. If this censure arouses the churches in the United States to action, great good may result. Yet, how sad it is to think that ministers of the Gospel have been bold enough to speak in mitigating terms of "mob justice." The law must be impotent indeed where the channels of "justice" are infuriated mobs of irresponsible people.

Ravages of Rationalism. Writing to the Englishman a correspondent thus describes the influence of the late Professor Smith's teachings:—"Where the Higher Criticism has got any footing in the pulpits of the Free Church the effect is very lamentable. There are learned essays, but no Christ or His Gospel. The lamentable feature is not what men say but what they fail to say. The Free Church is not the same since the rationalist spirit evoked in the young professor's contentions began to have effect, and to-day, as one effect of it, the churches where any of the tendency prevails have many empty pews, and the Sustentation Fund for ten months is down over £4,000."

Missionary Jubilee. This is the Jubilee year of the South American Missionary Society, originally founded as the Patagonian Missionary Society in 1844. Its real founder was Captain Allen Gardiner, R.N., with whose pathetic death in 1851 it seemed as if the heroic efforts to obtain a missionary foothold in South America were finally wrecked. In reality they received a new and sacred inspiration. The work made headway, and it was the remarkable transformation wrought by it among the degraded Fuegians which moved Charles Darwin to become a subscriber to this Society. It is now proposed to celebrate its Jubilee by observing the 4th of July as a day of special thanksgiving and prayer, and by raising a Jubilee Fund to place every part of the work on a permanent basis, and to inaugurate a new mission to the Araucanian Indians of Chili.

A Hopeless Task. A Presbyterian paper is said to be "conducting a heated crusade against Christian Endeavor." The crusade will prove a failure and the mass of our people will regard the failure with satisfaction. The opposer of Christian Endeavor has come too late. He is engaged in a hopeless contest. The movement has reached a point at which it is not possible to suppress it or to arrest its progress. The one practical question for men who love the interests of Christ's kingdom, is: What shall we do with Christian Endeavor? It may be conceded that the system is not perfect, and that wise and good men differ in their estimate of some of its methods of Christian work. This is a reason for diligent and patient pastoral and Presbyterian care and oversight, but not a reason for making war on the institution or for regarding it with coldness or indifference. If it needs reforming, let it be reformed, and so far as relates to our own branch of the church, if it is not as loyal to the church as it ought to be, let it be Presbyterianized. Let the young people have more thorough Presbyterian instruction and training. If there are evils incident to the system, if it is subject to tendencies that are dangerous or in the wrong direction, this is the rational and the only cure.

The Pulpit.

No. 40.

A Sufficient Witness.

FOLLOWING IS A SUMMARY OF THE ADDRESS DELIVERED BY THE
RIGHT REVEREND THE MODERATOR TO THE GENERAL
ASSEMBLY OF THE PRESBYTERIAN CHURCH
OF NEW SOUTH WALES.

(Concluded from last week.)

but which were at last excluded from the N. T. by common consent. Among these were the 1st Epistle of Clement, which is attached to the N. T. in the Codex Alexandrinus, and therefore was Scripture in the 5th century; the Epistle of Barnabas and the "Shepherd" of Hermas, which are bound up with N. T. in the Codex Sinaiticus, and therefore were Scripture in the 4th century; also the recently recovered Gospel of Peter, which was read in the Church at Rhossus in Cilicia, till Serapion, Bishop of Antioch, about 200 A. D., condemned it as heretical. Thus, for three centuries the N. T. Canon was a variable quantity while the long process of selection and rejection went on. The Verbal Theory requires that in forming the N. T. Canon no mistake shall have been made, such as excluding 1 Clement, which claims to be inspired (1 Cl. lix: 1 and lxiii: 2), and wrongly including 2 Peter, which does not claim inspiration, and the right of which to appear in the N. T. is regarded as doubtful. The Theory cannot hold its ground, except on the assumption that all who co-operated in forming the N. T. Canon, i. e., the Fathers, the Church officials, the whole body of the Christian people, and even the heretical leaders and sects, were inspired and inerrant in making an infallibly correct Collection of authoritative sacred books.

THE VERBAL THEORY BREAKS DOWN.

The Verbal Theory requires that, as well as the agents, the process by which the Canon was formed be perfectly inerrant. The principle of the Scribes was that nothing should be admitted that was not written by a prophet. To apply this principle implied a perfect knowledge of the author and the date of every book, which knowledge the Scribes certainly did not have. The principle of the Fathers was that no book should be in the N. T. that had not been written by an apostle or an apostolic man. But they blundered in the application of their principle. For instance, the Church in the East rightly decided that Hebrews was not written by Paul, and for that reason wrongly refused it a place in the Canon. Centuries afterwards, they changed their minds. They admitted the book, and rightly, but they did it on the wrong ground that Paul was the author. Thus, the Verbal Theory utterly collapses. It is a mere speculation for which there is not a particle of evidence. It requires an absolutely inerrant text, but no such text exists. It requires a Collection formed by an absolutely inerrant authority, but no such Collection exists. Therefore the Theory, even if it were true, is useless; there is nothing to which to apply it. And it has to make the monstrous assumption that the whole host of Jewish Scribes and other agents, who at any time had to do with the text and the Canon of the Bible were inerrant, infallible and inspired.

THE BIBLE AS A "CODE OF RULES."

The Verbal Theory was evolved as a consequent of the notion that the Bible is a "Code of Rules," which, like an Act of Parliament, has an enactment in every clause, must be strictly construed according to the letter, and has the express sanction of the Sovereign Power in every syllable. This "Code of Rules" notion is nothing but a tradition of the Scribes. It originated in the fact that Ezra's Canon was the Torah or Mosaic Law. The notion took strong hold of the legal mind of the Jews so that when the other O. T. books were placed in the Canon, it was extended to them, though they have plainly nothing of the character of a "Code." The Christians, with the O. T., took over from the Jews the ready-made Rabbinical notion of a "Code," so that, when the Christian sacred books were put into the Canon, they were stamped with the same character, but most improperly, for the notion involves a total misconception of their nature and function. The Reformers, having on the one hand renounced the view that the Church is the seat of authority in matters of faith and life, and, on the other, recoiling from the Naturalistic principle that Reason is the soul authority, and having failed to discern the real source of authority in Christ Himself, were driven to emphasize the notion of the Bible being a "Code of Rules." This notion is an experiment and examination found to be unworkable and untenable. It has to assume that the Bible is one homogeneous "Code" of equal value and equal authority in every part. It takes no account of the fact that in the Bible there is a development of revelation and a progression in morals. It is indifferent as to the part of the Bible in which it finds its proof vers of doctrine or its moral precept. It takes them with equal promptitude and confidence from the Law of Moses or the Gospel of Christ. It puts Esther on a level with John, Ecclesiastes with Paul, and the Song of Songs with the words of Jesus. If this Rabbinical notion were strictly applied, the proper way to use the Bible would be to open the Book fortuitously, stick a pin point on the page at random, and take the transfixing verso as an oracle. This use of the Bible, like Sortes Virgiliana, would lead to nothing but confusion and disaster in doctrine and morals. The N. T. does not countenance this "Code of Rules" notion. The object of the Epistle to the Hebrews is to prove that the Old Covenant was imperfect and transitory, and had been fulfilled. Paul urges the same thing (e. g., 2 Cor. iii). Christ Himself repeals laws of the

O. T., and substitutes laws of His own, with the expressive formula, "Ye have heard that it was said to them of old time . . . but I say unto you" (Matt. v). Therefore, to regard the Bible as a "Code" homogeneous and equally authoritative and binding in every part, is to disregard Christ's express words and to contemn Christ's authority.

THE TRUE FUNCTION OF THE BIBLE.

What, then, is the true nature and function of the Bible? To whom shall we go for an answer to this all-important question? We go to the Lord Jesus Christ. To the Scribes and Pharisees He said: "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me; and ye will not come to Me that ye may have life" (Jo. v: 39-40). He blames them for mistakenly ("ye think") seeking in the Scriptures that which was not in them as Scriptures—eternal life, which they failed to find, because they did not seek it where alone it could be found—in Him, and in Him only. But He is in the Scriptures, for they "bear witness" of Him. If the Scribes had searched the Scriptures for Him, they would have found both Him and eternal life. Christ thus steadily repudiates the notion of the Scribes that the Scriptures are a "verbally inspired Code of Rules" as to what men should believe and do to win eternal life; and in contradiction sets forth His own view, which, just because it is His, must be the true view. The Scriptures "bear witness" of Him. This He said of the O. T. He afterwards virtually said the same of the N. T., when He thus commissioned His Apostles: "And ye shall be My witnesses unto the uttermost part of the earth" (Acts i: 8). The Apostles were His witnesses at first by word of mouth, and the N. T. is just their testimony written down. Christ tells us that the real and sole function of the Bible and its supreme value lie in this: that it is His witness, making Him known to men. The Bible is therefore invaluable and indispensable, because without the Bible men could not know Christ, could not stand in His presence face to face and hear His voice. The Bible reveals to men the flawless character, the perfect life, the saintless soul, the gracious and glorious personality of the Son of Man who is the Son of God. He promised His Apostles the aid of His Spirit that they might be true and sufficient witnesses of Him (Jo. xiv: 26). But the question as to the inspiration of the Bible writers, its nature, extent and mode, is of really no importance whatever when we regard them as witnesses. The real question is: Are they "Sufficient Witnesses?" And the triumphant proof that they are "Sufficient Witnesses" is the simple fact that they have revealed and do reveal Christ and make Him known to men. The highest degree of inspiration could not enable them to do more. And if any deny them inspiration, we do not pause to argue, we say: "Let that be so, if you will. Still, they have done all that was required, and the utmost they could do—they have made Christ known to men." The Bible is like a great cathedral "with storied windows richly light." In each window stands the emblazoned figure of a Moses, an Isaiah, a Paul, or a John, and through them a glory of light tinted with the richness of their several colors and individual forms, streams out into the darkling world. This radiance is not their own. But for the light within, which they variously reveal to the enchained gaze of men, those glowing figures would be only dim outlines of dusky shapes. The light that shines with such splendor through them is the white effulgence of the Light of the World. Christ thus revealed, directly in the Gospels and indirectly in the other Scriptures, is perceived by each man according to that man's power of vision. All who read the Gospels with earnest attention see a radiant vision they can never forget and never ignore, and they get to know One whom they can never again class among common men. However men try to account for Him, all acknowledge Him to be Wonderful, Unique, Transcendent, such as a thousand Shakespeares could not have conceived, transcending the comprehension of the very inspired men who saw Him and wrote of Him; and transcending the imagination of men through all the ages. And the better He is seen and known, ever the greater He appears to the wondering eye of men. Those who study Him most closely and most lovingly as He is revealed in the Gospels, and especially those who with all their might try to form an image of Him in their own selves, they see Him most clearly, they know Him best. Christ is "self-evidencing" (John viii: 14). He needs no man, not even an inspired man, to vouch for Him (Jo. v: 34). Let Him only be seen by men, and He vouches for Himself (Jo. iv: 42). All men will readily acknowledge that if ever there was a perfect sinless man, it was Christ; if ever there was a miracle-worker, it was Christ; if ever there was an inspired soul, it was Christ; if ever God was manifest in the flesh, it was in Christ. It is only in these latter days that men have begun to perceive the independent, self-evidencing Christ. In the last century Paley, in his "Evidences," set about proving the possibility of miracles and the reality of the Gospel miracles. Then, and not till then, he concluded that Christ was Christ. And why? Because He wrought the proven miracles. An eminent modern scientist once said: "If I had put off believing in Christ until I had argued myself into believing in miracles, I should never have believed in Him. But I believe in Christ because I know Him, and just because He is Christ; and as He is Himself the most stupendous of all miracles, I am quite disposed to believe that He wrought miracles." That is precisely how Christ Himself puts it. He makes Himself the first evidence, and the evidence of miracles He puts second. He said: "Believe Me, that I am in the Father and the Father in Me; or else believe Me for the very works' sake" (Jo. xiv: 11). The Verbal Inspiration Theory insists that faith in Christ must come after and be a consequence of faith in the inspiration of the Bible writers. It put the first last and the last first. But if we must put off believing in Christ until we have conclusively proved the possibility and the reality of the miracle of

inspiration; also that a large number of men were inspired, men who lived thousands of years ago, and of whose very names, in most instances, we are ignorant; and that certain writings were assuredly the work of those inspired men; we should never reach the stage of believing in Christ. On the other hand, if we believe in the "self-evidencing" Christ, on His own authority, we shall find it easy to believe in the inspiration of the Scriptures, without any fine-spun theory, and without any proof but this convincing one; that they are the "Sufficient Witnesses" who have revealed to us the "self-evidencing" Christ. It is faith in Himself as Himself, and that alone, that Christ demands. He constantly says: "Believe in Me." When with Peter we have looked full on the "self-evidencing" Christ, we have no thought of other so-called evidences or certification for Him, but say at once with intense conviction: "Thou art the Christ, the Son of the living God." And in this simple direct faith there is unspeakable peace and joy and power.

THE UNVEILING OF CHRIST.

The momentous transition from the Rabbinical view that the Scriptures are a "Verbally inspired Code of Rules" to Christ's view that they are His "Sufficient Witnesses," brings enormous gain to the Christian Faith. One almost regrets the loss of the Verbal Theory. It was *totus, ineres, atque rotundus*: it was complete, perfect, satisfying—if it only had been true! But it is gone, and its loss is great gain. For it has been the ally, the vantage ground and the trenchant weapon of the infidel. It has banned enquiry, and "loved darkness rather than light." It has narrowed, perverted and bewildered theology. It has cramped the energies of the Church, checked her development and growth, and made the faith of many only a wretched half-faith. It has turned many to indifference or to unbelief, who but for it would have believed and followed Christ. The greatest gain from the disappearance of the "Verbal Code of Rules" Theory is that Christ is thereby restored to His proper place and authority. Strange it is, that Christ has been hidden from men during all the ages, and is hidden still. Among Romanists the Pope has taken His seat of authority, and Christ is only the Bambino. Among Anglicans His authority has been given to the Officers of the Church and to the Fathers. Among Protestants a tradition of the Scribes has robbed Him of His due. It is a marvel to think that Christian men, Fathers and Reformers, orthodox theologians and evangelical Churches, have been, and are, humble followers of the Scribes and Pharisees whom Christ denounced and renounced,—the very Scribes and Pharisees who crucified the Son of God. The 19th century has been fertile in discoveries and inventions, almost miraculous. But its chief discovery, that which will make it an epoch in the world's history, is the discovery of Christ, the real Christ, whom men are beginning to perceive face to face and to know better than ever before, better than He was known in the Council of Nicea, or in the Diet of Augsburg or in the Assembly at Westminster. In the Providence of God the agents in this discovery, which is like a Second Advent of Christ, have been Historical Criticism, which has torn away the veil of Rabbinical tradition that obscured His glorious person, and the Historical Imagination, whose function it is, and will through the ages be, quickened and enlightened by His Holy Spirit, to study with ever clearer and deeper insight His environment, His words, His life and Himself, and to develop into greater sharpness of outline and truth of coloring His great figure before the adoring eyes of mankind. The Verbal Theory not only obscured Christ, but it degraded Him by putting His words on a dead level of authority with the words of men, of even a man who made proverbs, Agur, the Son of Jakoh (Prov. 30). The "Code" notion thrusts Him from His place of authority, and the Book, the sole function of which is to be His "Sufficient Witness," has been made his substitute. To it His very name has been appropriated, for He alone is truly the Word of God (Jo. 1). From Christ to His "Witness" the characteristics which He expressly claims as His own have been transferred. "I am the Truth," "I am the Way," "I am the Life," "I am the Light," are His claims. I and no other! In the consciousness of the "self-evidencing" Christ there is the highest position: *the inspiration, the one inspiration we need and are sure of, and the one that requires no proof.* He said, "I and the Father are one" (Jo. x: 30); He it is that makes a Divine revelation to men; "The word which ye hear is not mine, but the Father's who sent Me" (Jo. xiv: 24). He Himself in Himself is that Revelation. To know Him is to know God. "He that hath seen Me hath seen the Father" (Jo. xiv: 9). We take Christ at His own valuation. If He be not inspired of God, there is no inspiration in prophet or apostle. His inspiration guarantees theirs, not theirs His. If He be not a Revelation from God, there is no Revelation. If God has not spoken in Christ, He has not spoken by any man. The Bible is not a written certificate stating with independent authority the facts that Christ is the Son of God and the Saviour of men. It is simply His "Sufficient Witness," making the "self-evidencing" Divine Christ known to men. Christ is His own certificate. We believe that He is the Son of God and the Saviour on His own testimony, the highest we can have, and the only testimony we need care about. Whosoever has really perceived Christ can no more help believing in Him than a seeing man can help believing in the sun of a cloudless noon. Christ is therefore the sole authority. He is the one Teacher, the one Lord, and the one Master (Mt. xxii: 8-10, and Jo. xiii: 13). The Confession of Faith rightly states that the Scriptures are "the rule of faith and life"; and they are so, not because they contain statements of truth and rules of conduct, otherwise undiscoverable by man, but because they contain and reveal to us Christ, who Himself is the sole "rule of faith and life." He is the one "rule of faith," for He alone teaches with authority. "Believe Me!" (Jo. xiv: 11) He ever says. And when He tells of

Divine things, He speaks that He knows, and bears witness of that He has seen (Jo. iii: 11). Christ is the one "rule of life." "Follow Me!" is His command, and that is enough. They that have Christ for a rule need no other, and by following Him they will fulfil all righteousness.

RESULTS OF SEEING CHRIST.

The restoration of Christ to the place of authority which is rightly and solely His, carries with it vast consequences. A wonderful vision of that which shall be passed rapidly before my mind, and must be as rapidly sketched. Christian scholars will have freedom to seek the truth without fear and without suspicion, for their criticism cannot touch the inherent authority of the "self-evidencing" Christ, and can only result in making surer and clearer the testimony borne to Him by His already "sufficient witnesses." There will come a change in the methods of Missions, and the work will be more rapid and sure. Instead of trying to show the inferiority of Hindu metaphysics to the metaphysics got by Christianity from Greece, instead of trying to indoctrinate savages with the complex and perplexing dogmas of scholastic theology, alike to learned pundit and to untaught savage the Gospel preached will be simply the "holding forth of the Word of Life," the simple presentation of Christ Himself. The heathen world will soon feel the spell of the fascination that is in Him, and will crowd to touch the hem of His garment and be made whole. Already the hoary religions of the East are front to front with Christianity. When once Christianity has learned how to show Christ Himself to the peoples, the victory will be won. When once the sun of Christ's unique personality rises above the horizon of the East, those brilliant stars of the night, the Ancient Sages, Zarathustra, Gautama, Lao-tze, and K'ung Fu tze, will pale and wane and be lost in His glory. All Churches and religious institutions will be tested by being brought face to face with Christ. Whatever doctrine, ceremony, practice or polity is alien from Him, must go. Walls of separation between the Churches have been by the pride and folly of men built up—of fragments of Judaism and Paganism, such as the sacerdotal superstition,—of traditions and notions of men, such as apostolic succession,—of things made essential about which Christ showed no interest, such as rite and ritual and forms of polity. When once the Church indeed sees Christ and acknowledges His sole authority, these woful divisions will melt away like mists in the sunshine, and Christ's prayer will be fulfilled, "that they may be one" (Jo. xvii: 22). To every nation of the world and to every human custom, law and institution, without exception, the question must be put "What think ye of the Christ?" (Mt. xxiii: 42). The more plainly Christ is shown to the world, the more disposed will the world be to acknowledge Him as the King of men, to seek to know His will in all its affairs, private and public, and to enact His laws as the laws of the State. Already Christ is a moral and political force such as He never has been before, and we can see this hopeful sign of the times. All sorts of men, even those who hate the Church that bears Christ's name, speak with profoundest respect of Him and try to show that He is on their side. When the world really sees Him, its King, He will reign not only in the hearts and lives of individual men, but also in society and in the State. His will be "a dominion such as no Cæsar ever exercised, and a throne such as no monarch ever filled." The earth will be full of the glory of Christ, the King of Men.

THE NEW THEOLOGY.

The most immediate consequence of the recognition of Christ's sole authority will be its effect on practical Religion and on Theology. When once a Christian sees in Christ Himself the sole "rule of life," he will no longer limp along laden with innumerable legal fetters, which gall him at every limp. He will be a free man, gladly following Christ. His one aim will be Christlikeness, and growth in Christlikeness will be his spiritual history. And when once Christ is acknowledged as the sole "rule of faith," and His consciousness as the one authoritative source of the knowledge of Divine things, it will be seen that theology must be re-stated, and the Creed of the Church re-written, from this new point of view. That is the work of reconstruction that lies before Christ's Church for many a year to come. The theology of the future will not be systematic and rationalised, as at present. It will be Biblical in a historical setting, and will be based on a thorough criticism of the Scripture books. But the centre round which all its parts must be grouped, and to which they must all conform, is Christ's infallible intuition of the Fatherhood of God. For the theology which has been shaped by philosophers and scholastics, and which has had incorporated into it diverse elements of Hebrew ideals, Rabbinical traditions, Greek speculations and Roman jurisprudence and polity, there must be substituted the Theology of Christ, who alone is the pure fountain-head of Divine truth. The present orthodox theology has for its root-idea the Sovereignty of God, and from this it logically grows and spreads. It was elaborated by Calvin, but was fashioned by Augustine, whose mind was dominated by the image of Imperial Rome, which was reflected in his conception of the "City of God." The primary ideas are.—God is an autocrat. Man is a subject, a rebel and a criminal. All the relations of God and man are stated in forensic terms borrowed from the jurists. Suffering is penal and is inflicted in the interests of "law and order." On the other hand the root-idea of the theology of Christ is the Fatherhood of God. The Sovereignty of God is also fully recognised. It is, however, the sovereignty, not of an absolute despot who rules by irresistible might, but of a Father who rules by love. In the consciousness of Christ God is a Father. Man is a son, disobedient indeed, but capable of being reconciled. And suffering is chastisement inflicted for the reformation and good of the sufferer. The real attitude of God to sinful men is indicated, not in

the ideas of Roman jurists, but in the parable of the Prodigal Son. Further, Christ, by His intuition of God, interprets the universe for us. As a fixed point amid the speculations of science He gives us this faith, that the universe is not made and ruled by an inscrutable, inexorable, passionless Force, but by a loving Father. At one moment Nature, with smiling face, tells of the goodness of God the Maker. Anon "Nature, red in tooth and claw with ravin, shrieks against that creed." But above the storm of contradiction we hear the calm clear voice of the Son of God assuring us that God is the loving Father of men.

THE WORK OF THE FUTURE.

Fathers and Brethren, your sacred and joyous work lies before you. Set the people of Christ free from the traditions of the Scribes, "heavy burdens and grievous to be borne"; carry light to souls bewildered in the darkness, and peace to souls groaning and trembling under the dire suspicions and terrible doubts engendered by a false Theory of the Bible. Ever "look unto Jesus, the author and perfecter of our faith," and to Him alone. Ever study with intensest ardour His words, His life, and above all Himself, that His great figure may ever become more clearly defined to your own souls. The deep need of the Church and of the individual Christian to-day is that felt by Augustine when he cried in pain, "Oh, that I had seen Christ in the flesh!" This is the passionate cry of the men of to-day: "We would see Jesus!" Fathers and Brethren, show the people the gracious and glorious Person of Christ without any veil of human tradition. Learn yourselves to conceive of God as Christ conceived of Him, and fervently teach men so, with faithful words and Christlike life, that the happy time may be brought nearer when all men shall look up to heaven and say, "Our Father," and shall cast their eyes abroad over all the earth and shall say, "Our Brothers." Fathers and Brethren, the greatest moment in the history of Humanity was when Jesus Christ in the depth of His own soul first said, "My Father." The perplexing problems of human life were solved, the true relations of man to God and of man to man were declared, Humanity was lifted to a higher plane, and the real character of God was proclaimed, when Jesus Christ taught sinful suffering men to say with unflinching faith, "Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth." Amen.

CHURCH PRAYER MEETING.

WHO IS MY NEIGHBOR? WHAT DOES HE NEED? Neh. 3:27-30; Luke 10:25-37:—No more timely or pertinent topic is possible for mid week meetings. Whatever our views as to socialism may be, we can no longer deny the close connection of the welfare of each individual with that of every other individual. Society is a great organism of which if one member suffers all suffer. Our neighbor can never more mean merely the man across the street or the one next door. The teachings of Christ and the modern miracle of transportation have broken down all the fences and converted humanity into a great family and made all men neighbors. When we talk by telephone in Chicago to our neighbor in New York, when the Atlantic is crossed in five days and a few hours, when the mail brings the ends of the earth to our doors, when the English tongue is spoken around the world, when the same ideas and news appear simultaneously in all the newspapers of the world, when the very diseases as well as the improvements go from nation to nation, we can see that it is becoming necessary to give up provincialism in thought, morals, social habits, and become neighbors of humanity.

What do we owe our neighbor? To answer this put yourself in his place. Use your best judgment, clarified with love and made intelligent by contact with the thoughts and experiences of other men, and humanized by the influence of Christ. The Golden Rule means much or little according to our standard of what is due a human being. One man is content with a blanket and gun, another wants a library and a church. All must have bread. What shall be our standard? Study the idea and method of Jesus. He tells us that man's supreme need is, God and his rightness. This is the root of all right relations, right conduct, right standards. But there are many subordinate needs. Sympathy, comfort, inspiration, relief, according to the varying circumstances of a man's life. To some Christ gave bread (Mark 6:34-44); to some healing (Mark 1:34); to some good advice (Mark 10:17-22); to some a call to a high mission (Mark 1:16-20); to some for-

giveness and hope (John 8:1-11); to some the power of self help (Mark 1:11-12); to some a mighty inspiration (Matt. 9:27-30). To all He acts as a brother who saw in every man the divine image and the possibility and need of that perfect life which he realized and which we called "Christian."

To-day we are under a mighty pressure to be neighborly. In these modern conditions of democracy and closely associated life we are confronted with the alternatives of peace or war, brotherliness or enmity, evolution or revolution. "Blessed are the peacemakers who insist on love and righteousness for they shall be called the sons of God."

Christian Endeavor.

Daily Readings.

First Day—Love destroys fear—1 John 4: 16-21.

Second Day—Love fulfills the law—Matt. 22: 34-40.

Third Day—Love proves discipleship—John 13: 31-35

Fourth Day—Love "is not easily provoked"—Matt. 5: 43-48.

Fifth Day—Love sent Christ—John 6: 28-40.

Sixth Day—Love dwells in God—1 John 4: 7-12.

Seventh Day—WHAT LOVE DOES FOR THE WORLD—1 Cor. 13: 1-13.

PRAYER MEETING TOPIC, May 20.—"What love does for the world," 1 Cor. xiii. 1-13. Whatever of good there is in the world is the result of love. It was love that gave the world Christ; it was Christ who gave the world love, in its fullest, deepest, most far-reaching sense. The love He planted in the hearts of men conquered pagan Rome and all her vast empire; made Christian Britain the centre from which it has spread its conquests wherever man is found; and wrote its story over and over again in martyr blood on the sands of many a heathen land. Take love from the world, and there would be nothing left worth having; man would become a brute, and woman degraded and abused. There would be no homes, no churches, no institutions for help of the needy and afflicted; selfishness would reign supreme until it died of itself. Reference passages:—Jer. xxxi. 3; Matt. x. 37-39, xviii. 11-13; Jno. iii. 16-17; Rom. v. 8-10; viii. 35-39; xii. 10; 1 Cor. ii. 9-10; 2 Cor. v. 14-15; Phil. ii. 1-5; Col. iii. 12-14; 1 Thes. iv. 9; 1 Jno. iii. 1, 2, 11, 16-23; iv. 21.

Concerning Cleveland's Convention.

The following is a brief summary of the provisional programme for the Christian Endeavor International Convention at Cleveland, July 11-15. Such a feast of fat things has never before been provided in the history of Christian Endeavor Conventions, and this little notice will but serve to whet your appetites. *Wednesday*, 7:30 p.m. Preparatory services in fifteen of the largest churches. *Thursday* 10 a.m. Addresses of welcome by Gov. McKinley, Rev. J. L. Tyler and Rev. E. R. Dille. 2:30 p.m. Denominational conferences; Presbyterian, Canadian and Southern joint rally led by Rev. R. V. Hunter, Terre Haute, Ind., 7:30, Pres. Clark's annual address. *Friday* 6:30 a.m. Ten morning prayer meetings in various churches. 10 a.m. open parliament and addresses on good citizenship, 2:30 p.m. schools of practical methods in committee work, 7:30 p.m. four addresses. *Saturday* 6:30 p.m. Ten morning prayer meetings; 10 a.m. Interdenominational fellowship, addresses and presentation of banners and diplomas; 2:30 p.m. grand Junior Christian Endeavor Rally; addresses by Dr. Clark and others; 7:30 p.m., State and Provincial rallies at their various headquarters. *Sunday* 10:30 a.m. Attendance on divine worship; 2:30 p.m. Missions, Warszawaik, Hudson Taylor, and Bishop Thoburn expected. 7:30, Convention sermon and farewell meetings.

For the Sabbath School.

International S. S. Lesson.

LESSON VIII.—MAY 20.—EX. II., 1-10.

The Childhood of Moses.

GOLDEN TEXT.—"I will deliver him and honor him."—Ps. xci : 15.

EXPLANATORY—MOSES. HIS ANCESTRY.—And there went a man of the house of Levi. His name was Amram (Ex. vi : 18, 20). Took to wife a daughter of Levi. Jochebed (Num. xxvi : 59). A descendant of Levi, not his immediate daughter. Moses' genealogy is given more fully in Ex. vi : 16-20.

MOSES. HIS EARLY CHILDHOOD.—And bare a son. There were two older children, Miriam (xv : 20), probably eight or nine years old, and Aaron (vii : 2), who was three years older than Moses (vii : 7), and probably born before the edict requiring male children to be destroyed. That he was a goodly child. Beautiful to look upon,—“fair to God,” or “exceeding fair,” as St. Stephen expresses it (Acts vii : 20). Josephus tells us that he was wonderfully tall when only three years old, and so beautiful that even the common people stopped to look at him as they went by. She hid him three months, *i. e.*, “kept him within the house,—perhaps even in the female apartments.”

She took for him an ark. A small covered box or basket. She did not make it then, but took it and prepared it for her purpose. Of bulrushes. The papyrus plant. This is a strong growing rush, with a triangular stem, which attains the height of from 10 to 15 feet. The Egyptian paper was made from its pith (our word “paper” is derived from the word “papyrus”). The rush itself was used for various purposes,—among others for boat-building (Plin. N. H. vi : 22 ; vii : 16), as appears from the monuments.

HIS SISTER.—There can be no reasonable doubt that this is the “Miriam” of the later narrative (xv : 20, 21 ; Num. xx : 1), who seems to have been Moses' only sister (Num. xxvi : 59). She was probably set to watch by her mother. Miriam is the original form of the name Mary, now so common. She seems to have been a girl of remarkable tact. Her after life shows that she shared largely the genius for which her brothers were remarkable.

PROVIDENTIAL DELIVERANCE—PHARAOH'S DAUGHTER.—And the daughter of Pharaoh. From the Egyptian monuments we learn that this daughter was Nefer-ari, who was first the sister and then the wife of Rameses II. Her maidens were her young female companions, probably of rank ; while her maid below, was a maid-servant, or possibly the old woman who gave gravity and protection to the party.

AND SHE HAD COMPASSION ON HIM.—If there is a thing too strong for man's law it is a woman's heart. “This is one of the Hebrew's children.” She recognized this fact, either from the complexion, which in the Hebrews was lighter than that of the Egyptians, or from the features, or she formed her opinion from the circumstances, for only a Hebrew mother would have need to hide her child.

MOSES AND HIS MOTHER. Then said his sister. Miriam had watched to some purpose. She had seen everything ; she had drawn near as she beheld the “maid” go down to the water's edge, and take the ark out. She had heard the words of the Princess ; and thereupon she promptly spoke. “Shall I go and call to thee a nurse of the Hebrew women ?” No doubt all had been prepared beforehand by the mother.

MOSES ADOPTED INTO THE ROYAL FAMILY.—And the child grew, and she, his mother, brought him unto Pharaoh's daughter. At what age the future deliverer of Israel was transferred from the care of his mother to the palace and court of Egypt we are not informed. It would seem from the history that he was old enough to have learnt the principles of his ancestral religion, in which his mother would not fail to instruct him. And he became her son. He became a member of the royal household, and was carefully trained and educated as a prince. And she called his name Moses. The exact meaning is “son,” but the verbal root of the word signifies “produce,” “draw forth.” The whole sentence in Egyptian would exactly correspond to our version. She called his name Moses, *i. e.*, “son” or “brought forth,” because she brought him forth out of the water.

THE TRAINING OF MOSES.—*First.* His Home Training. In his choice by faith of the true life, in his defence of his countrymen, in his whole after-life, we see traces of the religious training of Moses. (1) He was doubtless trained in the religious writings and traditions of his people. (2) In the knowledge of the one true God. (3) In the promises made to Abraham and his other ancestors, and so in their hopes of becoming a great and free nation. (4) In the best morals then known, obedience to parents, faith toward God, and love toward all. This training Moses never forgot, even amid the worldly splendors and temptations of Pharaoh's court.

Second. His Literary Education. We obtain the best general idea of what such an education was from the words of St. Stephen (Acts vii : 22), “Now Moses was learned in all the wisdom of the Egyptians.” This “wisdom,” though not perhaps very deep, was multi-form and manifold. It included orthography, grammar, history, theology, medicine, arithmetic, geometry, astronomy and engineering. By the more advanced, poetry was read, and poetic composition occasionally practiced. Being adopted into the royal family, he was no doubt received into the priestly caste, and knew all the secret learning of the Egyptian priests.

Third. His Practical Education. St. Stephen also says (Acts vii : 22) that Moses was mighty in words and in deeds. Moses also learned thoroughly the weakness and the strength of the Egyptian people and their kings.

HIS DECISIVE CHOICE.—When Moses was about forty years old, and had received all he could from his worldly training as the son of a king, there came a crisis in his life, about which we learn in Heb. xi : 24-27. We do not know what was the occasion of this great decision. He probably became acquainted with the needs of his people ; he realized the promises to them, and felt that the time was near.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

ADOPTED BY THE SABBATH-SCHOOL COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA

1894		SECOND QUARTER.				1894	
1894.	BIBLE LESSON	PROVE THAT	COMMIT TO MEMORY				
			PROOF.	GOLDEN TEXT.	CATECHISM.		
Apr. 1	Jacob's Prevailing Prayer	Gen. 32 : 9-12 24-30	Earnest prayer prevails with God.	Jas. 5 : 16	Gen. 32 : 26	Question.	
" 8	Discord in Jacob's Family	Gen. 37 : 1-17	Brotherly love is a good thing.	Ps. 133 : 1	Gen. 45 : 24	95	
" 15	Joseph Sold into Egypt	Gen. 37 : 27-36	Children's sins bring sorrow to parents	2 Sam. 18 : 33	Gen. 50 : 20	97	
" 22	Joseph Ruler in Egypt	Gen. 41 : 38-48	Trials are the path to honor.	Rev. 3 : 21	1 Sam. 21 : 30	98, 99	
" 29	Joseph Forgiving his Brethren	Gen. 45 : 1-15	We should return good for evil. [ed.]	Matt. 5 : 44	Luke 17 : 7	100	
May 6	Joseph's Last Days	Gen. 50 : 14-26	The memory of the righteous is cherished	Ps. 112 : 6	Prov. 4 : 18	101	
" 13	Israel in Egypt	Ex. 1 : 1-14	The cruel are punished with cruelty.	Isa. 19 : 4	Ps. 184 : 8	102	
" 20	The Childhood of Moses	Ex. 2 : 1-10	God's people are protected.	Ps. 91 : 7	Ps. 91 : 15	103	
" 27	Moses sent as a Deliverer	Ex. 3 : 10-20	Christ is our deliverer.	Acts 3 : 22	Isa. 41 : 10	104	
June 3	The Passover Instituted	Ex. 12 : 1-14	Heaven is opened by Christ's blood.	Heb. 9 : 14	1 Cor. 5 : 7	105	
" 10	Passage of the Red Sea	Ex. 14 : 19-27	God's presence means Deliverance.	Isa. 43 : 8	Heb. 11 : 29	106	
" 17	The Woes of the Drunkard	Prov. 23 : 29-35	God provides the best refreshment.	Isa. 25 : 6	Prov. 25 : 31	107	
" 24	REVIEW		God works for our salvation.	Phil. 2 : 13	Deut. 32 : 9	REVIEW	

Mission Field.

MR. GEORGE G. MCLAREN, who has been Principal of the Birle Indian School for the past five years, is resigning his position to the great regret of the Foreign Mission Committee.

In a letter from Formosa to Rev. R. P. Mackay, Mr. Gault, the Presbyterian missionary, says:—"We are well, and are still enjoying life in Formosa very much. It is a source of great encouragement and spiritual assistance to meet some of these native Christians who are passing on to perfection."

MR. PETER HUNTER, an intelligent Indian trained in the Bird Tail Sioux Mission in Manitoba, has been appointed to the charge of the Pipestone mission, from which Mr. Thomas Shield was obliged, by ill health, to retire some time ago. It has long been Mr. Hunter's wish to study for the ministry.

FIVE students from the Free and United Presbyterian Churches of Scotland have arrived in the North-west to assist in Home Mission work. All are supported by the Students' Missionary Societies of their respective colleges. Two of them have expressed their intention of remaining a year in the mission field and taking the next summer session in Manitoba College. A pleasant feature was the reception tendered to those of them who were able to remain for a day in Winnipeg by the Woman's Home Missionary Society of Augustin church at the house of the Hon. Chief Justice Taylor.

THE Rev. George Flett, of Okanase, our veteran Indian missionary, has reached the patriarchal age of 77 years, but is still active and vigorous enough to carry on his work, at least, on the home reserve. He has had, until recently, charge of the Rolling River and Lizard Point reserves in addition to his work at Okanase. But the recent appointment of Mr. W. J. Wright to Rolling River has relieved him of one of his outlying fields, and arrangements are on foot to make other provision for Lizard Point so that Mr. Flett may have nothing to do but to care for Okanase, when it is hoped he may still be able for several years to minister to an attached people, nearly every one of whom he has brought out from Paganism.

AMONG THE LEPERS.

The Work of the Mission to Lepers in India and the East, in behalf of the Untainted Children of Lepers.

THERE exists some diversity of opinion as to whether leprosy can be classified as a hereditary disease. Nearly all the authorities coincide that if it is hereditary, it is so to so very slight a degree that heredity as a feature of the disease is hardly worth considering.

It is extremely difficult to obtain very accurate information regarding family histories; but there are so many instances of healthy children of leprosy parents, and, vice versa, so many cases of leprosy children of healthy parents, that it does seem as if it could not be viewed as a strictly hereditary disease; and this accords with the deliverance on this point of the Government commission on leprosy, after a most careful and exhaustive consideration of the subject.

There is no record of any congenital instance of the disease, nor does it often develop in early infancy.

All this tends to make the rescue of untainted children of leper parents, a most hopeful branch of the mission's work. Very much may be done in their behalf to save them from contracting the disease, by separating them at an early age from their leprous surroundings, and from the great risk, if not the inevitable consequences. For although not considered a very infective, or contagious disease, under ordinary and reasonable precautions against contamination, proved by the impunity with which the missionaries freely handle the lepers, straddling, when necessary, to the dressing of open wounds, and such like, yet there

seems to be very little doubt that the disease is infectious and contagious to a certain extent, and certainly so in some types and stages of the disease.

Danger exists from inoculation from open sores, either through direct contact, or in a less degree, through infected clothing, contaminated tanks and wells, etc., or even, it has been stated, through the medium of flies, carrying the virus from the open sore on the leper, to the, perhaps casual, scratch or wound on the healthy subject.

The disease is endemic, depending, no doubt, in a great measure, for its development, on habits of life, diet, and predisposition to its attack, probably not very well understood. Unsanitary habits and conditions all conduce to the risk of contracting the disease.

The danger the children incur, in the free intercourse between the leper parent and his child, in their highly leprous surroundings, will be readily understood. It must be a very pitiful sight to see a sweet healthy babe in the arms, or at the breast of a leprous mother. Or the children at their play, with all the usual risks of childhood of scratch or abrasion, and the more than ordinary danger to them.

An extract from a letter of Dr. Fry, from Neypoor, well illustrates the danger children incur by free intermingling with lepers. He writes:—"One of the saddest cases which have come under our notice, is that of a child whose mother is one of the cook-women of the home. The mother had often been warned not to allow her child to play about among the lepers, but she disregarded the warning, and the result is, the child appears to have contracted the disease. This is an other proof of the danger of allowing the healthy children of lepers to remain living with their leper parents, and it is kindness in every way to provide homes for such children, when the parents can see them at stated intervals."

While there is the greatest danger in allowing the children to remain with their leper parents, the chances are greatly in favour of the children, who are separated before the disease has taken hold of them, escaping the danger altogether. This has been fully demonstrated by results, especially those of the Almorah Orphanage, where out of many children rescued from leper parents, in only one the disease had afterwards developed. The commissioners ground their suggestion, on the segregation of the children, upon the experience of this orphanage.

The Mission, in all their asylums, provide for and strictly enforce the complete segregation of the sexes. The law cannot be invoked to enforce such a separation. There is no law enacted against the marrying of lepers, nor, of course, for the forcible separation of children from their leper parents. But it has been found to be quite possible, in most cases, especially in those brought under Christian influence, by reason and Christian kindness, to persuade and bring the parents to see how very desirable segregation is for the children, and to make them willing to give them over to the care of the Mission.

Although living entirely separate from their parents, the rescued children are still permitted to see them and be visited by them at stated intervals and under certain wise restrictions, so that parents and children are not altogether deprived of all intercourse with one another. It may be sad to think that there can never more be perfect freedom in their intercourse, but what will not a parent suffer and endure for the sake of his child, and he must come to see, sooner or later, that it is for the good of his child that the manifestation of his heart-true affection should be kept under such wise restraints, and, for the sake of his child, he will not shrink from the sacrifice? It is all sad as can be and part of his melancholy lot, but surely his heart will be cheered by the thought that he can rise superior to self and make the sacrifice that is to conduce to the well-being of his child.

But, besides the physical benefit to the children brought under the tender care of the Mission, the Mission Home becomes a nursery for the living temple of God. There is the momentous consideration of the rescue

of the children from heathenism through the every-day supervision, teaching and influence of the Mission; their being brought to the knowledge of the truth—the saving truth—as it is in Jesus, to become, in their turn, missionaries, or aids to missionaries, and the results more than justify the hope; their becoming personally, moreover, living epistles of the Gospel, through their Christianized and regenerated lives, to their own kith and kin still in heathenism, are surely great objects, to say the least, to add to the aims for their bodily well-being.

It is a grand opportunity, this, to train up children in the way they should go, that when they are old they may not depart from it; an opportunity to the Mission and to come nearer home, to all auxiliaries, and each individual worker for the Mission.

All the indications of success are of the most hopeful kind, and the results, hitherto, most encouraging. The Mission, in this branch of its work, is leading no forlorn hope. The Master, who so tenderly loves the little ones, is, without doubt, leading the way. Let none hang back through indifference or want of courage from following in His blessed footsteps.

In the annual report for 1892, under the heading of Almora, we find:—"In the year 1863 the first attempt was made to save the untainted children of lepers by removing them from their parents (with, of course, the consent of their parents). This being the first attempt of the kind in India, so far as we know, and from that time to the present it has been carried on with singular success. Of more than thirty children thus rescued only one has become a leper, and that one is now a teacher at a leper asylum in the Plains. Of him the lady superintendent says: 'He is a great comfort to me.'

"Some have married, have healthy children, and continue healthy themselves, others are doing well in mission service. One who knows them well writes of some of them:—"The most interesting thing, to my mind, with respect to these girls, is their wonderful development into true, earnest Christians, pure-minded, refined women, and most efficient mission workers."

In the same annual report, under the heading Neypoor, it is stated:—"The Children's Home was begun in March, 1891, and then there were seven children on the roll, while now (1892) there are twenty, ten being the healthy children of lepers."

Mr. Byers writes from Asansol: "I want to build a place for the children. Two have come and more are coming—untainted children with their leprous parents."

Mr. Hahn writes from Lohardagga, of the happy settlement in life of various young people who had been separated from their leprous parents: "Three boys have left the home recently, one doing work as a teacher, and the other learning carpentering, the third being a groom at present. 'I am so glad,' he says, 'that I am able thus to provide for them all. One of the girls, who married, is a Bible woman. I am so happy that none of them show, as yet, any traces of leprosy.'

Writing after Christmas, Mrs. Hahn tells how happily the children kept it, and dwells on their comfort and progress.

From Mandalay, the Rev. A. H. Bestall writes: "I have three bonnie children, and have the consent of the parents to care for them in our mission school. They are nicely clad, well fed and cared for, and will do well, I believe. I let them visit their leper parents occasionally, and the teacher goes with them." And again from the same report (1892): "Friends have undertaken to support the three children already mentioned, and Mr. Bestall writes of them: "They are some of the very nicest we have in school, and will, I feel sure, turn out bright useful women, if only they remain free from the awful disease. I watch them constantly."

The report from Parulia states: The children, too, burdened with their sins, come to Mr. Hoffman, wishing to live for the Saviour, and to confess their sins to God and to those they have injured. It is hoped that many of them will make good catchists some day; they seem made for it."

Mr. Hoffman continues: "Last month

the children asked me to build them an extra room, in which, from time to time, they might gather for united or individual prayer. When I told them I had no money for that purpose, the children offered themselves to do the work under my direction. You ought to have seen them, the happy faces! The Lord has done great things for us."

In the earlier letters of the Rev. D. Guilford in 1891, he speaks of his earnest desire to procure a site for a Children's Home, even with temporary arrangements. He writes from Tarn Taran: "The children we have already with us are doing splendidly, and it is a real pleasure to see the change for the better which they have undergone since they came to us." A few months later he calls his friends to unite with him in praising God that the site is secured, and that ten children are ready for admittance.

Mrs. Main, writing from Nanchow to a friend in Edinburgh, about a former patient in the women's ward, and then in such an advanced stage of leprosy that she could not be kept beside the others, there being no separate building for women, and she being liable to be cast off at any time by her mother-in-law with whom she was living. Mrs. Main says in connection with the case: "She has three children, two boys and one girl, and the girl has to be got rid of soon, probably sold to a Buddhist nunnery at the age of seven—if we do not rescue her. I hope we shall get help from the Mission."

In answer to these touching appeals the committee at once sent out £50 to secure the hospital accommodation for the leper women, and a few kind friends in East Lothian, on hearing of the probable fate of the little girl, have undertaken her support.

From Kucheng-Foochow, the Rev. W. Bannister writes to Mrs. Bailey, regarding the untainted children of lepers in the leper colony: "There is one family, consisting of a man and his wife and four children. The parents are both lepers, but the children are not. They consist of three boys, the eldest about twelve, the youngest six years old. The little girl is but three years old, and is the baby-wife of the eldest boy. She is a foundling, saved from death by the leper father, who was out begging one day, and heard a baby cry. He found her on the edge of a small stream. He brought her home to the leper village, and they adopted her as a wife-daughter for their eldest boy. She is a very pretty Chinese baby girl, with an uncommonly fair skin for the Chinese, almost as white as a European child. The boys are also bright, intelligent children. I spoke to the parents about their removal and education, and told them of your work for the children in India. They expressed their willingness to have their children cared for and possibly saved from their becoming lepers. There is also another boy who was sent to the leper house by his uncle some years ago because he had a skin disease. He has been in ever since, and is still quite free from leprosy. He is now seventeen years old, and is a very sharp boy. These are the only children in the place. Perhaps some one will be willing to save them." Under heading, "Homes for Untainted Children" in the 1892 report we read:—"We have five homes for the untainted children of leprous parents, and we support children in three other places where as yet no home has been erected. Altogether we have got about seventy-six children of lepers under our charge; seventy-six little ones to save from the awful disease of leprosy; seventy-six immortal souls to be won for the Master's kingdom. To show what these children may and do become we especially direct the attention of our readers as to what is said of them at Almora and Parulia."

The following is an extract from the ninth edition of Mr. Bailey's first pamphlet, "Lepers in India," written about twenty years ago; but what was true then is true now:—"There is a most interesting form of work connected with our poor lepers, with which we were only become acquainted. It is inducing the lepers in the asylum to give up their children, so that by entire segregation they may be saved from becoming victims of the disease. This, it is found

they will often willingly do. At Almora, in the Himalayas, an Orphanage has been started for such children, and so far is working admirably. In a letter just received by a member of our committee, the writer who has taken this work upon herself says: "Altogether we have had sixteen girls and boys from the leper asylum. Some were born before the parents became lepers, and some after; anyhow it was considered the only safe plan to separate them from their parents, and by means of good food and clothing, and perfect cleanliness, to try and save them from the disease. The experience has been a perfect success. The children are fine, healthy, bright, and many of them quite pretty specimens, and by far the sharpest and most intelligent of those in the Orphanage. We feel very sad for these poor children sometimes, for their birth is a sort of disgrace to them—a stain on their name, which is no fault of theirs, and yet which they cannot get rid of; and they feel it too most keenly, and it makes them bitter and sensitive, and also very proud at times. It has also the effect of making all those children band together as if they were against the world and the world against them, until they are really converted; and I am thankful to say that I have hopes that all the elder ones are converted, and strive to follow their Lord and Master, though of course with many failings and much weakness. The children who have relations in the asylum still, are allowed to see them every Saturday, the lepers walking all the way up to see them, and bring their weekly present; and it is very touching to see the mothers seated on one side of the verandah and the children on the other, as they may not touch, neither are they allowed to bring them food, only rice. The parents approve of this themselves, and would not touch them if they might."

Mr. Bailey goes on to say: "This work among the children of lepers is capable of great extension, and will, I trust, be greatly extended. . . . I constantly meet with people who say 'We would be very glad to help in many of these things, if we only knew the way to do so; but you see we are out of the way of them.' Now here is an opportunity if such people would enquire about this, and help a little. If two or three ladies would join together and form a working party they could easily get £6 a year. At all events, if they could not get so much, they could get some. Sabbath school teachers might interest their classes in this work, and get the children to bring their pennies, they will soon mount to pounds. Heads of families also may do a great deal by interesting their little ones in the poor leper. In short, we want individual, personal effort. If people, when they read this, will not throw it by with a sigh, saying, poor creatures, I should like to help them, and do nothing more; but if, on the contrary, they resolve to do something, and do it forthwith, asking God's blessing on it, the work will be sure to get on. Will friends kindly try to interest others in this work?"

The sum of the whole matter is just this, first let there be the willing heart, and the way will open up to help.

There is a great call to support and further this branch of the mission work, alike from humane and spiritual motives; the leper parents are, for the most part, willing to resign their children to the care of the Mission; experience and results show the prospects of this branch of the Mission's work to be most hopeful and encouraging; and all that is needed for its furtherance, are the necessary funds to carry it on efficiently; the funds are in the hands of an innumerable number of people, all that is wanted is the heart to give, a very little from each would be abundant. The prayers of God's people will do much; and we may have the faith to trust that God's blessing will not be withheld, that the "children may be saved from the awful disease" and their "immortal souls won for the Master's Kingdom." The question remains, who are going to hang back, and who are going to help in the Lord's work? "Inasmuch as ye did it unto the least of these, ye did it unto me."

Two hundred to five hundred dollars will build a home for the children; twenty dollars a year will support a child.

A Page from the Diary of a French Missionary.

DURING the month of March, M. B. reports that he made 925 visits in Roman Catholic homes, besides calling on more than forty French Protestant families. This is an average of thirty-one families per day. Besides this, he sold three Bibles, eleven New Testaments, fourteen Gospels, and distributed 930 tracts. He adds, "I brought to Lacroix Church, (French Presbyterian), two Roman Catholics, who promised me they would come again. I spoke and read the Bible in 246 of the homes I visited, and prayed in thirty-five of them. I made six visits to the hospitals, to see sick patients. I held a few prayer-meetings in my house, and in the homes of our new converts. I had two meetings to study the Bible in the house of a Roman Catholic family. They are very hard to convince, but as they now have a Bible, and they seem very courageous to learn to read, so I hope and pray that their eyes may soon be opened. I went to a certain house, where I had loaned a Bible. They had it yet in their possession. I would have been glad if the priest had taken it, as it would have given me an occasion to go and speak to him before these people. The woman told me the priest had said that the book was not good. On that I asked her if she had found anything bad in it to show it to me, but she could not. I hope they will think again about having a copy, and reading it. We had a grand communion service in Lacroix church on Easter Sunday. Twenty-two new communicants were received on profession of their faith. Our work here is very much blessed. And I pray that it may be prospered more and more, as well as other fields in which I sowed the good seed."

Mr. B., it may be added, is a man afire with the missionary spirit, and the above is but a specimen of the work he does month after month in the City of Montreal.

Salient Features in a Home Company's Report.

From a perusal of the annual reports of many of our leading financial institutions, it is gleaned that they are nearly all in a prosperous and flourishing condition.

It should be exceedingly gratifying to those interested in such companies, and to the public in general, to know that the results achieved have been so satisfactory, especially in view of the great financial depression which prevailed during the past year throughout the Dominion as well as the neighbouring republic.

Most of the life insurance companies operating in Canada were exceedingly fortunate in respect to the amount and character of the business done.

That ever progressive and substantial home company, the North American Life, according to its annual report for 1893, lately published, had the most successful year in its history.

In referring to the splendid record of the company at its annual meeting, the President, Mr. John L. Blaikie, said:—

"The year 1893 was the most successful one in the history of our company. Increases were made in cash income of \$36,039.68, in assets, \$281,471.59, in reserve fund, \$203,664.00, and in insurance in force, \$1,160,112.00. Two important decreases were shown, i.e., in expenditures of \$29,533.81, and in death claims, \$27,808.10.

He made a comparison of the standing of the company five years ago with that at the end of 1893. "The progress during that short period of time had been something remarkable, for instance, the assets have increased by 151 per cent., the insurance in force by 67 per cent., the cash income by 75 per cent., and the surplus, in which the policy-holders are most interested, has made the wonderful increase of 481 per cent."

Doubtless, much of the success attained is due to efficient management, and also to the admirable plans of insurance which the company offers to the insuring public.

For full information as to the plans and standing of the company, apply to the head office, North American Life Assurance Company, 22 to 28 King street west, Toronto, or to any of the company's agents.

Church News.

In Canada.

REV. J. G. McIVOR, B. D., Knox College, has declined the call to Newburg.

REV. T. J. THOMPSON was ordained as pastor of Cape Vincent on the 1st inst.

THE Brooklyn C. E. Society is devoting the meetings this month to missionary topics.

THE sum of \$10.85 was realized at the social held at Burk's Falls, by the Ladies Aid Society.

A SABBATH SCHOOL entertainment was held recently at Brooklyn, which met with gratifying success.

THE Mission Band of St. Andrew's church, Altonite, enjoyed a pleasant "At Home" on May 1st.

REV. JOHN McEWEN, normal secretary of the S. S. Association, visited Woodstock recently, preaching in Chalmers' church.

THE ladies of St. Andrew's church, Sarnia, held an afternoon tea at the residence of Mrs. D. Mackenzie on Tuesday, the 1st inst.

CAMILLA and Muao Centro received permission from the Presbytery of Orangeville to secure a student for the summer months.

BALLINAPAD and Melville church will be supplied until next October by D. L. Campbell, student of Knox College. They are not hearing candidates.

REV. D. FLEMING, pastor of the Presbyterian churches at Glenvale, Harrowsmith and Wilton, is removing from Kingston to Harrowsmith.

THE congregation of St. Andrew's church, Perth, have purchased a site near the centre of the town, and will in the near future erect a handsome new church.

MR. GEORGE L. JOHNSTON, B. A., of class '01 Toronto University, has been successful in winning the highest student honours attainable in the Presbyterian Theological Seminaries of the United States.

REV. DR. J. K. SMITH, formerly of Galt, and now of the first Presbyterian church, Port Hope, will occupy the pulpit of the Presbyterian church, Orillia, for the month of August, during Dr. Grant's vacation.

THE seventeenth anniversary of the opening of the Central church, Toronto, was celebrated on Sabbath last, Rev. Principal Grant, of Kingston, occupied the pulpit in the morning, and the Rev. D. J. Macdonnell in the evening. The congregations were very large at both services. The church is in a flourishing condition.

REV. J. W. PENMAN, who recently resigned his charge at Dominion City, is about to return to Ontario. Several charges have been offered to Mr. Penman, but the impossibility of securing a manse in some and the difficulty of getting a suitable education for his family in others precluded him from accepting any of them.

A DESPATCH says: Winnipeg, May 6.—(Special).—At the Synod of British Columbia, in session at Calgary yesterday, the protest and appeal of Rev. Mr. McLeod against the finding of the Presbytery of Victoria in the matter of his preaching to another congregation in Victoria was heard, and the appeal was dismissed.

REV. DR. ROBERTSON, superintendent of Presbyterian Missions, Winnipeg, is suing the Commercial Bank liquidators for \$1,200 left with the president of the Commercial Bank for investment. The amount was not used by the president but placed in the safe in an envelope for Dr. Robertson. The bank failed and the liquidators refuse to give up the money, hence the suit.

REV. JOHN McGLASHEN, B. D., has returned from Edinburgh University, arriving in Halifax from London, U. K. two weeks ago, where he has attended the convocation of Pine Hill College, and received a further distinction of merit for scholarship, the degree of Bachelor Divinity. No young man in the Presbyterian Church in the Lower Provinces is more deserving of honours than Mr. McGlashen. He has taken charge of his congregation in Bridgeport, C. B.

REV. T. DAVIDSON, M. A., of Wroxeter Presbyterian church, has notified Rev. D. Miller, moderator of Presbytery, that he intends resigning his charge at Wroxeter. He resigned a few weeks ago but withdrew it at the last meeting of the Presbytery. Mr. Davidson's health is not good.

AT the last meeting of the Churchworth branch W. F. M. S., their president, Mrs. McAlpino (wife of the pastor), was presented with a life certificate accompanied by an address, expressive of the members' high esteem for the efficient manner in which Mrs. McAlpino had discharged her duties as president of their branch since its inception.

THE services at Bonar church, Toronto, last Sabbath, were of unusual interest, commemorating, as they did, the third anniversary of the induction of the pastor, Rev. A. MacGillivray. In the morning the service was conducted by Rev. D. C. Hossack, of Dunn Avenue church, who preached an eloquent sermon, with special reference to the occasion. Rev. Mr. MacGillivray conducted the evening service, taking as the text for his sermon Galatians vi. : 9; "And let us not be weary in well doing, for in due season we shall reap, if we faint not." He pointed out that the text must be taken as a message for the good of the church. From it we gather that the mission of the church is one of work, not of rest. Referring particularly to their own church, he reminded his hearers that their position as a congregation had in it many elements of encouragement. They had attained reasonable success in the three years of their existence as a church, and this success should stimulate them to further effort. In everything they had attempted so far they had succeeded, and they were entering upon their fourth year with increased promise of success. At both services the congregations were large, and the pastor was able to announce at the evening service that the collection for the day had amounted to \$391, over \$50 more than had been asked for. The church was beautifully decorated with flowers through the kindness of Mr. Dunlop, and presented a very bright and attractive appearance. An anniversary social was held at the church on Tuesday evening, when "high tea" was served from 6.30 to 8 o'clock, and a programme of music, etc., given.

Presbytery of Toronto.

THE Presbytery of Toronto held its regular meeting on Tuesday, the 1st of May, the moderator, Rev. D. B. Macdonald, in the chair. It was agreed to apply to the General Assembly for leave to receive the Rev. John Muir, a minister of the United Presbyterian Church in Scotland, as a minister of the Presbyterian Church in Canada. The reference from the session clerk of Fairbanks, respecting his obligation to engross certain records from which he dissented, was answered by instructing him to engross said records, and by stating that the action of the session, from which he dissented, was regular. Mr. John Douglas gave notice that it was his intention to appeal from the deliverance of the Presbytery on the petition presented by him at the March meeting, and Messrs. Turnbull and Dr. Parsons were appointed to guard the Presbytery's interests before the Synod of Toronto and Kingston. The following resigned their commissions to General Assembly: Revs. G. M. Milligan, Robt. Thynne, Peter Nicol, Chas. A. Campbell and Wm. Frizzell, and Revs. Dr. Gregg, James A. Brown, J. R. Johnston, J. G. Potter and D. B. Macdonald were appointed in their stead. Messrs. R. S. Gourlay, Jos. Stephens and Arch. Heron, elders, also resigned their commissions, and Messrs. S. Wallace, T. Yellowloes and T. A. Lytle were appointed in their stead. The overture on augmentation was discussed and referred to a committee to consider, and it was subsequently agreed that a *pro re nata* meeting of the Presbytery be held on Tuesday, the 15th inst., for the purpose of considering the following overtures to the General Assembly: An overture in respect to the calling and settlement of ministers; an overture in respect to the Confession of Faith, by Rev. D. J. Macdonnell, as follows: "Whereas it is very desirable that the Confession of Faith be the

actual expression of the living faith of the church; whereas it is important that the Confession, when used as a test of admission to office in the church, should deal only with matters that are vital, and should not include matters on which the opinions of Christian men are and may rightfully be divided; whereas the Westminster Confession of Faith includes many statements on matters that are non-essential; whereas it is much to be desired that there should be one creed for office-bearers and private members of the church; whereas there is at present no document subordinate to the Scriptures which can be appealed to as containing an authoritative statement of the faith of private members of the Presbyterian Church in Canada; whereas there is a growing desire in many branches of Church of Christ for greater unity, which can hardly be hoped for unless by a simplification of the distinctive creeds of the several churches; whereas the Presbyterian Church in Canada has indicated its desire to come into closer relations with some other branches of the Church; whereas the inviting of ministers of other churches to occupy pulpits in the Presbyterian churches, without any restrictions being placed on their teachings, has become so common that it no longer occasions remark; it is humbly overtured to the Honourable the General Assembly that such action be taken in the premises as the Assembly may deem wise for the shortening and simplifying of the Westminster Confession of Faith, or for the substitution of a shorter and simpler creed for the said Westminster Confession of Faith, so far as its use as a test of admission to office in the church is concerned." An overture in respect to the choice of students for Home Mission work; an overture in respect to the enlargement of Synodical boundaries; an overture in respect to the administration of the Augmentation Fund. The report on the state of religion was presented by Mr. Mutch, and that on Sabbath observance by Dr. Carmichael. In connection with the latter it was agreed to hold a conference on this subject in connection with the September meeting of Presbytery, and a committee was appointed to make arrangements for the same. The report on Sabbath schools was presented by Mr. Scott. Ruth St. congregation asked permission to worship on Sabbath evenings in the Masonic Hall, Parkdale, and the request was granted. Dunn Ave. congregation made a statement to Presbytery to the effect that 112 members and 70 adherents were unable to find suitable accommodation owing to the overcrowded condition of their church, and asked advice in the matter. The Presbytery recommended that those who could not find accommodation confer with the Ruth St. congregation with a view to selecting a suitable site and at once erecting a church-building. The sympathy of the Presbytery with the Rev. G. M. Milligan, in his recent bereavement, was expressed in a resolution unanimously passed by the Presbytery. In view of the near approach of the Assembly, it was agreed to hold the next regular meeting of the Presbytery on Tuesday, the nineteenth day of May.—R. C. TINN, Clerk.

Presbytery of Barrie.

A SPECIAL meeting of the Presbytery of Barrie was held in Guthrie Church, Oro, on Thursday, 26th April, at 2 p.m. for the induction of the Rev. Neil Campbell to the pastoral charge of Guthrie and Central churches, and other business. There were present the Rev. Messrs. McLeod, McCrae, Leishman, McIntosh and Moodie, and Mr. R. J. Fraser, elder. There was a good attendance of the members of the two churches. Mr. McLeod presided at the induction, and gave the address to the newly-inducted minister. Dr. D. L. McCrae preached a good discourse on Matt. xvi. 15. "But whom say ye that I am." Mr. Leishman delivered the address to the congregation. It is gratifying to the Presbytery that these two churches have become united as one pastoral charge, and that they have been provided with a pastor. There was laid on the table a call from the Elmvale and Knox church, Flos, congregations to the Rev. W. R. McCulloch, of Hallville. The call was sustained after hearing of parties, and intimation

having been received of Mr. McCullough's intention to accept it, the following arrangement was made for his induction. The Presbytery met at Elmvald on Tuesday, 15th May, at one o'clock p.m., Mr. McLeod to preside, Mr. Campbell to preach, addresses to be delivered to the minister inducted and the congregation by Messrs. W. Callaway and J. A. Ross, B.A. The Presbytery agreed to ask a conference with the Orangeville Presbytery during the meeting of Synod of Toronto and Kingston respecting Everett mission station.—ROBERT MOODIE, Clerk.

Presbytery of Victoria.

THIS Presbytery held a *pro re nata* meeting in St. Andrew's church, Victoria, on the 23rd April. Mr. D. MacRae, moderator of the session of St. Andrew's church, Victoria, reported having moderated in a call in that church on the 11th April which issued unanimously in favour of the Rev. W. L. Clay, Moosejaw, N.W.T., with a guarantee for stipend of \$2,500. The call was sustained and ordered to be transmitted, with relative papers, to the Presbytery of Regina. The clerk was appointed a commissioner in behalf of the Presbytery to appear before the Presbytery of Regina in prosecution of the call, the board of management of the congregation cordially agreeing to pay the necessary expenses of this long journey.

Presbytery of Halifax.

HALIFAX Presbytery met in Chalmers' hall, Halifax. Rev. J. F. Dustan reported upon the call to Rev. J. P. Falconer from the congregation of Bedford and Waverley. Messrs. Robert Emmerson and F. W. Christie appeared on behalf of the congregation. Mr. Falconer having announced his intention to accept the call, the induction services were appointed for Thursday, 10th of May, at 3 o'clock p.m., in the Bedford church. The report of Rev. E. J. Rattee was read in the matter of the call of the congregation of Hampton and Rothsay, N.B., in the Presbytery of St. John, to Rev. Donald Fraser, of Kennetcook. Rev. Thomas Stewart represented the St. John Presbytery, of which he was formerly a member, and presented the claims of the N. B. congregation, which has been without a minister of its own for some two years. Messrs. Joseph McLearn, Nelson Weir and John McCulloch appeared as representatives of the congregation of Kennetcook and Gore. They spoke of the short time Mr. Fraser had been with them, and of the universal satisfaction of the people with his services, and of their willingness to do all in their power to retain him in their pastorate. Mr. Weir claimed that Hampton had no argument made in its favor which they could not match with one why Mr. Fraser should stay in Kennetcook. Short pastorates, he claimed, were a mistake. It takes time for a minister to have the acquaintance with the people and work of the parish. Kennetcook had its drawbacks, but there were drawbacks everywhere. Their people endeavored to do all in their power for the temporal advantage of their ministers. Rev. T. C. Jack thought it a pity that the present happy relations of the Kennetcook congregation should be interfered with. He had hoped that Mr. Fraser would have been unmolested by calls from elsewhere for many a year. He would be glad for many reasons to have his neighbour decide to remain with his loyal and worthy Essts Hants congregation. The call being placed in Mr. Fraser's hands, he stated his acceptance of it. He stated that he did so not because of any dissatisfaction with his work among the people of the Kennetcook congregation, but in the interests of another, whose interests, health, etc., he could not but make his own. He thus felt compelled to prefer the pastorate of Hampton to that of Kennetcook. The clerk in moving for the transference of Rev. Mr. Fraser to the Presbytery of St. John, said that he did so with great reluctance, but he felt that in the face of Mr. Fraser's statement there was nothing else that could be done. He testified to the readiness of the Kennetcook people "unto every good work," according to their ability from personal knowledge. He was sorry to see them so soon again left pastorless. Rev. T. C. Jack was

appointed to declare the pastorate vacant on the first Sabbath of June. Among the Presbytery appointments made for the next half year were: George Ross to Montagne, etc.; A. H. Campbell to Mount Uniacke.

Presbytery of Ottawa.

THE Ottawa Presbytery at its last meeting confirmed the call extended by the congregation of Knox church to Rev. J. A. Ballantyne. Moderator Finley presided. Rev. W. T. Herridge read the report of the meeting at Knox church. Rev. Dr. Moore said he heard that the call might be opposed. Rev. Dr. Armstrong thought all they had to consider was whether it was a proper call. They had no opposition before them and he moved that the call be made. Rev. Dr. Moore said that a gentleman had called on him and said that he had a protest signed by a number of the congregation, but the gentleman in question could not be present until three o'clock. Personally he thought it was all right to make the call and thought Rev. Mr. Ballantyne would be a great addition to the Presbytery. There was, however, a feeling in the church, and no loop-hole should be left for the minority to feel dissatisfied. Rev. W. T. Herridge submitted that as moderator of the Knox church session he had a right to receive any protest that might be forthcoming but he had received none. The only thing against the call was that it was not signed by the entire congregation. It would be a most unfortunate thing if the case was held over as some of the minority had signed the call and others intended doing so. Shortly after this it was discovered that the time mentioned was past, whereupon the motion of Rev. Dr. Armstrong was carried. The call was signed by 220 members and 42 adherents. The statistical report gives Knox church 386 members. The question of Sabbath observance then came up, and several ministers drew attention to breaches of the law. The committee reported later on that they favoured parliamentary candidates and members of parliament being interviewed to get them interested in the matter of needed legislation. The various summer fields of labour were filled. A letter was read from His Excellency Lord Aberdeen, thanking the Presbytery for their sympathy in the late bereavement of Her Excellency.

Funk & Wagnall's New Standard Dictionary.

2 vols. half Russia, \$15; 2 vols., including index, \$17.

THE publishers of the "Standard" have been lavish in expense in making the dictionary comprehensive, accurate, and authoritative, as well as in its mechanical excellence. Their triumph is signal.

It is a work of which the American nation may be proud, and for which the English speaking people of the world should be grateful.

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The plans for this work are founded on common sense, namely, on a basis first that the chief function of a good dictionary is to record usage and not to create it. When usage differs the best forms are given preference.

Heretofore the makers of dictionaries exemplified the meanings of words by quotations from standard authors. Hitherto, however, most of them have been content simply to name the author, without indicating the part of his works in which the quotation was to be found. But any one who

cares enough about a quotation to wish to know its author would like usually to be able to turn to it and see the connection in which it was used; to satisfy himself, for example, whether the author uses it in his own person, or puts it into the mouth of one of his characters, who may be more or less peculiar in his use of words. The information necessary for this purpose is supplied in connection with each of the large number of quotations in the "Standard Dictionary." In each case the name of the work is given, together with the chapter, or act and scene, as the case may be, and the precise page upon which it may be found in some of the common editions.

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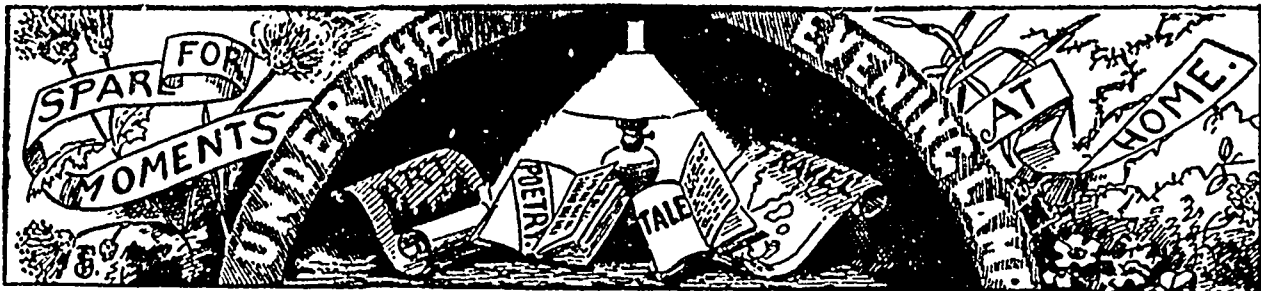
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ON THE SUFFOLK SHORE.

PART II.—W. CLERKWINA

BEFORE we make our way across the marshes to Wallerwick, we will spend a little while eastward through Southwell Bay, where several improvements have lately been made.



WALLERWICK FROM THE SUFFOLK CLIFFS.

and many half-obliterated inscriptions have been restored. As you walk here among the graves the echo of the sea music seems to change to a minor key, and you can almost imagine that it is rattling out at intervals days for the brave men and true, whose last resting-place is not upon this earth.

The monuments are for the most part those of a race of sea-faring men—Trinity pilots, master mariners, officers of the coast-guard, and many many fishermen. In more than one rural instance the bones of the dead men do not lie under those grey headstones, but have been left to whiten, far below the sea. There is a stone, for instance, erected to the memory of two young men, the one, a sailor of twenty-eight, and the other, a lad of eighteen, who are "supposed to have perished" when a certain ship went down. I imagine the heart ache and the anguish covered by these words, "supposed to have perished!"—the sickening suspense, the years of hoping against hope, the final dread certainty as time went on that the two lost ones would never return, and then the tomb-stones in the wind-swept graveyard, all that was left for their souls to weep over.

Another epitaph, which is well worth quoting, by its metre recalls the fine writing of the early days of the century, and reminds us of a time when the Fife was a grim reality on the high seas, and had not sunk to the level of a mere of poetic conceit. After stating that the stone is erected to the memory of a certain seaman, who perished in the Gulf of Florida on the 12th of June, 1819, we have the "Aye," West Indian, it goes on to say—

"Ed yet have need to live a widow's woe,
 O'er ocean's boundless with the hope of gain,
 On foreign seas he fell, but not by storm,
 When hurricanes while the heaving waves did roar,
 Saw by the rock towards the tide receding,
 For by the wreck, which bearing before him,
 But by the sea, removed in brandish'd gull,
 By heads of beach-wood person, to be seen."

After this we have had several wanderings along the beach, we will make our way through the quaint little Southwell street and out into the open country. We have behind us the four old market-places—gay to-day with its green wooden stalls laden with fruit,

vegetables, and flowers, and adorned by striped awnings—and we pass across one of the many pretty green, which are so characteristic of this place, and presently find ourselves on the outskirts of the town, with the salt marshes stretching away at our feet.

The land is everywhere intersected by dykes, and on either side of the high, wind-swept paths, there are narrow rivers and creeks, picturesque always, but brilliant at high tide, when the salt water flows quickly in, and wells up close under the grassy bank. Farther inland the rustling reeds and rushes seem never tired of lending their graceful heads, and whispering together, as the breeze comes blowing across from the sea. They shiver a little though, as if they thought of the dreary days to come, when that same wind, so soft and tender, will suddenly howl over the desolate marshes and rattle the dry stems together, and when the warm St. Piran's sunshine will have faded away like a pleasant dream.

To-day, however, under a brilliant autumn sun, which is very far from our thoughts as we take our way across the low lying land between Southwell and Wallerwick, and note the groups of busy cattle, contentedly grazing in the water-meadows. Looking back towards the town we see the surpate golf players and their attendant caddies, as they pursue their matchless pleasure on the bony crannies near the picturesque black windmill, which is soon about to be demolished. The court-coated figures of some of the select among the gaffers stand out in strong relief against a dark background of grass and furze.

Presently our dyke path stops short, somewhat suddenly, as we find ourselves, on the banks of the river Blythe, looking across towards Wallerwick. Beyond a wide stretch of shallow and grey water can be seen the red roofs and green trees of the little village, well beloved of artists for many years past. Here poor Charles Keene spent summer after summer, and here at the present time there is a complete colony of artists and art students, some of them having taken up their quarters at the Old Bell Inn, while others are staying at the various cottages, where the latticed windows look out on small old-fashioned gardens, brilliant with hollyhocks, nasturtiums, nasturians, and great bellflowers.

The old inn itself is not to be despised as a subject, with its white-washed front, and its thatched roof with overhanging eaves. Long wooden benches, painted a wonderful shade of pale blue, are

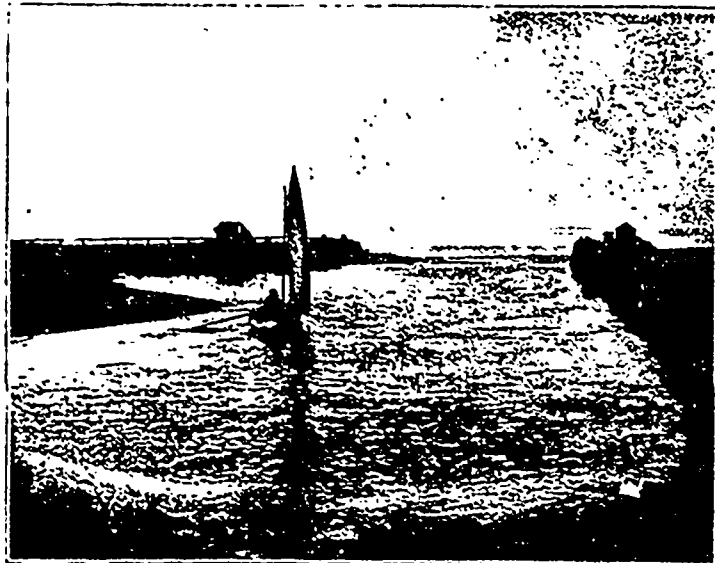
set out in front of the inn, and here, instead of the criers and fishermen, whom one would naturally expect to find in such a place, we see groups of artists—the girls, with their pretty frock hidden under business-like aprons, comparing canvases, and solemnly discussing the all important questions of light and shade. In a great many instances, the water in the basin of New York or Boston, while the art is the art of Paris.

Quite incongruous figures are these pig-stickers, as they fit in and out of the cottage doors, and across the village green, passing to feed the grey geese with sugar, and laden with soap-stone, canvas, sketches, and paint-boxes. So thoroughly accustomed are the neighbouring natives to see artists at work, that as a rule, they go on their way unheeding, and spare the unhappy painter the awful feeling, that two or three strange people are breathing down his back, and are just about to utter unkind criticisms on his work.

The artists do not always escape notice, however, for a certain young man the other day, who was proudly displaying to one of the cottagers the labour of water, in the shape of a picture of the common and the surrounding houses, was met with the pleasing remark, delivered in a very loud tone of voice, and with audible scorn, "That's a bit like the place. I believe I could paint it as well as that young man."

But all this time we have been walking on the river bank until the ferry-man can come over to fetch us. There are two ways of crossing the Blythe. You can go over in the big post-boat, with much grunting of wheels and grating of chains, and in this case you may possibly have horses and carriages, pony carts, and bicycles, and even cows, sheep, and pigs for your travelling companions. Or you may go over in the old blue boat, rowed by the older ferry-man, a kind, grey-bearded sailor, who has seen foreign service in his time, and who rows you quickly to the opposite shore over the fast racing tidal river with the skill and ease acquired by long and frequent practice.

Among the backwaters of the Blythe there are many delightfully picturesque glimpses of river-bank looking sea-walls. Here and there the stream is crossed by curious old bridges, whose wooden plies and rullage painted black are reflected in the clear water of the creek. The old hulls of fishing smacks are drawn up along the shore, and together with the red-roofed huts, which everywhere abound, seem to form last-



THE HARBOR.



A BIRD IN THE CAGE.

beautiful subjects for the pencil and brush of the trustworthy artists who, during the summer months, come here for inspiration.

There is much to tempt them, certainly, in the way of color, for many of these old boats show these wonderful reds and greens, which can only be arrived at after long exposure to wind and weather, brilliant sun, drizzling rain, and strong easterly. Much lovely colour, too, may be seen in the golden rust of the chains and anchors lying about the shore, and in the more distant houses and cottages of the village. Here the bright coloring is softened and embodied by the close proximity of the old trees which are grouped round the Victoria, and which may be seen in one of our illustrations, taken from a boat in the creek, and looking towards Wallerwick across the village green. Another picture represents the old mill and the church in the distance, with the sea street of Wallerwick, as seen from the ship-steps. Our illustrations are from photographs by Mr. J. Murray, of High Street, Southwell.

Seeing how still and quiet the place is now, it is difficult to believe that once upon a time this small river was quite a highway of commerce. The old mariners who lounge about the ferryman's hut will talk of the days when ships from distant parts would come sailing up the Blythe, and take on board their cargoes of wheat and country produce in Wallerwick Harbour. Along the quay, by the river side, long rows of farmers' waggons would stand, waiting their turn to be unloaded; but now, the business of any kind ever touches the deserted little town, although the ruined granaries along the bank bear witness to its former prosperity.

The beautiful old harbor (of which we give an illustration) is entirely forsaken, except for a visit now and then from an occasional fishing smack from Lowestoft or Yarmouth. The Southwell Pier on the one side, and the Wallerwick Pier on the other, both alike silent and solitary, seem to look at each other sadly across the waste of water, as if lamenting together the remoteness of human glory and all the other "chances and changes of the transient life." Once they looked down upon ships to fill with ready victuals for the foreign trade, laden with merchandise, and representing prosperity and wealth; but now the breakers roll for ever and ever, and the sea-levels every higher and higher, until, indeed, these water-bodies are the only sound which reaches to touch the earthen beyond the ever-ascending mountains of the sea.

Correspondence.

A Question of Order.

Editor PRESBYTERIAN REVIEW:

SIR,—I see that one and another of our ministers in Montreal got Prof. Campbell to preach for them. The Professor is, at present, suspended as a professor. It, therefore, seems to me disrespectful to our Church to have him at present in any of her pulpits. I have the most kindly feelings towards him. But there is the fact that our Church has, by the Presbytery of Montreal, said to him that he cannot, at least for the present, occupy a professor's chair in the Presbyterian College, Montreal. Is it not, then, out of order to let him occupy any of her pulpits, even for a part of a day? It seems to me that it is.

WOODBRIDGE, Ont.

T. FENWICK.

Praying for the Dead.

Editor THE PRESBYTERIAN REVIEW:

SIR,—In THE PRESBYTERIAN REVIEW of 21st December, 1893, I find to my amazement an editorial headed "Praying for the Dead." A conference of ministers high in the affairs of the Established Church of Scotland produced some startling views the other day at Glasgow. According to the report, a paper was read by an esteemed brother on "Devotional Life," upon which a courageous discussion took place. It began by the Rev. Dr. Hamilton, of Hamilton, urging the necessity of praying for the "blessed dead." He believed that the state of the blessed dead was one of gradual advancement, soaring more and more into the light and love of the blessed Lord, and surely they could pray that their blessed dead might grow in that state, and pray that the Lord might have mercy upon them in the great day of judgment. Since we might hope to pray for the dead, he thought we might also hope that the dead were praying for them.

Rev. Dr. Cooper, of Aberdeen, said he was grateful to Dr. Hamilton for the courage he had shown in saying a word for the long neglected practice of prayer for the blessed dead.

Rev. Dr. John McLeod, of Govan, also thanked Dr. Hamilton for having courageously touched a subject so liable to be misunderstood. They were not only excited, but they were compelled by the necessities of the case to pray for the dead. Their belief in this matter was as separate as the poles from the doctrine of intercession of the saints, or the doctrine of purgatory, both of which, as Protestants, they repudiated. ("Credat Judæus.") Yet he was prepared to see themselves misrepresented. He was quite prepared to find that the devil would get up an erroneous correspondence in the newspapers, representing that the policy of the Scottish Church Society was "down with the pulpit and up with the mass." The conference was held under the auspices of the Church Service Society, which is becoming strong and influential in the Church.

It will be observed that the triumvirate of doctors of divinity congratulate one another on their courage in rescuing from oblivion the long neglected practice of praying for the blessed dead. It would appear, then, the practice has been in operation in days gone by.

Would Dr. Cooper condescend upon a date, and furnish us, the degenerate delinquents of modern times, with the names of those who held a high status in the Church. It is not my resolve in the meantime to enter at length on this dangerous and unscrupulous innovation. Enough for me that my agency the Church of Scotland should arise in its strength and put a period to this "outrageous discussion" (outrageous would be more textual). As I receive the Dumfries Courier and Herald every week I shall look for some wholesome comments in its columns, "obsta principia."

The most influential member in the Church Service Society will occupy the moderator's chair in the next General Assembly, so that the conference commented on was held virtually under his auspices.

A dark cloud is observable on the horizon. Let it not appal or impair the vision of an overwhelming majority of the people of Scotland. Show to the world and the would-be revisors more especially of your creed, that their heartless and unholy efforts to disseminate unscriptural principles throughout the land will be met and confronted with vigour, while the authors and abettors of innovation will be left to mourn over an injured reputation, holding out scanty proof that they will be ultimately numbered with the "blessed dead."

Without permission of the triumvirate, I sign my name, as is my habit, as I believe that anonymity is nearly allied to want of courage. Yours, etc.,

HUGH NIVEN,
(Retired minister in connection with the Church of Scotland.)

DALYVEN, Huntingdon, Que., April 22nd, 1894.

Watts on the Psalms.

Editor PRESBYTERIAN REVIEW.

SIR,—Watts—as is well known—not only wrote a large number of hymns, but also made a version of the Psalms in which he brought them, as he thought, into harmony with New Testament times. Yet he says of them, "Far be it from my thoughts to lay aside the Book of Psalms in public worship; few can pretend so great a value for them as myself; it is the most artful, most devotional and divine collection of poetry, and nothing can be supposed more proper to raise a pious soul to heaven than some parts of that book; never was a piece of experimental divinity so nobly written, and so justly written, and so fully revered and admired." In the quotation just given, "pretend" means simply "claim." We still speak of "Charles the Pretender." "Artful" had not in the days of Watts, the bad meaning which it usually has now. It then corresponded to the modern words "artistic" and "skilful."

The foregoing quotation I have taken from a pamphlet, a copy of which Mr. A. S. Elliott, of Chesley, Ont., who published it in 1890, has very kindly sent me. The full title of the work is "An Essay on Psalmody, by the late Rev. Wm. Romane, and Preface to the Psalms by the late Rev. John Barclay." The whole consists of 127 pages. For common readers, a tract of 12, or, at most, 20 pages, would have been more suitable. The style of each writer is somewhat heavy. Each seems to advocate the use only of the Psalms in the service of praise. Yet each says much that is worthy of most serious consideration. As a specimen, I shall give the substance of a few lines in the "Essay" (p. 103). "How can anything that a man sings whose heart and life are in direct opposition to the holy will of God be an acceptable service? Jews, Turks, and infidels may go through the oratorio of the Messiah without one discord. But here is no melody to the Lord. They have no design to show forth the praises of Immanuel; and what is not done in faith and to His glory, is sin. Their music is as hateful to Him as any of their other vices, for self is the burden of their song." Mr. Elliott authorizes me to say that he will send a copy free to any one who applies to him enclosing amount of postage, which, at the most, I suppose, will not exceed 3 cents. His address is "Chesley, Ont., P.O. Box 144."

T. FENWICK.

WOODBRIDGE, Ont.

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The twinkling stars that gem the sky,
The sunbeam, caught from noontide's eye,
Direct my thoughts, oh, God, to Thee!

The flowers that deck the fragrant dell,
And o'er me cast their beauty-spell,
I love them—for they seem to tell
The story of God's love to me!

No matter where I wander free,
By river, lake, or boundless sea,
The touch of God's dear hand I see,
And know by these He loveth me!

Oh, God! Thou doest all things well,
Earth, sea, and sky Thy wisdom tell,
In heaven what must it be to dwell
For ever, O my God, with Thee!

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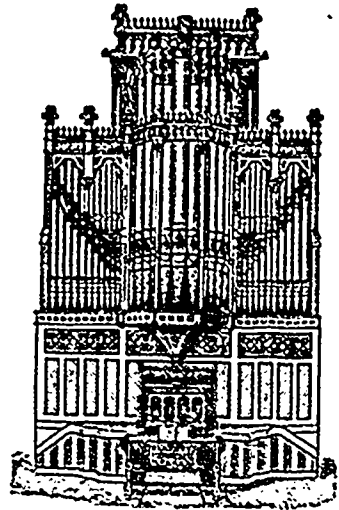
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