

**Pages Missing**

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Speak kindly; gracious words, God-sent, God-given,  
Are never lost;  
They come, all fragrant with the breath of Heaven,  
Yet nothing cost.  
Kind words are like kind acts, they steal along  
Life's hidden springs:  
Then in the darkest storm some little song  
The sad heart sings.

## OVER LAND AND SEA.

"I cannot," said the child. "You must," said the father harshly. And the two were farther apart. One discouraged was ready to be disobedient, the other irritated, became severe in his manner. And the lines of life continued to diverge until the father and child seemed to have little in common.

When one professing Christian tells another that an absent brother has a prejudice against him, or is misrepresenting him, the presumption is that the informer is not trustworthy. When he communicates his information in confidence and will not allow himself to be quoted to the absent brother, the presumption becomes a practical certainty. He is also a mischief maker and a sneak. Only through weakness will the brother who listens to him in turn be prejudiced. Occasionally letters are written and words spoken simply with the motive to create unhappiness and distrust among brethren. Those who receive such letters and listen to such words, if they feel called on to do more than to receive them in silence, may do real service by saying, frankly, "Get thee behind me Satan."

Most every General Assembly has a new gravel to be presented to the Moderator to aid in preserving order. The presentation is generally the occasion of speech-making. This year the gravel was presented by ex-President Harrison on behalf of the Synod of Indiana. "I hope," said he, "you will have no need for it, but we want you to be equipped for emergencies. The gravel has been constructed wholly of hard grade wood, that can easily be converted into pulp, which would not properly typify the Presbyterian Church. The oak," we said, "stands for the Calvinistic ribs of the Presbyterian Church; the poplar for the systematic and orderly system of Government of the Presbyterian Church, which has become a model for Government the world around; the black walnut, the timber of which no one ever paints even with varnish, stands for the polished love of education and individualism which so strongly characterizes the Presbyterian Church; the beech, which holds on its lower branches the leaves of Autumn through all the storms, stands for the sheltering, folding care of the Church for the lambs of God; the sugar-maple, a tree beautiful in its proportions, and one which does not address itself solely to the eye but includes the palate also, means Dr. Withrow and the General Assembly." The handle of the gavel is from the first Protestant Church organized in Indiana, at Vincennes, in 1806. In the centre is a piece of oak from Hanover College, the mother of McCormick Seminary. In the head of the gravel are pieces from a tree that once grew on the grounds of Wabash College. In the gravel is also a piece of wood from the First Presbyterian Church Indiana-

polis, and also pieces of wood from the Second Presbyterian Church Indianapolis, where Henry Ward Beecher was pastor eight or nine years. A Church," continued the ex-President, "that is all aglow with missionary enterprise should be a growing Church. When a spirit of self-sacrifice takes hold of the Church it has large accessions of useful members." The Moderator returned thanks, and said if he had any of the spirit of missions it came from Indiana. He could not forget that the Church had grown in Indiana from a little log cabin to its magnificent proportions of a Synod with 42,000 members.

The Sultan of Johore has made a grant to the Rev. J. A. B. Cook, one of the Presbyterian Church of England's missionaries at Singapore, of a plot of land 300 acres in extent, for the purpose of a Christian Chinese settlement. The grant is for 999 years.

The recently erected German Evangelical church in Jerusalem is an imposing structure, costing \$125,000. A parsonage and school are soon to be added to the church.

Never before, in the history of the American Church, has there been a General Assembly which registered among its commissioners an ex-President of the United States and a member of his Cabinet, and having the latter as Vice Moderator. It is surely something upon which the Assembly of 1897 may congratulate itself. Without doubt many commissioners will esteem it a great privilege to look in the faces of Benjamin Harrison and John Wanamaker, and hear their voices in the discussion of ecclesiastical themes.

Rev. S. B. Rossiter, D. D., pastor of the North Presbyterian Church, of New York exchanged pulpits for June, July and August with Rev. E. G. Thurker, the pastor of the American chapel in Paris. Each congregation is to be congratulated upon this arrangement, which gives two excellent preachers a vacation and supplies two important churches so well. More of this sort of exchanges might be made to advantage.

Mr. Bellamy Storer, of Cincinnati, who lately entered the Roman Catholic Church, has been appointed United States Minister to Belgium. Mr. Storer goes to a land where Protestantism was mercilessly stamped out in the sixteenth century, but where a small number of mission churches are striving to uphold the pure Gospel, and where *Le Chretien Belge* says "all versions of the sacred books made by non Catholic writers, whomsoever they may be, in any vulgar tongue, and especially those published by the Bible Societies are prohibited."

Rev. Newton Smith, of New York, was approached by one of the representatives of a metropolitan newspaper for a "bright, terse, interview about hell," and he was rewarded with this statement from the reverend gentleman: "Hell, in my opinion, is the place where the Sunday edition of your paper should be printed and circulated."

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Toronto, June 6, 1897.

### SUNDAY STREET CARS.

Much as we could wish that this subject were settled, once for all, we must stand by our guns, until the fight shall be ended and the battle lost or won. We must not weary in well-doing. Patience, perseverance; and faith are the graces and virtues of the hour. Our readers will not find us wavering in our clear duty and until it is hopeless to fight any more we must fight. The Toronto campaign is not yet over. A re-count will be made and an effort will be made to upset the election on the invalidity of ballots and on alleged irregularities and illegalities. Money is necessary to carry on the fight. The friends of the Lord's Day are depended upon to come to the help of the Anti-Sunday Car Committee with the necessary funds. Mr. Kilgour, the treasurer, will be glad to receive contributions and it is hoped there will be no delay in subscribing the necessary amount.

We venture to call attention to a point which may or may not bear on the validity of the clause in the Act of 1892—embodying the agreement between the City of Toronto and the Street Car Railway Company. The Act was first passed—see journals of the house—without provision for a Sunday service. The House refused by a good majority to insert such a provision. Messrs. A. F. Wood, Brockville, and Mr. Gibson, Huron, led the forces on behalf of Sabbath Observance. Thereafter, Mr. Meredith, who it will be remembered held the position of Counsel for the city of Toronto, and was interested in the Bill, moved the clause providing for a Sunday service on a popular vote declaring for it. Now the point is this. Mr. Meredith gave no notice of this motion as required by the rules of the House. Had objection been taken on a point of order at the time, it is practically admitted, that the Speaker would have had, under the rule, to declare Mr. Meredith's motion out of order, and as but a day or two remained prior to the adjournment of the Legislature, the Bill would have passed without the permissive clause. Now, the question is whether such a palpable irregularity would vitiate the clause, if its legality was tried in the courts. The lawyers on the Anti-Car Committee ought to investigate these points and report upon them.

We are pleased to render a tribute of praise to the

veteran member for Huron for his staunch attitude on Sabbath Observance. Not only has he stood true in the House, but at the Convention, last Friday, when intimating his retirement from public life after a service of forty long years, he used his influence in nominating as his successor a man who will worthily uphold Huron's record on the Sabbath question. We believe the Lord's Day Alliance could carry the Conventions in the province for their friends in the same way and have returned legislators who would not sacrifice principle on the corporation altar.

### THE GENERAL ASSEMBLY.

This week Commissioners are preparing for the Westward journey to the Winnipeg Assembly. It is gratifying to know that a fair representation from the East will be present and we hope the meeting will result in quickened life throughout the prairie and western provinces. Professor Gordon, the retiring Moderator's sermon will doubtless be a masterly effort. An extended report will be given in our columns, as well as long reports of the daily proceedings. Next week we shall issue a special Assembly number as in past years, and the reports will be continued in the number for the week following. As many questions which have stirred a deep interest in the church will be dealt with these reports will be more than usually valuable. The illustrations will be of high excellence.

### THE NEWSPAPER AND THE SABBATH.

The recent Sunday car campaign has shown, among other things, that there is a growing want of sympathy towards the Clergy, on the part of a section of the press; and moreover that the tendency of the secular press is in favor of breaking down the distinction between the Sabbath and other days. In the United States the tone of the newspapers on these points is more decided than here, and the *Presbyterian Journal* quotes the following sentences from a leading paper in Philadelphia, and makes appropriate comment which indicate the trend of opinion in the Eastern States:

“The Presbyterian ministers in this city resolved yesterday to address a ‘judicious letter’ to the wheelmen's clubs, on the use of bicycles on the Sabbath. Yet, why should not a man or woman have as much right to go to church on a wheel as in a carriage or on a cab?”

“The sting in this article is found in the word ‘yet.’ Had the Presbyterian ministers said that a man or woman did not have as much right to go to church on a wheel as in a carriage, then the ‘yet’ would be in place. The import of the word ‘judicious’ rather shows that all use of the wheel on the Sabbath is not to be condemned in the letter which is to be sent to the clubs. This attitude towards the Sabbath is not peculiar to this paper. It therefore affords us an opportunity to call attention to the position generally taken by the newspapers in reference to the Sabbath.

“Most of them publish Sunday editions and it is not surprising that the editors, breathing in their sanctum the Sunday newspaper air, should write more or less disparagingly of all efforts on the part of Christian organizations to maintain the Sabbath. It is no unusual thing to see articles headed ‘Puritanical Ideas,’ ‘Blue Laws Revived,’ or the use of the word ‘Sabbatarians’ in derision. Seldom, if ever, do we read in the dailies anything advocating Sabbath observance or calling attention to Sabbath desecration, except in the police news.

“Many of the newspapers are owned wholly or in part by at least professing Christians, and doubtless many of the editors were taught by Christian parents to

keep the Sabbath holy. Is it not time that such men should commend, rather than condemn, the efforts on the part of God's people to see that the law of God as well as the laws of the State are observed in reference to the Sabbath day.

"When we pray for all sorts and conditions of men let us make a special prayer for the newspaper editor, that he may be so guided of God as to write nothing that in any way shall lessen the reader's respect for God's house, God's word or God's day."

#### RIGHTEOUSNESS BETWEEN MAN AND MAN.

One reason some fail in business and thus lose thousands of dollars themselves, bring suffering to their families and injure others whom they cannot pay, is, says *The Midland*, because their debtors, many of them members of the church, and supposedly good and honest men, do not pay their small bills. One doing a large business must make large payments; and to make large payments he must collect small amounts from a large number of persons. When many who owe him, refuse or neglect to pay their small bills, he becomes embarrassed and is injured, whether or not he is broken up. There is a good deal of carelessness in regard to paying small debts and a good deal of carelessness in withholding small amounts, legally or morally due to others. This conduct ought to be plainly called by its right name. One who can, even with some sacrifice, and does not pay his debts is dishonest, especially if his withholding of funds on hand injures his creditor. Pastors ought to insist on their people dealing honestly with them and with all others. There is too much withholding of money due and belonging of right to others and too much silence in regard to the evil. Christians ought to be plainly warned of their sin in this respect. Sessions ought to deal with careless debtors when complaint is made. The business world must be reformed in this particular. Christians should take the lead and set the example for prompt, fair, just and honest payment of bills. Pastors and elders should not only set good examples in this respect, but also, as far as they are able, urge their members to pay their debts, not only in "honest money," but at the right time and in the right manner. The need of the age is righteousness between man and man.

**Union of North and South.** Concerning the organic union of the Northern and Southern Churches the Northern Assembly passed the following resolution: "We reiterate our readiness to take active steps toward such union as soon as the Lord in His providence shall open the way."

**Union Theological Seminary.** The General Assembly, United States has extended to all Presbyteries in the country the order heretofore confined to New York Presbytery enjoining them from taking under their care students of Union Seminary. This action has been received variously, but it is expected no agitation in Presbyteries will follow. This course has been pursued because the Seminary has ignored the recommendations and decrees of General Assembly.

**Contributing for the Waldensian Church.** Rev. T. Fenwick, of Woodbridge, sends us the following interesting communication: "This morning (May 31), I received a letter from the Rev. Mr. Buffa, of Messina, Sicily, who lately visited Canada in the interests of the Waldensian Church. He was at Pittsburg, Pa., when he wrote it." He received in Montreal, \$371.30; in Toronto, \$179.10; in Hamilton, \$112.12; in all \$862.52. He adds, "I hope to receive something more from these three cities, and also, something from London, Ont., where I preached in two churches. I at most regret not having spent all my time in Canada,

than here in the States, where matters are in a bad condition. I hope, however, to be more successful in the East during the remaining two months of my stay in this country. I have got very little in the West, whether owing to want of money, or want of interest in the evangelization of Italy, I cannot tell."

**Meeting of General Assembly.** The attention of the *Canada Presbyterian* and the *PRESBYTERIAN REVIEW*, weekly papers published in the City of Toronto, is called to the fact that the General Assembly of the Presbyterian Church will meet in the City of Winnipeg on the 10th of June. Both of these journals seem to have entirely forgotten the fact that there is such a body as the General Assembly in Canada; and their pages have been scanned in vain for weeks past for information concerning the coming gathering. Like the ways of the "heathen Chinee," this seems "peculiar." So says a *Winnipeg Exchange*. We hope our columns are read to better purpose by the majority of our readers. Twice, at least, during the past month, the *PRESBYTERIAN REVIEW* has given space to the subject, publishing Dr. Warden's official statement. Perhaps our contemporary in the West needs the aid of illustrations in finding such articles and if so we promise him a few such finger-marks in due course.

**Waldensian Schools.** From the 36th Annual Report of the Waldensian Schools, Florence, we learn that the deficit of 900 lire, with which the previous year's accounts closed, has been reduced through the generosity of J. F. Morton, Esq., of London, to lire 106. There is need, however, for greater liberality on the part of the friends of the school, for, says the Report, "difficulties are increasing; money is growing scarcer by reason of the gravity of the times; and the enemy of light and progress is more than ever menacing the work of Christ." A heavy loss has been experienced in the resignation of Signora Pugno, who for nearly twenty years "exercised a faithful and blessed ministry" as a teacher. There are 167 pupils—99 male, and 68 female—representing 118 families. 34 are children of Protestants, and 133 of Roman Catholics. The Sabbath school has 23 classes, taught by 13 ladies and 2 gentlemen, under the superintendence of the pastor.

**U. S. Foreign Missions.** "From the reports submitted to the Northern General Assembly in the United States, it seems that special efforts in favor of one fund result in shrinkage in other funds. This year the Foreign Mission Fund has suffered because, it is said, of the extra effort to clear off the debt on the general Board of the Church. The following figures are of abiding interest. The receipts were as follows: From churches, \$270,479; women's boards, \$299,115; Sabbath schools and young people's societies, \$54,049; legacies, \$89,736; miscellaneous sources, \$95,549. Unused appropriations and the sale of properties on the field increased the assets by \$60,129. The total expenditures were \$939,061, of which \$57,621 was for administration and printing. The total debt amounted to \$113,239, which was reduced by receipts from the anniversary reunion fund to a net debt of \$97,454. The largest appropriations were made for work, as follows: China, \$174,697; India, \$167,373; Japan, \$78,145; South America, \$80,080; Syria, \$59,065; Siam and Laos, \$71,114; Persia, \$73,193, and Africa, \$41,385. The board has securities to the amount of \$257,588, the interest of which is available for current work. It also owns securities of \$38,102, upon which it has not yet realized, and special funds aggregating \$366,866, of which \$135,455 belongs to the permanent fund. The Presbyterian building in New York stood the board in \$929,885, of which \$54,740 belonged to the interest account and \$14,203 represented taxes. Loans on the building aggregated \$610,000, and \$17,054 had been received from rentals. The gifts made toward the building amounted to \$270,893.

## LIFE.

Written for the Review.

Mysterious principle of life,  
Of conscious and unconscious power;  
From glorious ocherabim on high,  
Down to the humblest wayside flower;  
Creatures of beauty, grace and light,  
Whose maker is The Infinite.

Life is the greatest gift of God,  
Given to perfect His wise plan;  
And human life from Him derived,  
Exalts and magnifies the man;  
And makes him ruler—high estate—  
Of earthly creatures small and great.

As with authority and power,  
Responsibility doth rest;  
The truest, noblest, highest life,  
Is the one that serves the best;  
Power and service thus shall be,  
Tests of true nobility.

Without a purpose life is vain,  
And valueless as desert sand;  
But with an object firm and strong,  
May be as cultured, fruitful land;  
Bearing rich flowers and blossoms rare,  
And fruits of Eden, sweet and fair.

Time is a shadow fleeing past,  
And life uncertain as a dream,  
On voyage with vicissitudes,  
On ocean's main or rapid stream;  
But after toils and risks are o'er,  
Find rest and life for evermore.

London, Ont.

GEO. W. ARMSTRONG.

## BANDITTI IN FORMOSA.

Although we use the term "banditti," which may perhaps be thought to imply that the outlaws are "rebels," in the full political sense of the word, it must be explained that these people are in reality robbers pure and simple, who would, if left alone by the Japanese, be quite content to continue their nefarious practices on the Chinese villagers alone, and, if unresisted, be satisfied with pilfering what goods, etc., they required, or levying "blackmail" in lieu thereof, afterwards retreating quietly to their strongholds to come forth again when the necessity for obtaining fresh supplies made itself felt.

These bands, although they have obtained many recruits from the remains of Liu Yung-fu's army, and also from the refugees who fled at the approach of the Japanese forces, are by no means a new creation, having existed in full strength, and in a far more unrestrained condition, under the Chinese regime.

In Mid-Formosa the chief stronghold was that at Tapeachien ("Twapinting"), on the top of a small mountain, standing quite alone—approachable only by narrow paths cut through dense jungle and round precipitous cliffs, it was always deemed impregnable by the Chinese authorities, hence they used to cease all efforts to follow, much less attack the robbers, as soon as the latter had gained the foot of their mountain-retreat. Beyond making not very successful attempts to bribe the robber-chiefs into partial quietude, the outlaws were to a great extent left alone by the Chinese officials, and the country people had to make the best terms they could for themselves.

In the latter part of December last, the Japanese undertook the attack of this place in real earnest, and after strenuous resistance on the part of the assailed, and much exertion, having often to hoist men and guns up high precipices under heavy fire, the place eventually fell, much to the astonishment of the natives who, of course, shared the general opinion of their countrymen that such results were unattainable by any force. At present there is a strong Japanese contingent garrisoning the old rebel-camp, and an undoubted blow has been given to the future prospects of those desirous of carrying on the old malpractices.

Of course, many of the bandits knowing all the by-paths and means of escape, managed to get away. With them went the celebrated head-chief Ho-tei, and his two lieutenants Kan Chu-tzwan and Nu Moa-tzwan. Most of these fled first to the base of the mountains, east of Twapinting, others also distributed themselves in the various hamlets close to Khagi. Since then, many of the rank and file have been captured by the gendarmes, and the soldiers have taken the two subleaders, Kan Chu-tzwan and Nu Moa-tzwan. These latter have given valuable information as to Ho-tei's whereabouts, and it is certain

that he must very shortly be captured. This is important as he is the third head-chief, in direct hereditary succession, of the Twapinting banditti, as his grand-father and father held the same position, and all have hitherto been reputed and believed to be invincible. Perhaps it will be remembered that a rather notorious robber-leader, by name Ti Ke-sun (Ti Nao-sing), had joined with the late General Liu Yung-fu, and for some time professed to be an active partisan of his. Prior to the war with Japan, and indeed until General Liu came to Formosa, this man Ti had always been in active opposition to the Chinese authorities.

After the Republic was started in the Island, Ti expected, or demanded, that he should have joint position and power with General Liu himself. On this being refused he at once went into open rebellion against Liu and the Republic generally. Proceeding to the Pescadores, at that time in the occupation of the Japanese, he put his own services and those of his 800 followers at the disposal of the invaders, giving much useful information, which was no doubt fully utilised by the Southern Division of the Imperial Army when it made its descent at Pang-liao, and marched on Takao and Tainanfu. He continued to be on friendly terms with the Japanese, assisting them for some months, but, once more, being disappointed in not receiving what he considered due recognition of his merits and co-operation, *i.e.*, no less a position than that of Lieut.-Governor of the Island in actual charge of South Formosa, he again deserted his whilom friends, reassuming his old position of "Free Lance." He fixed his abode in the district bordering on the river which discharges itself at Tangkang, instigating the riverine villagers and others to keep up a sort of guerilla warfare, the chief object of which was really to rob and plunder the country lying between Pittian, the district city, and the Tangkang river. He was daring enough to make an assault on Pittian itself, believing, it is said, that there was either no garrison there or that the force was a very small one. He met with a most disastrous defeat, many of his followers being more or less broken up and scattered abroad. The so-called disturbances in South Formosa have now almost entirely dwindled down to petty highway thefts, which though very annoying for the moment will no doubt be completely suppressed as soon as the country has been thoroughly policed. This, it is hoped, will be effected before the end of next month, when the new fiscal year begins.

In the North of the island these bandits headed by Liuhou and Tan Chu-kio established strongholds at the lower part of the mountains, from whence they emerged from time to time, committing depredations on the surrounding villages. After a series of somewhat arduous military operations the Japanese drove them out from these refuges, killing great numbers while many came and voluntarily surrendered. Several, however, fled to a stronghold situated between Gilan and Taipeh. This resort, somewhat like Twapinting in Mid-Formosa, was situated on the top of a high mountain surrounded by precipices, and only approachable through narrow paths cut on the side of the mountain and through the jungle. After some time, and no little difficulty, the Japanese also captured this place. Tan Chukio, with some subordinate leaders and many of their followers, surrendered and a very powerful chief, by name Li-A-shian, was killed.

At present a few of these banditti who escaped are roaming about the east coast, occasionally attacking villagers and travellers, but as every day the gendarmes are making captives, it is to be hoped they will soon be put down, and now that all the leaders may be said to have been taken, are dead, or otherwise rendered powerless, it would seem likely that law and order will very soon be established all over the Island, and especially in those districts we have above described, where so much annoyance has for so long been felt by the law-abiding inhabitants.

## MISSIONARY PROGRESS IN MANOHURIA.

A well attended meeting, which included many ladies, was held in the Municipal Council Hall, Shanghai, under the auspices of the British and Foreign Bible Society, for the purpose of hearing from the Rev. James Webster, of K'aiyuan, an account of the work of

the Bible Society and of the recent progress of missionary work in Manchuria.

The Rev. H. C. Hodges, who presided, said that wherever a country had become civilized or possessed of a literature it owed it to those who had translated the Bible, and in this connection the agents of the British and Foreign Bible Society had had more to do with the civilization of the world than any other persons. It was therefore necessary that the Bible should be constantly read and studied, and he exhorted his hearers to teach their children the habit of Bible reading. They sent their children to the public school, in which the Bible was utterly ignored. He supposed it was the only book to which an objection would be raised to reading it before the classes of that school. Was it not a disgrace to any people calling themselves Christians that they should object to having the Bible—the cause of all their greatness—read, treating it as if it were something poisonous, and scouting the book out of the school as if it were a plague? As that was so, and it was not likely to be changed at present, he earnestly entreated all parents to teach the children to read the Bible. If children were familiar with the Bible the arguments of sceptics and scoffers would run off their minds like water off a duck's back.

The Rev. J. H. Bondfield said the British and Foreign Bible Society distributed throughout this Empire the Bible in classical mandarin, ten colloquial, Kalmuck, Mongolian and the Tibetan languages. Last year some 540,000 books were printed; 366,000 books were put into circulation, of which 358,000 were sold, and 8,000 given away. The books were nearly always sold at a price to pay for the paper, and it was an indication of the remarkable progress of Christianity that last year no fewer than 11,000 were New Testaments in excellent binding. Some 210 colporteurs were at work, giving either a part or the whole of their time, and they made very effective means for the evangelization of the people.

#### THE BIBLE AS LITERATURE.

BY T. HARWOOD PATTISON, D.D.

We are fortunate in living in an age which is prepared as no previous age has been to consider the Bible as literature. An increasing interest in the book runs parallel with an increasing knowledge of its contents. The beauty of its style, the fascination of its history, the splendor of its achievements as a civilizing force, the spell which it has cast over art and oratory and literature—all these combine to give the Bible a prominence in the life that now is, altogether independent of its still higher claim to our consideration.

The limits of our subject can be indicated in a word. We take the book as it lies before us now, and without concerning ourselves with its origin or evolution, we propose to confine ourselves to its literary form.

That the Bible is literature is evident from its name and from its contents. In the fourth century Jerome proposed to call it "The Divine Library." Later on it was known as "The Books," and by this name it is familiar to us. The gradual advance in its title from a complex to a simple term is due to its contents. The Bible is not one book, but many. It is, as Jerome said, a library. Here are sixty-six books, written in three different languages and by some forty different men. The writings cover certainly 2,000 years, and however a common theme may bind them all together, each of these books has its own distinction of style, as each of the writers has his own well marked personality.

The variety of these books is due not alone to their different authors or centuries. As literature, again, the contents are of almost every form of composition. And within the narrow covers of the Bible are history, biography, narrative, poetry, didactic teaching, proverbial philosophy and letters.

The history of the Bible as literature covers two periods, the first bringing us up to the invention of printing in the fifteenth century, while the second deals with its course since then. It is with the manuscript period that we are concerned now; a period lasting about a thousand years, although its precise length cannot be settled until we know just when it began. The art of writing is certainly of a great age. Professor Hilprecht, of Pennsylvania University, who is

now carrying on explorations in Babylonia, asserts, on the strength of his own investigations, that the Babylonian people existed and were able to write at least 7,000 years before Christ. Professor Sayce, of Oxford University, England, told the Church Congress at Norwich, last year, that the age of the Exodus was as literary as that of the Renaissance in Europe; that at that time there were Babylonian cities with libraries 6,000 years old, and that when Abraham was born a Chaldee poet was writing a poem in twelve books. In the face of the discoveries of our century it is no longer necessary to argue that Moses might have been as well able to write his laws as the Hebrews were to read them. These are assured facts.

When we consider the materials used in writing, and remember how busy is the tooth of time with the monuments and memorials of the speeding years, it is marvellous to us how much ancient writing has been preserved. The paper of to-day is only the last stage in a continued progress from the solid rock on which most likely the earliest characters were inscribed, on through clay and papyrus and skin to the material on which these words are printed. With all of these the ravages of time make havoc. We have no manuscripts of the Old Testament of an earlier date than the tenth century A.D., but this will surprise no one who reflects how few old manuscripts of any description remain to us.

Most of the manuscript copies of the classics which survive, date from the tenth to the fifteenth centuries. Of our own classics it is hard to find the originals. Where are the manuscripts of Bacon's essays or of Shakespeare's plays?

The uncertain fortunes of the oldest manuscripts give to the literary forger his chances for deception. Constantine Simonides, some forty years ago succeeded in palming off upon the unwary, manuscripts professing to be of great age, but when he ventured into the Bodleian Library in the University of Oxford, and unrolled before the eyes of the librarian a few fragments of venerable writing, another sense than sigh was brought into that wary custodian. He smelt the crumbling parchment, and gave it back to the imposter with the remark that, whatever might be said as to the characters inscribed upon it, the vellum dated from the middle of the nineteenth century. As lately as 1881 a dealer named Shapira brought to Europe a Moabite copy of the book of Deuteronomy, which, had it been genuine, would have been the oldest Biblical manuscript in existence. On examinations it was found to date not from 800 B.C., but from a period within the life of a child of twelve months old. The discovery so shocked Shapira, who seems himself to have been deceived, that he committed suicide.

Let us now glance at the manuscripts of the Bible, and first at those of the books of the Old Testament.

The Old Testament is written almost wholly in Hebrew, the exception being some portions of the books of Ezra and Daniel, which are written in Aramaic, common dialect of Palestine after the captivity. The original characters in which the books were written are not found in any of the existing manuscripts; but we know what they were like from coins of the second century B.C., from the Moabite Stone now in Paris, which is 3,000 years old, and from some letters carved on the rock at the upper end of a tunnel which were put there in the reign of King Hezekiah, and accidentally discovered in 1880 by some boys in their play. The greatest care was taken by the Jews in preserving the purity of their manuscripts. Transcriptions were made mechanically, and no variations from the copy allowed. This jealous vigilance condemned to destruction any manuscript marred by error or injury. Attached to the synagogue would often be found a "Gheniza," or burial place, in which worn out or imperfect copies of the Scriptures were laid away to molder and perish.

A composition can be preserved not only by repeated copies but also by translation. The Septuagint is a copy of the Old Testament in Greek made between 350 and 250 B.C., by order of Ptolemy Philadelphus of Egypt. Stripped of the legends which cling about its origin, it seems to have been intended for the use of the Greek-speaking Jews, to whom their mother tongue was fast becoming strange and meaningless. It was

not favored by the stricter Jews, and its value is seriously diminished by the alterations and corruptions of the original texts. Yet it remains the first translation of which we have any knowledge, and for centuries it was the Bible of multitudes of the Jewish people, and it is of especial interest to us as the Bible most familiar in the time of Jesus. A memorable book is the Septuagint. From Palestine it caught its message, from Greece its language, from all-conquering Rome its circulation.

Turning now to the New Testament we tread more certain ground. There are more than 150 manuscripts, and the number is continually increasing. In the libraries of many of the old monasteries of the Levant, of Bulgaria, and especially in the convent of St. Catharine at Mt. Sinai, our century has unearthed a wealth of literature of which our fathers dreamed little. The material used in these manuscripts is papyrus and parchments or vellum of varying quality, the skin of the antelope furnishing the finest. At first the writing was in capitals only, and there were no periods or divisions between the words. To these letters (called "uncials") the running hand ("cursives") succeeded, and many of the manuscripts on which the monks toiled in the scriptorium of the monastery are "treasures of art, all ablaze with crimson and gold."

The three oldest manuscripts are the Codex Vaticanus, the Codex Sinaiticus and the Codex Alexandrinus. The Vatican manuscript—the most ancient and valuable of these—has been in the Vatican library in Rome since 1450, except for the brief time which it spent in Paris when Napoleon bore it there as one of the spoils of his Italian campaign. It is written on antelope skin, in characters small and delicate, and with the exception of the latter part of the Epistle to the Hebrews, it is a complete New Testament. By order of the Pope a careful photographic facsimile of this precious manuscript was made seven years ago.

The romance of the Codex Sinaiticus cannot be told at length here. It was found by the scholar Constantine Tischendorf, on his third visit to the famous old convent of St. Catharine on the slopes of Sinai, and is carefully preserved now in the Imperial Library at St. Petersburg, under the custody of the Emperor of Russia. Our century records no other literary discovery comparable to this, for the manuscript dates probably from the middle of the fourth century—only a little later than the Codex Vaticanus, and it contains the whole New Testament.

The Codex Alexandrinus may be seen in the British Museum, London. It probably belongs to the first half of the fifth century, and was given to Charles I. of England by the Patriarch of Constantinople, who in his turn brought it from Egypt. Scarcely less interesting, and only a little later in date, is the Codex Ephraem, in the National Library of Paris, which illustrates what is known as a palimpsest, that is, an old manuscript scraped clean, so that over it the scribe, too poor or too careful of his parchment to use a fresh skin, could transcribe another book. The text "ranks high as a critical authority, and the manuscript is one of the greatest literary treasures of Christendom."

These four manuscripts now furnish the New Testament scholar with his chief authorities for textual criticism. They date from the fourth and fifth centuries. They are in keeping of the three great churches of Christendom—the Church of Rome, which possesses the Vatican and Ephraem manuscripts; the Greek Church, which holds as its peculiar treasure the Codex of Mt. Sinai, and the Protestant Church, which possesses the Codex Alexandrinus. We need to bear in mind the fact, which will become of great moment in our further study of the Bible as literature, that when the Authorized Version of our English Bible was made in the reign of King James I., not one of these manuscripts was known to the translators.—*North and West.*

#### TERM-PASTORATES.

BY E. P. SPRAGUE, D.D.

It is true there is no provision for such a system in our Form of Government. Changes can be made, if experience proves them wise, in our Form of Government; and in fact this system might be introduced without any change. The mere matter of a mutual agreement would probably be sufficiently operative.

Our present method of calling and installing a pastor proceeds on the implied presumption that the pastorate, so constituted, is to continue for life. But why proceed on a presumption, which everybody knows does not hold true one time in an hundred? There are still life pastorate: and all honor be given to both pastors and people in such cases; but as a fact the average pastor of to-day hardly reaches to five years. Why not recognize this fact, and provide for it honorably, instead of leaving it to be so often an occasion of bitterness, and perhaps of church division?

A recognized "term limit" to the pastorate would relieve us of many a difficulty, and would as a matter of fact tend to lengthen, rather than shorten the average pastorate. If a pastor, having been with a church for three or four years, found that he was laboring "under such grievances" as do try and weary him, he would yet bear them for a year or two in silence, rather than resign, if only he knew that the relation would terminate naturally in that length of time. And many a congregation, which has wearied under a pastor's partial adaptation to the field, would bear with him the few years more, instead of forcing his resignation, if only they in turn knew that time would bring them the desired relief, and that too without friction. Few churches to-day are willing to call a minister who is much over fifty years old, because the problem arises how they shall easily be rid of "an old man" in the few years yet in the future. If only the church might call the man for a specified term of, say, six years, they would often gladly do so, thus securing the able services of an experienced pastor, and yet not incurring the risk of friction in his dismissal.

Admittedly the disinclination to call as pastor a man over fifty, because of which so many of our ministers find it difficult to secure fields, and churches which need them are deprived of their valuable labors arises largely from the uncertainty attendant on the termination of such a pastorate. Any system, which would tend to correct this evil, especially if its natural influence would also be to induce both pastors and congregations to bear cheerfully their mutual "grievances" for a year or two longer, rather than seek an enforced relief, would be of immense advantage to the whole of our beloved church.

The adoption of such a "term system" of pastorate would introduce no violent change into our present methods. Let it be perfectly voluntary, simply a mutual arrangement between a church and a pastor-elect, subject of course, to the supervision and control of the Presbytery. When any church desires to call a pastor, or a minister prefers to be called, for a term of years, there might be inserted in the formal "call," a sentence such as this: "It is also mutually agreed that this pastorate shall, upon due consent and action of the Presbytery at that time, terminate at the end of six (or seven) years, unless upon a two-thirds vote of the congregation and with the consent of the pastor, it shall then be continued for a similar, or briefer, time."—*Evangelist.*

1901.

If the Chronologer Dionysius the Little had not in the sixth century fixed the era A.D., four years too late, we should now be dating, as we are living, in the twentieth century. It is admitted that the birth of Christ took place at least as early as 4 B.C., of the common chronology, if not one or two years earlier. That the twentieth century is here we shall not realize until we have to write 1901, but really it is here. And much ought to be here with it that is not here. Poorly is the mind of Christ yet understood and shared by His Church. Dimly is it yet conceived what was the secret of Jesus' power, His profoundly pervading consciousness of eternal unity with God in one spirit, one life. Few hearers of the Gospel yet realize what is the difference between a rich living and a rich life. Few prize the life at its real value above the living. The nineteenth century has abundantly equipped us with the mechanical apparatus requisite for the highest civilization. But such civilization has yet to be striven for—that civilization which, as Matthew Arnold has reminded us, is in nothing less than the moralization, the humanization, of society. First the natural, said Paul, then the spiritual. And auspicious signs are already discernible that what the nineteenth century has done for progress in material things the twentieth century is to do for progress in things moral and spiritual. But it will do it only as we do it.

## MISSION FIELD.

## FAMINE AND PLAQUE IN INDIA.

BY REV. S. H. KELLOGG, D.D., LANDOUR, INDIA.

Things in India are still very dark. The famine continues its stress, which must continue for full three or four months yet. The plague, though diminishing in the places first smitten, has greatly extended over the country, and when it will stop no one can predict. The accounts of the conditions often found by the military search-parties who go through the cities like Poona, Kurraochee, and others, are appalling. Frequently they will knock and get no answer, then enter to find all the inmates lying about the rooms dead.

The worst feature in the situation is the extreme animosity which has been stirred up among all classes of the population by these rigorous search measures. The sacredness of the zenana is invaded! And many, especially of high class Mohammedans are furious, and openly threaten bloodshed and revolt. Individuals in the discharge of this search duty have been assaulted and mobbed, but fortunately none killed as yet. I think the Government, in one of the most difficult possible positions, is acting with an admirable combination of kindness and unswerving firmness. But for all this, we may have trouble more serious, if the strained condition of things continues.

Then in Delhi and elsewhere the Mussulmans are in a state of no little angry tension over the Turkish situation, and England's changed attitude toward the Sultan. We cannot but watch events in the Turkish Empire with specially intense interest. The chief element of security under God, in the present situation, is the feeling of bitter hatred, intensified of late, especially in the Punjab, between the Mohammedans and the Aryas and other Hindoos. In the Punjab, at least, I should think that they were in no temper to unite, even against the hated English power, unless the pressure of the plague regulations drive them to it.

In any case, India in the present crisis, here and in Turkey, claims a very special remembrance in your prayers.

## WORK IN INDIA.

The Rev. Norman H. Russell, who has just returned home after seven years work in the mission fields of India, in speaking of the Indian famine said his district was not in the famine region, yet the effects were felt in the doubling of the price of food, which caused a great deal of suffering among the lower classes. This district is in Central India, north of Bombay, and distant twenty-two, hours journey; it is a fine region and never suffers from famine. The wheat crop was very poor last season; other grains were fair. A very large proportion of the people live ordinarily just on the verge of starvation, and hence, just as soon as there is a scarcity they require help. The missionaries try to do what they can to help those who are in need. They are seeking to get orphans from the famine district; but the jealousy of the educated classes, Mohammedans and Hindoos, largely prevents success at present, having resulted in the Government issuing an order that the children are not to be taken out of their own districts. The Mohammedans and Hindu peoples do not like to see the orphans in the hands of Christians; so they are starting orphanages, depending on the Government for funds. Mr. Russell believes that when the Government help ceases at the end of the famine, their zeal will come to an end, and those who have been left orphans will be at the mercy of the public, and the opportunities of the missionaries will have come.

As to the probable duration of the famine, Mr. Russell could only say that it was hoped the stress would be past in a few months. He had just received his mail, and from it learned that in some sections the prospects were good; though nothing definite could be said until after the rains which begin about the middle of June and last until the middle of September.

The Government is doing a great deal for the poor in erecting irrigation works and starting other public works; with the object of giving employment to the poor. The Christians are looked after by the missionaries, and are not in receipt of Government assistance.

To illustrate the misery of the famishing, Mr. Russell says, they will even eat meat sandwiches, and take food from the hands of others, whom to touch it would be considered defilement at other times.

None of the money subscribed by Canadian and other countries had come in before Mr. Russell left. He says that the distribution through over-worked Government officials is not satisfactory, as they have to depend upon native servants, who are not honest. The safest way is to distribute through the missionaries, who can

look after it personally, their districts not being so large. The Chairman of the Bombay Relief Committee was of this opinion, and wrote to the *Bombay Times* advising that money should be distributed through the missionaries as in previous famines this had been found to be the best course.

The climate in Central India, though not as hot as that in some other parts, is still very trying during the hot season and the rains. There are three months in which the climate is delightful; but during the heated periods, the thermometer often reaches 100 to 110 in the shade, and occasionally 120 degrees. The houses are kept cool by means of "tatti," or grass doors kept wet with water; the hot air passing through these becomes cooled.

The work of the missions Mr. Russell states to be very hopeful, promising to gradually cover the whole extent of the territory. A very excellent opening has been presented among the Bhels, an aboriginal tribe. The Governor of the district has promised land and wood for building, also to help with the building as soon as the missionaries are able to enter in. Dr. Buchanan has been set aside for the work, and it is hoped that a beginning will be made, if funds are available, by next December. A new general station, with Mrs. Russell's brother, Rev. J. W. Russell, in charge, and many out stations have been opened. The membership of the church has increased in all the stations, more rapidly during the past few years than ever before. They have now a college, two high schools, very many primary schools, both for boys and for girls, in six stations; and they have also opened up a theological department, in which Rev. Mr. Russell himself takes part. There were seventeen students in attendance the past year on classes in the theological department.

Meetings are held in villages and are attended sometimes by 500 to 1,000 people. When touring about the villages, the missionary sometimes held seven meetings a day. At night he always held meetings, using a magic lantern to illustrate. A very ready hearing was given every where.

There is room for a great many more missionaries. Out of about 1,600,000 people in connection with his own station, Mr. Russell says that himself and his men can only, by working the year round, reach about 50,000.

In the cities and large towns there is an educated class; but the great mass of the people are uneducated. It is, however, among the uneducated that the most fruit is seen; the educated classes are, as a rule, proud and prejudiced. The great enemy is caste. People who become Christians are driven out of their caste, lose their work and receive no employment; the village water is shut off, they are not allowed to take it; and they are disowned by their families.

The tremendous, indirect effects of Christianity are to be seen in many ways, through its teaching many evil practices have been done away to a great extent, such as the burning of widows, the sacrificing of children to the Ganges, the modifying of caste prejudices. The educated classes have come to acknowledge the superiority of Christianity, and to acknowledge Christ as a prophet, and the Bible as a very worthy book. Hence at any time a great movement may take place; if a number of the leaders become Christians, multitudes will follow.

Mr. Russell speaks very highly of the India government as one of the best governments in the world, and having many capable and self-sacrificing officials. Some of the military officers, who were earnest Christians, have done much good by the stand they have taken, their influence being more marked from the fact that they were not paid missionaries. But while as a rule, the official is a very superior man and does his work most conscientiously, there are those among the officials, military and civic, and among the British soldiers, those whose habits are a great hindrance to Christianity.

The plague, while decreasing in Bombay, is spreading. Mr. Russell regrets to learn, in the surrounding villages. Every possible measure of relief has been taken, but the doctors do not seem to understand it or be able to find a remedy. It was sad, he says, to see in Bombay about Christmas time, the effects in the depopulation of whole streets that were once thronged with human life and now as silent as the grave. Elsewhere shops were closed, business had to cease, and even newspapers could not be issued. Half of Bombay had fled. The contagion was thought to be in the soil, as the first sign of the coming of the plague was the dying of the rats and mice.

Mr. Russell expects to remain in Canada until a year from next October, visiting through the Dominion, holding meetings and giving information for the benefit of the missionary work. He will probably make Toronto his headquarters the most of the time. He will remain in Winnipeg until after the meeting of the General Assembly, which will take place in June.

## THE HOME CIRCLE.

### "THE EVENING BRING US HOME."

The sun, down sinking in a sullen sea,  
 Has set the western heavens all aflame;  
 The tired toiler hails his liberty,  
 His labor leaving, evening brings him home.  
 The birds have ceased their twittering in the trees,  
 The bat slips forth upon its devious flight,  
 The leaves are stirring in the fresher breeze,  
 The flowers seem fading in the dying light.  
 The exile, stranger on a stranger's shore,  
 'Twixt whom and Fatherland the ocean rolls,  
 Sits by his lonely hearth day's labor o'er,  
 And fashions faces in the glowing coals.  
 Till as the lingering twilights slow retreats,  
 His spirit sits awhile its weary frame,  
 Once more the broken circle he completes,  
 In dream-land fancy, evening brings him home.  
 So too, at sunset in our little life,  
 The heat and glamour of the day are past,  
 The soul and spirit weary of the strife,  
 As shadows lengthen, turn to homo at last.  
 Earth's pleasures seem of little moment now,  
 Of little value 'on its praise or blame,  
 Come, Death, and lay thy hand on tired brow,  
 And homelick heart, at evening bring us home!

F. Field.

### "MEG."

She could neither read nor write and answered only to the name of "Meg." She was slight and small because she had been sometimes abused and always poorly fed. Her face was very freckled for a hat was not numbered among her possessions. Her hair was very red and very curled; it was not at all pretty, for no one had ever cared for it, least of all its owner herself. Meg lived as best she could. In point of fact, she merely existed. Sometimes, perhaps, when she was very hungry, she would take an apple from the stall of the poor blind woman on the corner and would not pay for it. She could not have paid for it if she wished to. For she never had any money.

But there was one thing Meg could do, and that right well. She could sing; not the colorless repetition of some vocalists, but, when she forgot the words, she would warble like the birds, with her head saucily turned and her great gray eyes laughing with joy at the sound. To hear a song once was enough for her; she never forgot the melody.

The words might sometimes escape her memory, but she rapidly improvised others, and sang on gaily.

When Meg was about twelve years old a mission was opened near the row where she stayed most of the time; and one day as she was passing, she heard floating through the open door way the words:

"There is a fountain filled with blood,  
 Drawn from Immanuel's veins:  
 And sinners plunged beneath that flood  
 Lose all their guilty stains."

What it meant Meg did not know. But the old, peaceful air somehow pleased her fancy, and she sang it over and over again, as she went her way, in tones clear and pure and sweet. Passers by turned and looked at her, for Meg was so very ragged and dirty that it seemed impossible such melody could issue from her lips, but, unconscious of the incongruity, she caroled blithely on as she trudged along—whither she knew not.

Her wandering attention was soon attracted by a street-fight between two women, and pausing, she watched them, while the song rang out above their discordant cries. Having edged her way to the centre of the crowd, still singing as she went, the conflict suddenly ceased, and one of the women whose face was coarse and bleared from the effects of a constant use of liquor, came toward her, and with tense eyes listened wistfully.

At the end of the lines, only part of which Meg could remember, the woman said pleadingly:

"Go on, sis. My poor old mother, back in New England, used ter sing that Go on, sissy."

And Meg, thoughtless of anything but to please, obligingly warbled the message. The woman's hard face softened, as memories of a pure home were revived by the song, and then, covering her face, she sank on the ground and wept sobbingly. Again and again, Meg sang the old, old story, and then the woman asked, tremulously:

"Where did you hear it sis? If I'm not too bad, I'll go. For if ever there was a sinner, I'm that one. God have pity on me."

"This way. I'll show you. Come along," returned Meg and taking her hand led her toward the room where

the door was always open for the rest and help of the sick souls of the people who entered.

With great wondering eyes, Meg watched the delicate faced, white haired woman who approached them, and in low tones spoke to them. What was said to the still sobbing woman was lost on Meg, except the one phrase: "You know the dear Lord Jesus gave His life for you, to save you, and this little girl here."

Meg pondered on what she had heard, and vaguely wondered who "Jesus" was, and how He had died. She was very sure she has never seen Him, and also that no one would ever die for her. She knew what death, in all its appalling dreadfulness was and could not understand why anybody would willingly seek such an end. Soon she silently slipped away, still thinking on what she had heard, and utterly unconscious of herself and surroundings. Crossing the street in front of the room, toward the row, with lowered eyes, and humming to herself her song, she heeded not the passing teams, and before she was half way across she was knocked down and run over by a heavy dray. A man who was passing, seeing the accident, hurried toward her and tenderly lifted and carried her back to the cool, pleasant room. There willing hands waited on her, for they saw she was wounded to the death.

Opening her eyes in a few moments, Meg said, softly: "She said 'Jesus' died for me." Then in a pitifully weak voice, she tried to sing:

"There is a fountain filled with blood,  
 And sinners plunged beneath that flood,  
 Lose all their guilty stains."

But the sweet, low voice hardly carried to the opposite side of the room. Pausing a moment to rest she said:

"She said she was a 'sinner.' What's that?"

The childish brain was very clear, and utterly unconscious of the pain, as is sometimes the case in a fatal injury, when the nerves are paralyzed.

With a new, happy look, the woman, standing patiently near, kneeled beside the crushed form, as it lay stretched on a bench, and whispered softly:

"Yes little one. I was a sinner, but this Jesus took all my sins away. He can take yours, too, if you just say: 'Jesus I want you to come and stay in my heart.'"

"And the 'fountain'—will I be—'plunged'—in—it?" feebly, and slowly questioned the child.

"Yes, dear. Jesus will cleanse you, and make you very happy, and will take you to live with Him."

"Me?" incredulously.

"Yes, and He will love and care for you always."

"For me?"

"Yes."

"And wont I never be tired nor hungry nor lonely any more?"

"No."

"Then I'll say it," and the voice was very low and faint. "Jesus, I want—what's—the—rest?"

"Say what you most want, dear."

For a moment it seemed as if the child was too weak to speak again, but with a supreme effort she mastered the weariness coming over her, and said, in tones clear and sweet, but tremulous:

"Jesus. I most want to be—clean inside—and happy—like this lady looks. She says you ken do it. Here I am. And—Jesus—I—want—you to—come for—Meg. Meg—is—so tired—now—you—know—Je—sus—."

A little quiver of the slight form, a happy smile settling over the young lips, and the watchers knew she was at peace, and that Jesus had indeed "come for Meg."

And what of the woman? She still lives, born anew by the power of the Holy Spirit, and is devoting her life to work for the children of the slums in our great city, and to them she often tells the short story of Meg, who brought a soul to the blessed Christ, and then herself learned of and received Him so beautifully. Meg's life on earth is ended, but the record of her simple and responsive faith still lives, and proves that "of such is the kingdom of heaven."—*Examiner.*

### TRAINING THE SENSES.

Since the advent of the kindergarten much more attention is being paid to sense training, and mothers as well as teachers are awakening to a realization of its importance. The gifts, occupations and, indeed, all the exercises of the kindergarten tend to develop the different senses. All children cannot have the benefit of these blessed child gardens, therefore much important work devolves upon the

mother, for to her are given the most impressionable years of her child's life.

As each new life is given to the world,  
The senses, like a door that swings two ways,  
Stands ever' twixt its inner waiting soul  
And that environment with which its lot  
Awhile is cast.

Mother love and instinct have devised many ways to help the baby as he becomes acquainted with the outside world by means of his senses. Froebel spent much time in watching mothers at play with their children, and his *Mother Play* is a collection of the games that he felt had an educational value. This book has a message to all who are interested in childhood.

The kindergarten games afford many opportunities for developing the different senses. For example, the child closes his eyes and tries to distinguish by sound which one of his playmates reproduces the song or musical notes he has given. It is marvelous with what accuracy they can learn to detect voices, even when several of the children are singing in unison. He listens to different sounds and tries to tell what objects have been struck to produce them. Flowers are given him to distinguish by their odor.

There are many games for quick sight perception which can easily be adapted to the home. For instance, while the little ones run out of the room remove articles from the table or from the mantel, or change the position of different articles in the room. See whose eyes will be quickest to discover the changes. Send them to the window to find how many things they can see in a given time. While walking with the children, if in the country, ask them who can find the greatest variety of leaves; if in the city, who can see the most articles in a certain shop window. The true mother, if she really "lives with her children" and realizes something of the educative value of play, will find numberless ways to develop, as well as to amuse, her little ones.

The wise mother will always seek to train the heart as well as the intellect. What can be more valuable for this than a reverent study of nature with her children? Let them read together Gibson's *Sharp Eyes* and Burroughs's *Sign and Seasons*. As their eyes are opened to behold the wonders in the world around them their avenues of happiness will be greatly increased, and they will acquire the habit, that will be such a blessing to them all through life, to look for the beautiful wherever placed. Better still, they will learn to see a loving Father's hand in all His works. Froebel says: "The things of nature form a more beautiful ladder between earth and heaven than that seen by Jacob, and angels with children's eyes beckon us towards it."

How many older persons to-day are suffering from defective sound training in youth! The best authorities now affirm that no child whose organs of hearing are normally constructed is absolutely unmusical. Doubtless children favored by heredity possess in a larger degree a gift for music, but because they do not early manifest an especial talent in this direction it by no means follows that a musical ear cannot be cultivated. But if the opportunity is lacking in earliest youth for this discrimination of tones the loss can never be fully made up. The public schools are doing a great work in music for children, and many stubborn cases of deafness to musical tones have yielded to their persistent and systematic treatment. Here again the greatest opportunity is with the mother, because it is in the very early years that the child is most susceptible to training. The mother who patiently tries to develop discrimination in musical tones in her little ones is doing more than can be done by the best teacher later in life. MARY L. GAYLOR.

Suppose some cold morning you should go into a neighbor's house and find him busy at work on his windows, scratching away, and should ask what he was doing, and he should reply: "Why, I am trying to remove the frost, but as fast as I get it off one square it comes on another," would you not say: "Why, man, let your windows alone and kindle a fire, and the frost will come off?" And have you not seen people try to break off their bad habits one after another without avail? Well, they are like the man who tried to scratch the frost from his windows. Let the fire of love to God, kindled at the altar of prayer, burn in your heart, and the bad habits will soon melt away.

## THE BIBLE CLASS.

### PAUL'S PLEA FOR UNITY.

(For June 6th.—1 Cor. i: 16—iii: 17.)

BY PHILIP A. NORDELL, D. D.

Corinth was distant from Ephesus only a little over two hundred miles across the Aegean Sea. Communication between these great commercial centres was easy and constant. It is possible that Paul made a brief visit to Corinth during this long ministry in Ephesus. But however this may be, he was kept informed of the condition of the church, first through the return of Apollos, and next through a letter of inquiry sent by the church itself or some of its members. The condition revealed was discouraging and mortifying.

That heathen vices should have crept into the church at Corinth was not, however, surprising. It was located in a city that had won the unenviable distinction of being one of the most dissolute in the Roman empire. Here the vices of the East and of the West met and flourished in unrestrained exuberance. Sensuality was consecrated by religious rites. Drunkenness and extortion abounded on every side. From such a population the church had been won. The habits of a lifetime cannot be uprooted in a moment. As long as Paul remained with the converts it was comparatively easy under the influence of his strong personality to resist temptation. But when this restraining influence was removed it was almost as easy to relapse into the vices that were unblushingly practiced on every hand. In a letter, now lost (1 Cor. v. 9), Paul dealt with some of these evils in the church.

#### FACTIONS IN THE CHURCH AT CORINTH.

Before writing his second letter, now known as *First Corinthians* Paul learned, especially from some members of "the household of Chloe," of other disorders, notably the existence of factions, that were destroying the peace and usefulness of the church. These were not due to doctrinal differences, but to personal preferences for certain Christian teachers or preachers. Paul had a body of loyal friends who clung to him. Many, however, had been captivated by the philosophical discourses and stately rhetoric of Apollos, which they contrasted with the homely simplicity of Paul greatly to the disadvantage of the latter. Others, again, attached themselves to Peter, either because he was the leader of the original Twelve, or more likely because he also had spent some time in Corinth during the three or four years of Paul's absence. Finally, some others, in an utterly unchristian spirit, attempted to monopolize the name of Christ as a distinctive label for their own faction. To the correction of these evils Paul devoted the earlier part of the letter known as *First Corinthians*.

#### THE SIN OF PARTY SPIRIT.

In reproving the folly and sin of party-spirit in Corinth Paul showed that Christ, the Head of the Church, is not divided into fragments, but that He is One, and that all believers whatever their position or talents are merely members of His body which is the Church. The function of the body is to carry out the will of the head. To this end every member has a distinctive work which must be accomplished in perfect co-operation with all other members. An assertion of independence on the part of any member results disastrously not only to that member but to the whole body. So with the members in the Church. Every one is subordinate to Christ. His authority must be supreme. From the very nature of the case He can have no rival. Paul next emphasizes the fact that salvation is not due to any one of the human teachers whom the Corinthians elevated into party leaders. Whatever work had been done for them by these teachers was entirely subordinate to the supreme and all-important work done by Christ. To make leaders of Paul or Apollos, was to exalt the servant above the Master, the mere instrument above the divine Power that employed it. It is right that we should gratefully acknowledge the debt we owe to favored human teachers, but it is wrong to attach ourselves to them as if they had procured salvation for us. Furthermore, Paul showed that party-spirit was distinctly opposed to the significance of baptism, which was an act wherein the convert publicly announced his allegiance to Jesus Christ. The Apostle was thankful that he had baptized only a few of the Corinthians, so that they might not have an excuse for saying that they had been baptized into the name of Paul, rather than the name of Christ. A proper conception of baptism, therefore, as an avowal of supreme loyalty to Christ, should be destructive of all party-spirit in the Church.

As a justification for the simplicity of his preaching Paul adduces the fact that the Corinthians themselves were not yet sufficiently mature to have advanced beyond the merest elements of the Gospel. Instead of being full-grown men they were only "babes in

\*An Exposition of Lesson 24 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

Christ," who needed to be fed with milk rather than with strong meat. Their misgilded party zeal in behalf of human leaders, was not a help in the enormously difficult work of winning acceptance for the Gospel, but a most serious hindrance. Besides, the men whom the Corinthians exalted were only ministers of Christ. However important or even necessary the work they might do, it would remain forever fruitless unless accompanied by the life-giving power of God. They were only builders on the one Foundation. The Church was the divine temple in whose erection they all were co-workers. To obstruct this work by dissensions, was to do violence to that Spirit of Holiness which dwelt within this temple, and such desecration God would certainly punish by destroying him who promoted discord instead of harmony.

## FOR THE SABBATH SCHOOL

### International S. S. Lesson.

LESSON XL.—PAUL'S ADVICE TO TIMOTHY.—JUNE 13.

(2 Tim. i. 1-7; iii. 14-17.)

**GOLDEN TEXT**—"From a child thou hast known the Holy Scripture, which are able to make thee wise unto salvation." 2 Tim. iii. 16.

**TIME AND PLACE**—A. D. 66 or 67. Rome.

**INTRODUCTION**—The historic lessons of this quarter have given us an account of Paul's conversion, and of his earliest labors in the Gospel, and we now have two lessons from his epistles. The first of these is taken from 2 Tim. Timothy was converted under Paul's ministry, probably at Lystra, which is also supposed to have been his native place. His mother and grandmother were, probably, of the Jewish race, while his father was a Greek. Paul's confidence in him was so great that he chose him as companion and helper in his work, and he became an evangelist, and later was head of the church at Ephesus. The epistle from which the lesson is taken was written by Paul at Rome about A. D. 66 or 67.

**VERSE BY VERSE**—1. "An apostle."—The word means one sent. The apostles were sent to preach the Gospel. "By the will of God."—That is, God had appointed him. "According to the promise."—That is, in order to make known the promise.

V. 2. "My dearly beloved son."—Timothy had been converted under the ministry of Paul, and he regarded him as his son in the Gospel.

V. 3. "With pure conscience."—Having a sincere desire to please God.

V. 4. "Mindful of thy tears."—The reference is, probably, to Timothy's tears of sympathy with Paul in his imprisonment.

V. 5. "Unfeigned faith."—A true, real, not simulated faith. "Lois—Eunice."—See connection.

V. 6. "Put thee in remembrance."—Remind you. "Stir up."—Kindle as one kindles anew a fire that burns low. "The gift of God."—The reference is to the special gifts of the Holy Spirit which Timothy had received. "By the putting on of my hands." The reference may be to the gifts of the Spirit which he had received in common with all the disciples by the laying on of hands of the apostles, or to those conferred when he was ordained as an evangelist.

V. 7. "The spirit of fear."—The Revised Version reads, *fearfulness*. Any shirking from duty because of danger or hardship would indicate such a spirit. "Of power."—That is, to do the appointed work.

V. 14. "The things which thou hast learned."—From the word of God. Not only those which he had learned as a child, but which Paul had taught him. "Of whom."—This refers chiefly to Paul and to his early teachers as well.

V. 15. "From a child."—The Revised Version reads, *from a babe*. "Holy Scriptures."—The Old Testament. "Able to make thee wise unto salvation."—Unto the attainment of salvation.

V. 16. "All Scriptures," etc.—The Revised Version reads, every Scripture inspired of God is profitable, etc. "Doctrine."—Teaching. "Reproof."—Refutation of error. "Correction."—Reformation of life.

V. 17. "The man of God."—One who seeks to live for God and to serve Him. "Thoroughly furnished."—Completely equipped or qualified.

**THOUGHTS**—By describing the Gospel as a promise of the life which is in Christ Jesus, the characteristic distinction between it and the law is strikingly brought out, and its high all-surpassing worth at the same time shown. The gospel is no abstract system of doctrine by the side of, or even higher than other systems, but it is a revelation of the life which is manifest in Christ, and which through Christ is conveyed to the sinner. In this particular, Paul and John agree. (Compare 1 John i. 2). The high scope of the

manifestation of Christ was not that He might communicate to the spirit of man even a new wealth in religious ideas, but that He might give to the heart of the sinner, lying in spiritual death, the treasure of a new life.

Paul's calling absorbed him until his death. He had an unwavering certainty of his call to apostleship, and he labored in that relation faithfully until death. "In the character of Paul, it is remarkable that the greatest extremes meet in him without neutralizing each other. The same apostle, who deserves to be named a model of robust manliness, stands here before our eyes agitated by the most delicate, womanly feeling, and yet far removed from an effeminate sentimentality. By the recollection of the tears of Timothy, already is his heart touched, and the joys which he desires most of all is to behold once more the face of his friend and disciple. The man who in his mission-plans embraced the whole Jewish and Gentile world, has, at the same time, an open eye for individual family relationships, and can comprehend the little world of the hidden life of faith of a few modest provincial people. The teacher who could secure from his youthful disciple the recognition of his apostolic authority, did not think it beneath his dignity to call up before his vision the kindly image of his mother and grandmother." The religion of Jesus Christ does not destroy natural affection, but it does forbid inordinate affection.

Timothy's piety was marked from his childhood. The impressions and teachings of childhood are the most lasting. Where the love of God fills the heart, and controls the life, its gracious effects are seen upon succeeding generations. The grandmother does not cease her labors for Christ when her own child is reared, but continues to lift up the standard before her grandchild. She shares with her own child the responsibility of training her son. There was harmony of sentiment. No differences in religious belief existed to afford Satan an opportunity to tempt Timothy to doubt or question the right way. As he advanced in years, he advanced in the knowledge of God's written Word. He was blest with a talent, which, if he employed, would make him a mighty tower of strength to the Church of God. He was early converted to Christ. What he had learned from the Old Testament only enabled him to grasp Christ more readily.

Paul's exhortation was touching, indeed. He reminded the youth of his early advantages, as though he might be, on account of these, under greater responsibility to be active: Christ. He was indebted to his mother for much. He was indebted to Paul in a blessed sense, but indebted above all to Christ, for the blessing of earthly helps, and for salvation which came from Jesus through their help. Yet, with all his teaching, he must stir himself, lest the gift that was in him be left unused. Whatever his natural disposition may have been, if timid, or fearful of his own ability, Paul exalted the grace of Christ as a sufficiency for all things. His safety from the shipwreck of faith, lay in his faithfulness in pursuing the work of a minister of Jesus Christ. Paul was soon to depart from this life. He would make his last exhortation agree with former teaching. The same Bible which gave him his first help in learning of God, would reveal to him still the way of life and success. He would find it necessary to reprove, rebuke and exhort as well as to teach, and the Holy Scriptures were suited to his needs, for they were inspired by God. In the use of means provided, no minister can fail. He cannot charge God if he is not successful.

## CHRISTIAN ENDEAVOR.

### DAILY READINGS.

First Day—"Behold, a disciple named Timotheus."—Acts xv. 36; xvi. 5.

Second Day—"My own Son in the Faith."—1 Tim. i. 1-20.

Third Day—"Timothy, my dearly beloved Son."—2 Tim. i. 1-13.

Fourth Day—"Quench not the Spirit."—1 Thess. v. 1-28.

Fifth Day—"Paul's advice to Timothy."—2 Tim. iii. 1-17.

Sixth Day—"To be ready to every good work."—Titus iii. 1-15.

PRAYER MEETING TOPIC, June 13.—Matt. ix. 36 38; x. 1-16.

### FRENCH EVANGELIZATION.

BY REV. ROBERT CAMPBELL, D.D.

There perhaps never was a time when the question of giving the Gospel to the French Roman Catholics of Canada was more interesting than it is to-day. The remarkable revolt of the people from clerical domination on the 23rd of June last has been followed by a series of conflicts between the hierarchy and a portion of the laity which is very significant. Mr. Laurier is the idol of his compatriots and his elevation to the premiership of the Dominion has ministered plentifully to their self-love. They are very loyal to their Church too, as every one knows; but it will go hard with the bishops, if they try to get their flocks to throw Mr. Laurier overboard. It looks like as if at last the race cry were to be divorced from that of

the Church. Hitherto the two sentiments have been kept welded together, and this fact has unquestionably stood much in the way of French Evangelization. The *cures* kept the matter in this simple and emphatic fashion before their people,—“Oh, become a Protestant and you cease to be a good Frenchman.” And this was an argument of immeasurable force to the simple-minded *habitant*. But now when a man of their own race is in the highest place in the country, reflecting glory upon the French-Canadians, and the clerical authorities have set themselves clearly in opposition to him, it will be interesting to watch what the result of the conflict is to be. Will the people forsake Mr. Laurier at the bidding of the Church? That they defied the bishops, even to the extent they did at the time of the last general elections, is a hopeful sign.

The scheme devised by the bishops to array the people against the premier is most astute. They do not, at least as a body, say to the people, “You must not support the Liberal party,” or “you must condemn the settlement of the Manitoba School Question which the Federal Government has agreed to.” But they appeal to the people to come to the help of their persecuted countrymen and co-religionists in Manitoba, and enable them to bring up their children in the true faith. This is an indirect but most effective method of fighting Mr. Laurier and keeping up the agitation which the Government is striving to down.

True, an attempt is made by some of the soberer minded French Romanists to ward off the conflict by invoking the authority of the Pope, which both parties profess to respect, in order to modify the ardor of the bishops in the policy which they have been advocating. So long as they appeal to him as individuals, or as the members of a Church, the rest of the community has nothing to say; but it is to be hoped that the Government as such is not going in the smallest degree to give countenance to any such proceeding. The howl of indignation that greeted the preamble of the late Mr. Mercier's Jesuit's Estates Bill, in which the Pope's name was introduced as a party to the legislation in question,—ought to be a warning to any Canadian Government that the spirit which dictated the law of *Præmunire* in England five hundred years ago, forbidding the Pope any say in the civil affairs of the land, is not dead yet. The French Roman Catholics must be left to settle their own differences among themselves, and the less the Protestants in Canada have to do with them the better.

And this remark applies to the attitude which ought to guide our Church, in prosecuting its work of French Evangelization at this crisis. We must avoid any appearance of even rejoicing over the differences at present obtaining among them. And it is questionable how far it would be wise to exhibit any special spirit of aggressiveness just now. The Roman Catholic clergy would know how to turn to account any such attitude among Protestants by making it the ground of appeal to their people to close up their divided ranks on national and religious grounds, as was done when the *parti national* was formed over the Riel *embroglio*.

The duty of the hour seems to be to be watchful and keep our present appliances on the best footing possible. Let our churches and schools be thoroughly equipped, and afford centres of attraction and influence to which any enquiring French Roman Catholic can repair for advice or instruction. The French are a keenly logical people, and let them once break away from the leading strings of their bishops, as Mr. Beaugrand for instance did, and they will begin to think for themselves in earnest. They then will want a reasonable church system, and where are they so likely to find it as among Presbyterians, whose elaborated system owes so much to a distinguished French genius, John Calvin? When the French people set aside Imperialism they adopted a Republican form of Government; and so when they have ceased to have faith in the most arbitrary prelacy, they will naturally find what they want in the democracy of Presbyterianism, as was shown in the recent case of Mr. Papineau. The circumstances are on the whole, therefore, such as should encourage our Church to maintain its present organization and agencies in the highest degree of efficiency so as to be ready for any emergency, and to have a church home in waiting for those who may be compelled to separate themselves from the Church of Rome.

The three sections of the work as carried forward by faithful Missionaries, Colporteurs and Teachers, may be tabulated thus: mission fields, thirty-six; preaching stations ninety-two; Sabbath attendance, 2300; families, 788; church members, 1,106; scholars attending Sabbath schools, 1,040; mission schools, twenty-five; scholars (Protestant), 423; scholars (Roman Catholics), 345.

That a sleepless Hierarchy is sedulously guarding every avenue of approach to the people, and strenuously asserting its authority and grasping for power, goes unsaid. That there is a rising spirit of independence and self-assertion on the part of the French-Canadian people with respect to clerical assumption and dictation,

is abundantly plain. And the events of the near future may furnish a test of its strength. That there is much practical infidelity as well as serious disposition of inquiry with regard to religious matters among intelligent and cultured men, whose recognition of Roman Catholicism is only in name, is well known to all who come in contact with the people. Minds jaded with Romish dogma are always disposed to throw off all forms of religion. Many in the Province of Quebec are doing so; and their number will go on increasing, unless the Word of God can be brought into contact with the minds and hearts of the people so as to dispel the notion that the doctrines of the Church of Rome and the teachings of Jesus are identical.

The sole and steadfast aim of the Board of French Evangelization is to bring the Word of God and the minds of the people together. Christ and the Truth must be so presented as to win them for Him. To bring man over to any form of Protestantism is a secondary, and may be a very unworthy, work. But to hold forth the Truth, so as to lead them to know the only Saviour, and into living touch with His example and teaching, is the very purpose of the Church of God. To accomplish this purpose the Board is persuaded that all the sections of the work should be carried forward and, if possible, made more effective; the Mission schools being better equipped, and consequently more attractive and efficient; the staff of Missionary Colporteurs and Evangelists, strengthened by the addition of men of Christian experience and knowledge, specially trained for the difficult task of distributing and teaching the Word of God in the homes of the people and by the wayside; suitable mission halls and churches established in the centres of population, where the Saviour shall be lifted up so as to draw men to Him; and wholesome literature distributed, and the religious press made use of as a means of awakening and enlightening the people. It is further persuaded that what is needed most of all is a fuller consecration on the part of Christians generally to this work, and their unceasing prayers at the Throne of Heavenly Grace for the out-pouring of the Holy Spirit upon it.

## OUR YOUNG PEOPLE.

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

### FOURTEEN MISTAKES.

The following are fourteen great mistakes that may be treasured in the memory with profit to all:

It is a great mistake to set up our own standard of right and wrong and judge people accordingly.

To expect uniformity of opinion in this world.

To look for judgment and experience in youth.

To endeavor to mold all dispositions alike.

Not to yield to immaterial trifles.

To look for protection in our own actions.

To worry ourselves and others with what cannot be remedied.

Not to alleviate all that needs alleviation as far as lies in our power.

Not to make allowances for the infirmities of others.

To consider everything impossible that we cannot perform.

To believe only what our finite minds can grasp.

To expect to be able to understand everything.

To judge people's hearts from what we can see of their lives.

And.

The greatest of all mistakes—to live for time alone, when any moment may launch us into eternity.—*Selected.*

A Puritan minister named Sibbs wrote a booklet called “The Braided Reed.” A copy of this was given by an humble layman to a little boy at whose father's house he had been entertained over night. That boy was Richard Baxter, and the book was the means of his conversion. Baxter wrote his “Call to the Unconverted,” and among the multitude led to Christ by it was Philip Doddridge. Doddridge wrote “The Rise and Progress of Religion in the Soul,” and “the time would fail to tell” its blessed influence. By it Wilberforce was converted, and of his life and labors volumes could be written. Wilberforce wrote his “Practical View of Christianity,” and this led not only Dr. Chalmers into the truth, but Leigh Richmond to Christ. Richmond wrote “The Dairyman's Daughter,” which has been published in a hundred languages, and many million copies have been sold. In referring to this, a contemporary pertinently asks if this literary genealogy is not an encouragement to all who believe in spreading good literature.

## THE LITTLE FOLK.

## LOVELY LANCELOT.

Oh, mother, we met such a lovely little boy out to-day! He had golden hair all curly, and coat and cap all trimmed with fur."

"Just like a girl, thinking of his clothes."

"Well, you said, 'What a jolly coat!'" said Brenda, severely.

"Never said I didn't," returned Alan.

"I liked the other boy—the one that picked up my hoop," said little Ellie, softly.

"Oh, he was such an ugly boy!" said Brenda.

"I wonder who they were, mother?"

"I expect they were the Delameres, who have taken the Grange. Mrs. Delamere has just returned my call, and I have asked the children to come to tea on Saturday. There is a little girl, too—Esme; wasn't she with them?"

"No, mother; only the boys. What are their names?"

"Lancelot is the pretty boy. His mother is afraid he is getting selfish, every one spoils him so. She said she hoped Alan would bully him," said Mrs. Clarke, laughing. "I think you will like Humphrey best."

"I am sure I shan't: he so so ugly," said Brenda. "Lancelot Delamere! What a lovely name!"

Saturday afternoon brought the three children. The little Clarkes had put the nursery very tidy, and Nurse had promised they should have it all to themselves till tea time, so they intended to have a grand game of play. But when Lancelot marched in in green velvet and lace, followed by a pretty little girl in a pink silk frock, they became very shy. It was Humphrey who set them at their ease. He had a pleasant face, though it was a plain one, and his sailor suit was just like Alan's.

He shook hands all round, and announced cheerfully that he was Humphrey, and the others were Lancelot and Esme, so that Brenda felt encouraged to follow his example. After exchanging names, the next thing was to decide what they should play at. Esme drew near to Ellie and said timidly, "Dolls."

"You baby!" said Lancelot good-naturedly.

"Never mind," said Humphrey. "He shan't interfere. Esme"

So the two little girls went off into a corner alone, leaving their four elders to amuse themselves. Every one seemed to expect Lancelot to propose a game, but he did not seem to care about anything. He said games were stupid, and he liked shooting or fishing, which was very useful, as there was nothing to shoot or fish. At last they started blindman's buff, but he did not play fairly. It was the same with everything, Lancelot wanted to have the best of every game, and cheated if he could not get it without, smiling so sweetly all the time, that Brenda and Alan could hardly believe their own eyes. He pulled Brenda's hair when she was not looking, and dropped a cold slate-pencil down Alan's back, after which he rushed away and locked himself into the night nursery to escape Alan's rage.

"I shan't come out till you cry 'pax,'" he announced through the key-hole. "Then I will teach you a lovely new game, on my word of honour."

Alan said he could stop there, and began showing Humphrey his soldiers. They were soon very happy together; but Brenda began to be afraid they were very rude, and at last she stole out and cried "pax" to Lancelot. He was tired of being alone in a cold room, so he let her in.

"You and I will have a game all to ourselves," he said.

He began by shutting the shutters, and then made her promise not to open her eyes till she had counted twenty slowly. Brenda heard a match strike, and when she opened her eyes she saw a ghastly mouth full of shining teeth close to her in the dark. It was only the smouldering end of a match which Lancelot held in his mouth, but she shrieked with fright, and

rushed to the door. Lancelot was just lighting another match, in case the first burnt out, and put out his hand to stop her. The next moment her muslin and lace pinafore was in flames.

Luckily for her, Humphrey heard her screams, and rushed to her rescue, meeting her just as she was tearing on to the landing. He threw her on to the bed, and rolled the blankets round her, while all the household came flying up, roused by the shrieks and noise.

After all Brenda was only frightened, thanks to her woollen frock; and Humphrey got off with two or three blisters on his hands. But no one could make enough of him, and he became a perfect hero, while Lancelot slunk away in disgrace.

"Father will be angry with Lance! He said we were not to play with matches," said Esme.

And Mrs. Clarke thought it would be a good thing for the boy if he got a good scolding for once, while a little fuss and petting would do Humphrey no harm.

"I don't ever want to see Lancelot again," said Brenda when they were gone; and she sat on her mother's knee, feeling still a little upset.

"I thought he was so lovely," said Alan.

"I don't think he is lovely at all; he is quite horrid," said Brenda. "Humphrey is a dear boy, and I don't think he is really ugly; do you, mother?"

"Handsome is as handsome does," said mother

## QUESTIONS FOR YOUNG MEN.

The average young man scoffs a little at one who is noticeable for his good manners. Many a healthy boy thinks a certain roughness in speech or manner is a sign of figure and manliness in contrast to the weak and effeminate ways of one who is always bowing and scraping to the people whom he meets. There could not be a greater mistake; because, while an over-display of politeness is a sign of hypocrisy, natural courtesy will never permit boy or man to behave in any way except in the thoughtful, quiet, refined way which belongs to good manners. A rough, honest man is certainly better than a slippery, well-mannered, dishonest one, and this is the reason for so much of the deliberate rough manner some of us adopt. But this does not prove that courteous behaviour is wrong or to be avoided.

There is no reason, therefore, why the average young man in school or college or business, in his daily occupation, or when he comes in contact with women and men, girls or boys, should not make it a point to be reserved, self contained, tolerant, and observant of the little rules which every one knows by heart. A systematic method of observing rules in such cases has its effect. For example, you will see many a boy in his discussion among his friends talking all the time, demanding the attention of others, insisting on his views, losing his temper over a game of marbles, and declining to play any longer, or making himself conspicuous in a hundred other ways. He may be a very good fellow, full of push and vigour, and so sure of his own views that in his heart he cannot conceive of any other person really having a different view of the subject. That is an estimable character for a healthy boy to have. Confidence in one's own ideas often carries one over many a bad place. But the fact that the boy has such a character, and his disagreeable way of forcing it upon you, are two entirely different things; and the difference of being confident and disagreeable, and confident and agreeable, is the difference between good and bad manners.—The Church Weekly.

This anecdote is told of Rev. Mr. Kidd, a Scotch minister, who was very eccentric and had his own way of doing things. "Just as the year was opening," says one of his congregation, "I was very busy in my shop, when, right in stepped the parson. 'Did you expect me?' was his abrupt inquiry, without even giving or waiting for a salutation. 'No sir,' was my reply, 'What if I had been death?' he asked, in a solemn, earnest tone, and out he stepped, as he had come, and was gone almost before I knew it."

## U. S. ASSEMBLY.

## SYNOPSIS OF PROCEEDINGS.

The first day, Thursday May 20th, was devoted to bearing the retiring Moderator's sermon and electing a new Moderator. The nominating speeches occupied over an hour. The principal one, in support of Dr. Sheldon Jackson, was made by George L. Spining, D. D., of New Jersey, and in support of Dr. Henry C. Minton by J. Wilbur Chapman, D. D., of Philadelphia. The vote stood 313 for Dr. Jackson to 238 for Dr. Minton. The evening of the first day was spent in the observance of the Sacrament of the Lord's Supper.

The second day, Friday, was occupied in hearing the report of the Committee of Eleven appointed a year ago to confer with the Boards of Home and Foreign Missions, and to advise as to the most prudent course to be pursued in connection with the Presbyterian Mission Building, 150 Fifth avenue.

The majority report was signed by the chairman, Dr. Withrow, and Benjamin Harrison, John Wanamaker, John M. Harlan, James A. Beaver, Thomas Ewing, Samuel B. Huey, Horace B. Silliman, Alexander McDonald and Robert S. Williams. Dr. Withrow yielded the floor after presenting the majority report, which consisted of less than nine printed pages, and Mr. McDougall began to read his minority report which contained sixty-nine printed pages.

The following resolutions were offered for adoption:

First. That the disposition of the two properties in question shall now be left to the Boards of Home and Foreign Missions as agents of our Church.

Second. That the General Assembly hereby expresses its cordial appreciation of the laborious services, the sacrifice of time, as well as the contributions of money made by members of the Board and others; in the conduct of these enterprises.

Third. That the General Assembly approves of the action of the committee and herewith discharges the Committee of Eleven.

Mr. McDougall included in his lengthy report a good deal of information touching the matter, and a number of letters received bearing on it. It was his desire and prayer that the Boards of Home and Foreign Missions may return to the Lenox Homestead as their home, that the great store and office building on Twentieth street and Fifth avenue may be sold at the proper time and under wise management, and that the \$230,000 of Mrs. Stuart's legacies invested in the building by the Home Board and the \$255,000 of these legacies invested in the building by the Foreign Board be applied to the work of Home and Foreign Missions.

Mr. McDougall spoke at length in defence of his report. Ex-President Harrison and Samuel B. Huey, Esq., of Philadelphia, spoke for the majority report. Friday evening a popular meeting in the interests of the Board of Publication was held. Dr. Worden, Dr. Craven and Mr. Wanamaker spoke.

The first thing to come before the Assembly the third day, Saturday, was the report of the Standing Committee on Ministerial Relief which was made by the chairman, Governor Mount of Indiana. Dr. Agnew, in his first address as Secretary, is said to have made a good impression and Governor Mount made a strong appeal.

The report on the Mission Building followed and consumed the forenoon and afternoon sessions, and went over until Monday. Mr. Wanamaker addressed the Assembly at length in favor of the majority report. Dr. Logan, of Scranton, and Dr. J. Gray Bolton, of Philadelphia, each spoke. While each favored the majority report, they desired to amend it.

The afternoon session ended amidst much confusion and excitement because of statements made by Rev. Mr. Knowles, of Illinois, charging extravagance against the secretaries of the Mission Boards, and stating that their salaries were privately supplemented, all of which were denied.

Notable sermons were preached on the Winona grounds on Sabbath by Dr. Sheldon Jackson on "Alaska," and by Mr. J. Wilbur Chapman on "The Holy Spirit."

The fourth day of the Assembly, Monday, opened with the report of the Standing Committee on Freedmen. A number of addresses were made by colored commis-

sioners. The second subject to come up was the report of the special committee of nine to confer with the Board of Home Missions, consideration of which was made the order of the day for Tuesday afternoon. A reorganization of the Board was recommended with one secretary, and such arrangements as would avoid any future debts. The enlargement and continuance of the committee with instructions to consider the best methods of promoting harmony and co-operation between the Board of Home Missions and Presbyteries and Synods desiring to support and control their own work, was also recommended. Following came the report of the Standing Committee on Education and the address on the same by Dr. E. B. Hodge.

The latter part of the day was occupied with the further discussion of the "Mission Building" subject, many speeches being made upon it before the hour of adjournment.

The popular meeting of the evening was in the interests of Freedmen, and was presided over by Hon. John Wanamaker.

## Church News

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

## MONTREAL NOTES.

At a congregational meeting held on Wednesday evening, May 26, Calvin Church extended a unanimous call to the Rev. John L. George, M. A., formerly of Belleville, Ont. The salary promised is \$1,500. No other name was proposed at the meeting, and the election was made without a dissenting voice. Mr. George, the minister elect, is a son of the Rev. F. W. George, for many years principal of the Free Church Academy in Halifax, and afterwards minister of New Carlisle, Que. Mr. George was educated in Dalhousie College, Halifax, and in Princeton Theological Seminary. His first charge was at Sherbrooke in the Presbytery of Picton, N. S., by which Presbytery he was ordained in 1881. Six years later he was translated to Dartmouth, N. S., and in 1891 became pastor of John St. Church, Belleville, Ont.

This Church he resigned in 1895, since which time he has been on a visit to his parents, now resident in Scotland. Mr. George enters on his work in Montreal in the prime of life after a valuable experience.

The field is one that affords a good opportunity of success in a growing district. The congregation has now over 400 members, and is well organized for work. Some burdens of a financial nature have unexpectedly fallen upon it owing to the extravagant street widening policy of the city a few years ago, but it is hoped that by good management these may be surmounted and the work of the church consolidated on a sound basis.

The vacancies in the Presbytery of Glengarry have within the past few days called three of the present year graduates from as many different colleges. That of Dalhousie Mills and Cote St. George has called the Rev. John MacKinnon from Queen's College. Kirkhill has called the Rev. J. MacLean from Knox and St. Elmo the Rev. H. D. Leitch from Montreal. The two first are natives of Nova Scotia. Mr. MacKinnon was ordained and inducted on the 25th inst. The other two will be settled in their respective charges during next week. All three gentlemen speak Gaelic, and two of them at least held the Gaelic scholarship of their class. They will all have occasion to use the language more or less in their several congregations.

The Rev. Dr. Lamont who for several years past has had charge of the Presbyterian Mission at Grand Me'tis, died on the 26th inst. after a brief illness. He was for many years settled in the Glengarry Presbytery, and was considered to be one of the best Gaelic scholars in the Dominion.

At a meeting of the Board of the Presbyterian College on Tuesday, May 26, the treasurer announced that the Ordinary Fund had closed the year free from debt. In view of the fact, however, that the endowment still falls so far short of the requirements that the congregational col-

lections are not likely to provide the balance, it was agreed to seek a renewal of the special subscriptions for another term of five years. It is estimated that it will be necessary to secure nearly three thousand dollars per annum in this way. In addition to this the generous donor who for the past five years has provided for the chair of Practical Theology, has renewed his subscription for another year.

The Executive of the Board of French Evangelization held a meeting on Tuesday, May 26, for the purpose of considering the draft of the annual report to the Assembly. The fund closes the year free from debt, but only by drawing upon a balance left over from the sale of the old Canning St. Church property. The contributions of congregations fell short of the needs by over a thousand dollars. The call is for increased rather than diminished activity in this direction. There never was a time when Evangelical work could be carried on with as little opposition and as much hopefulness as now. We should at least see to it that our work is made so visible, and kept so prominently before the public, that any French Canadian who is seeking for the light may know where to go in order to find it.

## GENERAL.

The Glencoe Presbyterian church proposes, as a Jubilee memorial, to pay off the remaining debt on their church, about \$600.

Dr. Thompson of Central India became seriously ill on shipboard while on his way home, and at last reports was lying in the hospital at Hong Kong.

The steeple of St. Andrew's church, Fergus, was struck by lightning last Saturday, setting fire to the building, but fortunately it was extinguished before much damage was done.

At a joint meeting of the Atwood and Monkton congregations held on the 27th ult., a unanimous call was extended to Rev. F. A. McLeod, M. A., B. D., of Snyva. The salary offered is \$1,000 with free manse and glebe of five acres and two weeks holidays.

The Presbyterian church, Lucan, was reopened on Sunday May 16th. The church was crowded at each service by an attentive and appreciative congregation. A sacred concert was given in the church on Monday night, also a lecture on "A tour to Northern Europe," by Rev. G. H. Smith, of Thamesford.

The Sacrament of the Lord's Supper was observed in Bluevale congregation on Sabbath, May 23rd. Rev. W. J. West, M. A., conducted the services throughout very acceptably. There were thirteen persons entered the fellowship of the church. Though only settled here a month Mr. West has fully entered upon his duties and is doing excellent work.

The charge over which Rev. Jas. Rattray, of Eganville, has been pastor for some years, has, by the addition of the Scotch Bush congregation (transferred from Rev. Mr. Craw's field) become a self-sustaining one, and Rev. Mr. Rattray was this week inducted as pastor of the enlarged field. Rev. J. M. McLean, of Biskopoy and Rev. R. J. Hutcheon, of Almonte, assisted at the induction services.

A meeting of the General Assembly's Sabbath School Committee will be held in St. Andrew's Church, Winnipeg, Man., on Friday, June 11th, at 9 o'clock, a.m. Members of the Committee are entitled to the travelling rates of commissioners whether they have seats in the Assembly or not. A full attendance is urgently requested in view of the important questions to come before the Assembly in connection with our Sabbath School work.

At a congregational meeting held May 20th, in St. John's church, Brockville, the question of who is to succeed Rev. C. J. Cameron as pastor was brought up and finally disposed of. Only two names were proposed for the call, those of Rev. Mr. Strachan, of Hespeler, and Rev. J. R. McKenzie of Nova Scotia. When the vote was taken it was found that Mr. Strachan had a majority. The call was then made unanimous. Mr. Smellie was appointed to present the call to the Presbytery.

Rev. D. Strachan, for over 20 years pastor of the Presbyterian churches at Rockwood and Eden Mills has decided to give up his charges and will remove to Guelph city. His resignation is in the hands of the Presbytery. Rev. Mr. Strachan is well up in years, and his long and faithful service merits a rest from his labors.

Rev. James Stevens, of Tiverton, has accepted a call to Knox church, Dutton. The induction will take place on Friday, June 4th, the Moderator of the Presbytery, Rev. J. H. Courtney, of Port Stanley, to preside, Rev. Dr. Drummond, of St. Thomas, to preach; Rev. Dr. Sutherland to address the minister, and Rev. Mr. Kelso the people.

The Presbyterians at Prescott celebrated the anniversary of the completion of their new church on May 9th, Principal Grant of Queen's University preaching morning and evening. Large numbers attended both services and had the pleasure of listening to two earnest and impressive discourses. At the morning service Dr. Grant congratulated the congregation on the prosperous condition of their church work, and on the possession of the beautiful edifice, the corner stone of which he had laid five years ago.

The Rev. John McKinnon, of Cape Breton, N.S., was inducted into the charge of Dalhousie Mills and Cote St. George on Tuesday, May 25th, in the Presbyterian church at Dalhousie Mills in the presence of a very large congregation. The Rev. P. Langill of Martintown, preached the sermon; the Rev. D. McLaren of Alexandria, addressed the minister, and the Rev. A. Graham delivered a very pointed address to the congregations. The Rev. J. McLeod of Vankleek Hill, performed the duties of Moderator.

The induction of Rev. Mr. Smith to the Emsdale Presbyterian Mission Field, took place recently. A large number attended the meeting. Rev. J. Carswell preached an excellent sermon from the words, "The Gospel is the power of God unto Salvation." Rev. Mr. Findlay, Moderator, went through the formula of induction after which Rev. Mr. Cochrane, of Sundridge addressed a few well chosen words to the minister, Mr. Smith. He took for his text "Take heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee." Rev. Mr. Findlay, in addressing the congregation complimented the church upon the steady progress it had made since its foundation, about seventeen years ago.

At Chalmers' church, Kingston, May 19th, the Presbytery of Kingston licensed candidates for the Presbyterian ministry. There was a fair number of people present. Rev. H. Gracey of Gananoque, preached from Eph. iii. 8. The Moderator of the Presbytery, Rev. D. G. McPhail, of Picton, then put the questions of the doctrines of the Church, which were subscribed to by the candidates. The hand of fellowship was extended to each of the licentiates by the Moderator. Rev. D. G. McPhail and Rev. S. Houston in turn addressed the newly ordained ministers. The names of those licensed are: D. W. Beat, Toronto; W. G. Rack, Ottawa; George E. Dyde, M.A., Kingston; D. McE. Gandier, B.A., Newburgh; W. J. Herbison, B.A., Kingston; J. L. Miller, B.A., Brighton; J. W. McIntosh, M.A., Martintown; F. E. Pitts, B.A., Woodlands; A. Rannie, Menie; George W. Rose, Warsaw.

Large congregations attended the sixth anniversary services of Westminster Presbyterian church held last Sabbath. Rev. Dr. Potts preached in the morning, his text being the 12th, 13th, and 14th verses of Psalm xliiii. - "Walk about Zion, and go round about her, tell the towers thereof. Mark ye her bulwarks, consider her palaces, that ye may tell it to the generations following. For this God is our God, for ever and ever; he will be our guide even unto death." The reverend doctor, as usual, spoke vigorously and well. He likened the present day Christian to one who not only walked about Zion and marked her bulwarks, but who dwelt in Zion. It was comforting to think, in these days of care, turmoil, and grind, that God was the God of all, even as His Kingdom was the Kingdom of all. If he but believed any man could claim the divine kinship, and after his earthly life share the heavenly home. To each God

gave the crown of life. No king could say "this crown is my crown, this kingdom is my kingdom for ever." No millionaire could purchase them. The lowly, the meek, the poor, the suffering, who have found a release from woe in Him, God would call to His Kingdom to wear the crown. As the Psalmist said: "God was their God for ever." In joy, in sorrow, in triumph, or defeat, He was ever by their side, ever ready to comfort, to cherish, to protect, and guide. In the afternoon Mr. S. C. K. Rutnam, a native of Caylon, delivered an interesting address to the Sabbath school pupils, and in the evening Rev. Alexander McMillan occupied the pulpit and preached a fine sermon.

The congregation of the Church of the Covenant, Toronto, on Monday of this week celebrated the fourth anniversary of the settlement of their esteemed pastor, the Rev. James McCaul, by turning the first sod for the foundations of a new building upon their recently-purchased site. They have been worshipping hitherto in a wooden building on the Davenport road, and have determined to build a suitable structure on the north-east corner of Avenue road and Roxborough street, where the celebration took place. It is understood that it is their intention to erect the proposed building free from debt, and that their efforts to achieve this have been so far most loyally responded to by their co-Presbyterians as well as by friends of other denominations, who have generously supplemented the contributions collected from the congregation itself.

LEPER MISSION.

The regular monthly meeting of the "Mission to Lepers in India and the East" was held on Monday afternoon, May 17th, in the China Inland Mission Home. The Vice President, Mrs. Trees, occupied the chair.

Very interesting letters from missionaries in India were read, telling of the increased interest shown in Christianity by the lepers in the Asylums.

A Bible reading, full of help and encouragement was given by the Rev. G. A. Kuhring, pastor of the Church of the Ascension.

As the auxiliary does not meet again until September, the Treasurer, Mr. Henderson, reported that a larger amount of money had been given since January of this year, than was given during the whole of last year.

The following overture regarding Sabbath school literature is transmitted to the General Assembly by the Presbytery of Maitland:

"Whereas, the deliverance of the General Assembly last year regarding the publication of *Home Study, Teachers' Lesson Helps, Leaflets*, etc., was not regarded by many Presbyteries of our Church as implying a request for nominations of a permanent editor of Sabbath school literature and

Whereas, the quality of the Sabbath school literature to be received by the children of our Church will depend in a measure on the quality of our Sabbath school publications.

Therefore, in view of the very great importance of the office to be filled, it is humbly overtured by the Presbytery of Maitland that the appointment of a permanent editor be delayed for a year so that nominations may be received from all the Presbyteries of the Church."

DOMINION BANK.

Proceedings of the Twenty-Sixth Annual General Meeting of the Stockholders, Held at the Banking House of the Institution, in Toronto, Wednesday, May 26, 1897.

The annual general meeting of the Dominion Bank was held at the banking house of the institution, Toronto, on Wednesday, May 26th, 1897.

Among those present were noticed: Sir Frank Smith, Col. Mason, Messrs. S. Alcorn, William Ince, John Scott, William Ramsay, J. Lorne Campbell, W. R. Brock, S. Nordheimer, James Robertson, E. Leadley, M. Boulton, E. B. Oaler, William Hendrie, Dr. Smith, John Stewart, Walter S. Lee, W. D. Matthews, Charles Cockshutt, H. M. Pollart, William Ross, A. W. Austin, George W. Lewis, W. G. Cassels, Thomas Walmsley, J. K. Niven, J. D. Montgomery, E. B. Freeland, George Robinson, R. D. Gamble, and others.

It was moved by Mr. E. B. Oaler, seconded by Mr. E. Leadley, that Sir Frank Smith do take the chair.

Mr. W. D. Matthews moved, seconded by Mr. W. R. Brock, and resolved: That Mr. R. D. Gamble do act as secretary.

Messrs. W. G. Cassels and Walter S. Lee were appointed scrutineers.

The Secretary read the report of the directors to the shareholders, and submitted the annual statement of the affairs of the Bank which is as follows:

To the Shareholders:

The Directors beg to present the following statement of the result of the business of the bank for the year ending April 30th, 1897:	
Balance of profit and loss account, April 30, 1896.....\$	25,752 43
Profit for the year ending April 30, '97, after deducting charges of management, etc., and making full provision for all bad and doubtful debts.....	184,173 32
	\$ 209,925 75

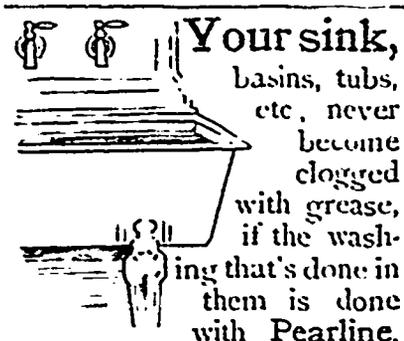
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