

**Pages Missing**

# The Presbyterian Review.

Vol. XII.—No. .

TORONTO, APRIL 16, 1896.

\$1.50 per Annum

## OVER LAND AND SEA.

God, give us men! A time like this demands  
Strong minds, great hearts, true faith, and ready hands;  
Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinion and a will;  
Men who have honor; men who will not lie;  
Men who can stand before a demagogue,  
And damn his treacherous flatteries without winking;  
Tall men, sun-crowned, who live above the fog  
In public duty and in private thinking,  
For while the rabble, with their thumbworn creeds,  
Their large professions, and their little deeds,  
Mingle in selfish strife, lo! Freedom weeps,  
Wrong rules the land, and waiting Justice sleeps.

—DR. J. G. HOLLAND.

The Presbyterian Churches of South Africa have taken an important step towards union in the formation of a Federal Council on the basis of the twenty four Articles of Faith of the Presbyterian Church of England. Thus far the union includes "285 churches and preaching stations, 57 ministers and 6 probationers, 804 elders and deacons, 13,000 members and 7000 scholars in the Sabbath schools." Overtures have also been made to the Synod of the Dutch Reformed Church which have been received in a sympathetic spirit, though without leading to action as yet. The various churches among them number altogether well on to half a million adherents. There is no doubt that their effectiveness would be greatly increased by a consolidation of forces.

The English *Bookman* for March contains an interesting account of the most popular books sold in the book shops of the larger cities and towns of Great Britain, which is indicative of the character of the inhabitants. It is pleasing to note that in Glasgow the "Apostolic Gospels" by J. Fuiton Blair, B.D., takes the lead, followed by "Nineteenth Century Literature" by George Saintsbury, while in Dublin, "Owen Roe O'Neill" by F. F. Taylor leads, followed by "The Life of Cardinal Manning."

The young Empress of Russia is showing an earnest interest in the line of temperance reform. Recently she has had interviews with several provincial governors regarding the best means of checking the fearful increase of intemperance among the peasantry. It is understood that she intends to found a woman's temperance association.

Chaplain McCabe wants the working people of the United States to get rich, and tells them that if they will put the \$750,000,000 that they pay for beer and whisky per year into starting savings banks, in three years time they could have 10,000 banks with an aggregate capital of \$2,250,000, and then have a surplus of one hundred millions a year to be divided among them! These are tremendous figures, and the singular thing about them is their truthfulness. How many of the laboring men and women will improve their privilege and secure the benefits of abstinence?

We need not worry ourselves about the time of our Lord's second coming. That he has not revealed, nor are we expected to know it. What now should concern us most is readiness for it. We are to be found watching and waiting for our Lord, not in heated discussion about

the season and mode of his manifestation, nor in rhapsodies over it, but in fitness of spirit for it and in faithful performance of every-day duty. He who is always in a holy frame of mind and in zealous work for his Master has all the needful preparation for meeting his Lord howsoever and whensoever he may come.

From the wealth of Bible knowledge presented by Dr. Brooks in recent special sermons, the following facts sank deep into the memories of all his hearers: In the Old Testament, "thus saith the Lord" appears 2,500 times. In the book of the Prophets, "thus saith the Lord" is used by them 1,306 times. In the shortest book, Obadiah used "thus saith the Lord" 4 times; in Hosea, "thus saith the Lord" appears 22 times; in Joel, 4 times; in Amos, 64 times; in Jonah, 8 times, and so on to the book of Malachi, where "thus saith the Lord" is found 28 times. "Thus saith the Lord" is the keynote for Christians in this day of destructive Biblical criticism.

It is wonderful, says the *Presbyterian*, how sensitive people are, upon the Sabbath, to bodily aches and pains. No sooner does the church bell ring than the head-ache, bad feeling, nervous ailment, bodily weakness and mental depression become worse and prevent attendance upon the House of God. The Sabbath has largely become a time for doctoring, for nursing and for taking things easy. To some extent these complaints are the re-action from over-work during the week, but oftener they are the effect of a low state of piety and of an effort to ease conscience on account of a known neglect of duty.

The papers are telling an amusing story at the expense of the wife of a Cincinnati clergyman. It appears that a year ago at the spring cleaning time she traded a barrel of her husband's sermons for a new bread pan. 'This spring, the ragman came around again, and asked if she had any more sermons to sell. "Why do you want sermons?" "Because I did so well with those I got here a year ago. I got sick in the summer and a preacher in the country boarded me and my horse three months for that barrel of sermons, and he has since got a great reputation as a preacher up there. I will give you five cents a pound for all you have got."

The late Dr. Thomson, Archbishop of York, when he was bishop of Gloucester, suffered from toothache, and by medical advice, resorted to narcotics to relieve the pain. One morning, after a night of great suffering, as he left the house to consult the doctor, Mrs. Thomson begged him not to allow the physician to use a narcotic, as it affected his brain for several hours after taking it. On his way the bishop met the postman, who handed him a large official envelope. He opened it in the street and read his appointment to the see of York. Instead of visiting the doctor he hastened back to communicate the surprising news to his wife. "Zoe, Zoe," he exclaimed, "what do you think has happened? I am Archbishop of York!" "There, there!" rejoined the wife, "what did I tell you? You've been taking that horrid narcotic again and are quite out of your head."

## The Presbyterian Review.

ISSUED EVERY THURSDAY, from the office of the Publishers, Room 5 No. 20, 21,  
22, 23 Aberdeen Block, South-East corner Adelaide and Victoria Street 5, Toronto.

TERMS, \$1.50 per annum.

All communications for either Business or Editorial Departments should be  
addressed PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

ADVERTISING RATES.—Under 3 months, 15 cents per line  
per insertion, 3 months, \$1.00 per line, 6 months, \$1.75 per line,  
1 year, \$3.00. No advertisement charged at less than five lines.  
None others than unobjectionable advertisements taken.

Toronto, April 16, 1896.

### Lord's Day Alliance.

IN presenting the annual report to the meeting of the Lord's Day Alliance the Executive touched on several interesting matters which had received attention during the past year. There was the subject of Legislation and that of litigation, for before the Legislature and the Courts of Ontario the Executive had been active. The Lord's Day clause of the Electric Railway Act was enacted mainly through the efforts of the Executive. It forbids all traffic on these railways on the Lord's Day except the transportation of milk. Another clause for which the Executive committee deserves credit is one providing that parks or pleasure grounds owned by the company shall not be open on the Lord's Day to be used for games, picnics, concerts, excursions, or other public entertainments. This clause would have been stronger if its application had not been confined to parks or pleasure grounds owned by the railway company, but applicable to parks or pleasure grounds by whomsoever owned. There is cause for thankfulness also, that the efforts of the Metropolitan Street Railway Company of Toronto for power to operate on the Lord's Day failed owing to the opposition of the Alliance; and further, that the amendments to the Lord's Day Act passed at the recent session of the Legislature, were kept within the lines suggested by the Alliance. Such a record is one to be thankful for, but it surely emphasizes the fact that the "world, the flesh and the devil" are up in arms against the sanctity of the Sabbath and its due observance, and the necessity that exists for eternal vigilance on the part of the Lord's people.

In the matter of litigation the report recites the steps in the Hamilton Street Railway case, already familiar to the general reader, and in which there is an appeal now standing for argument.

The Alliance has very wisely taken up the question of a half-holiday once a week during legal business hours, and early closing on Saturday evening. All Christian people ought to support both requests on the ground of humanity and Christianity. It is a notorious fact that in cities and towns, young girls and young men are kept at the counter until eleven o'clock at night and later, after which, when the doors have been closed to the public, sweeping, packing and stowing away of goods have to be attended to, and the midnight hour often strikes ere the weary and worn-out young toilers reach their homes. The result is a lassitude and fatigue which the few hours of sleep until breakfast time do not remove, and in that fact lies much of the cause of non attendance at church of the young people. There ought to be a mean in hours of labor, and there is no reason why the law of the land should not decree the closing of stores at a certain hour on Saturday night, say eight or nine o'clock. This is a subject which ought to be agitated in the churches and on the public platform.

At the public meeting of the Alliance, the voice of Rev. Principal Caven rang out loud and clear for the Sabbath, as it ever has done. There was working sense that should not be lost sight of in the following sentences: "There was one thing he would impress upon members of the Alliance, he said, and that was the necessity of keeping a brave heart. What, though the forces of the world were arrayed against them? That should not prevent every Christian man and woman doing his or her duty. Secular forces were so strong, ruthless, and aggressive, that unless they were held in check the Sabbath day as an institution would soon be lost. He believed that if the religious idea was dropped out of the question, the end would soon come. But if a man came to him and said that, although he did not believe in a God or in religion, yet because he thought that man should have one day in the week for rest, he would vote for the observance of the Sabbath, he (the speaker) would not be foolish enough to refuse his assistance." Other speakers, such as the chairman, Mr. J. Macdonald, Rev. Dr. Potts, and Mr. Hoyles, were earnest in their appeals which it is to be hoped will find a fruitful response. Altogether the meeting was most successful and showed conclusively that there are champions ready for battle, and sentinels on guard for the interests of the divinely-appointed day of rest.

### Their Special Claims.

In these days when the great schemes of the church are attracting wide-spread attention, and when great efforts are being put forth on their behalf, there is a possibility that some of the smaller, less clamorous, but not less important schemes may be lost sight of. To this latter class belongs the Aged and Infirm Minister's Fund. There are few indeed, in the whole catalogue of the church schemes, whose claims are stronger than those of the Aged and Infirm Ministers. Should it be necessary at this time of day to set forth some of the many reasons that could be urged in behalf of these fathers of the ministry of the Presbyterian Church in Canada. It should not. The information in the possession of the members is full and detailed, and it only remains that members should do their duty. The church simply cannot afford to neglect her aged ministers who have been wedded to her interests, and who have served faithfully for long years within her pale. She could not hold up her face to the world, were she derelict in her duty to her war worn pensioners; nor can she vindicate the Christian doctrines of right conduct should she place her standard of action on the worldly level of commerce as a slave-driver does with his human cattle. It must not be, and now is the time to open the purse-strings and to contribute liberally to the Fund. It is with regret that we have to publish the following appeal from Mr. J. K. Macdonald, the convenor, and Rev. Wm. Burns, the secretary, both of whom have put forth herculean efforts for this blessed cause. They speak as follows: "We regret the necessity of speaking of a deficit in the Aged Ministers' Fund. No arrearage in rates this year makes these receipts less by \$500. Congregational collections are less this year; several congregations have sent no contribution so far. Interest account will not be greater. Our income is \$3,000 short at this date. It was necessary to reduce annuities in November, and, unless aid is given at once, we must face the painful necessity of a further reduction in May. Your congregation has not yet contributed. We plead with you for help." Let this appeal not go unheeded, but let the hearts of the Aged Veterans in Christ's Army be rejoiced by a liberality which will prove that

their labors have not been in vain and that the first-fruits, so to speak, are gathered here, ere the eternal crown has been placed upon their heads by the Master Whose "wel done" must shortly greet them within the golden gate.

#### Woman's Blessed Work.

Next week the annual meeting of the Woman's Foreign Missionary Society will take place at Peterboro, and will continue from the 21st to the 23rd inst. The annual reports and the usual routine business will be interesting, but the chief interest will lie in the addresses which will deal with live topics in connection with mission work. A cordial welcome will be extended by the Peterboro' friends and delegates may expect a pleasant as well as a profitable time.

The Church is especially interested in this meeting, as its work is of the most vital character in the mission field, and its contributions year by year have been princely in their largeness. When it is remembered that the splendid amounts paid over to the Church funds are made up of small items, reminding one of the words,

Little drops of water,  
Little grains of sand,  
Make the mighty ocean  
And the pleasant land.

—the detailed character of the work and the huge area which it penetrates can be imagined. Yet the money side is only an evidence of the real missionary work conducted under the direction of these devoted women. The relief to the poor, the dissemination of the Gospel truth, the care of the young—in these and other such labors they are unwearied having their reward in heaven and in their hearts, for so quietly do they move along that they are too often unnoticed and overshadowed by the more claimant activities.

Let there be a great gathering at Peterboro' next week. Let every delegate be in her place. The meetings will be an inspiration and good will follow. As the Sabbath for the week, so is the Convention for the year.

**The Augmentation Fund.** The report of the meeting of the Augmentation Committee, published in another column, reveals the fact that the sum of about \$3,000 will be required to meet the claims of this year. Contributors are earnestly reminded of the necessity of promptitude in sending their offerings so that the books may be closed with a balance on the right side. We publish a note from Rev. Dr. Warden drawing further attention to this important matter.

**Tunes for the Hymnal.** It is understood that the sub-committee of the Hymnal Committee, appointed to arrange the tunes for the proposed Hymnal has made satisfactory progress with its work. Hymn tunes which have become wedded to certain words have been left untouched while the new tunes are said to have been chosen with great care. Messrs. Herridge, Heine, Beckett, Thompson and MacMillan have been asked to undertake the duty of arranging for the editing of the music and the harmonies, and they will likely entrust the work to a composer of recognized ability.

**The Mission of Presbyterianism.** In setting forth the aim of Home Missions a Leaflet for March, published under the auspices of The Home Mission Society has this to say about Presbyterianism: "We are laying the foundations of a new country. Now remember this, Presbyterianism is the best known element with which to build up a strong, free, prosperous State. Presbyterianism is better than any other 'ism' for the government of a country, it is better for the morals of any community, and it is better for the thrift and industri-

ous habits and business integrity of the people. Have faith in your heritage. It is the grandest on earth. Let us do all we can to share it with our fellow-citizens and to hand it down to posterity. Our country's future depends on this. Our various mission societies will have done a grand thing when they shall have enabled the Home Mission Committee to report to the General Assembly that they have, for the first time in the Church's history, occupied the whole of the Home Mission Field. Why not?

**A Portmout Query.** A correspondent writes to the PRESBYTERIAN REVIEW:—In the columns of a contemporary I read, the other day, that among other good works a certain prominent minister of the Gospel "threw himself heartily into the temperance reformation. The phrase "temperance reformation" puzzles me. Can you tell me its meaning? Is it not a misnomer, or can there really be a reformation of temperance by total abstinence methods. Is it not rather a reformation of drunkards or of moderate drinkers; can you answer? This query we pass on to our Prohibitionist readers.

**Close of Financial Year.** Rev. Dr. Warden has addressed the following letter to treasurers of congregations, Sabbath Schools, C. E. Societies, etc.:—"The current financial year terminates on Thursday, April, prior to which all contributions for the Schemes of the Church should be received. A considerable number of congregations have not yet contributed to one or more of the schemes. To enable the respective Committees to end the year without debt liberal contributions are required. It is earnestly hoped that Treasurer's will forward all money on hand without delay, as the books will be closed promptly on the afternoon of Thursday, 30th inst.

**Happy McGill.** How generous these Montreal millionaires can be? Here is Mr. Macdonald again breaking the bounds of ordinary conduct by donating a trifle \$150,000 to McGill University. Not satisfied with the princely sums he has already given to this favored seat of learning he must keep on shaming other rich men out of countenance by his prodigality. Had he but put it in his will it would not have been altogether so trying, but no, he must have his way even should he be in a hopeless minority! Yet we say, "all honor to him." No doubt he shall leave enough behind to make it worth while disposing of it by a regularly drawn up will, a will, however, containing many benefactions to churches and charities, for the man who gives freely during his life is the man who seldom forgets worthy bequests in his last will and testament.

**A Good Example.** Our esteemed contemporary, the *Belfast Witness* gives an editorial account of an iron foundry in Toronto, with which a chapel is connected, where every morning at seven o'clock a religious service is regularly conducted which lasts exactly half an hour. The workmen may attend or not, just as they please. But as a matter of fact they nearly all attend regularly. The outer door is locked so that no outsider can disturb the service. No sound of hammer is heard till 7.30. The results are all that could be desired. In keeping with such a practice is the absence of street cars on the Lord's Day, a fact proudly acknowledged by our contemporary. We may remark that there are several business places in Toronto where the day's work is begun after prayers or a short religious service, and the effect as might be looked for is beneficial to all concerned. Thus the fame and good name of Toronto are spread abroad and the devout in other cities are encouraged to do likewise.

## The Stewardship of Money.

*Written for the Review.*

Christians are the wealthiest people in the world. There are many isolated individuals who have immense fortunes in heathen lands, but nowhere is there so much wealth in the aggregate, nowhere is it so evenly divided, nowhere does it produce so much comfort and happiness as in those countries which profess faith in Christ. While this is partly owing to the superior ability that their religion gives them, it is chiefly due to God's favor to His own people. But He never bestows His gifts merely for the gratification of our selfish desires, for that would injure instead of blessing us. He supplies them to equip us for doing His work, and every possession we acquire, He requires us to use for Him. Yet how many Christians give no regular portion to God, how many who do give systematically disregard God's will in disposing of the rest of their income. An eminent advocate of missions said in 1890:—"I have heard a great deal said about the generous giving of the Christian Church. There are thirty millions of Protestant Church members to-day, and two and a half millions of pounds is the aggregate sum that is given to foreign missions by these Christians; whereas if every one of them gave one penny a day, it would amount to forty-five millions, and if every one of them gave three-pence a day, it would amount to one hundred and thirty-five millions a year." Jutt think of it—thirty millions of Protestants rejoicing in salvation, many of them the richest people in the world, and the great majority of them enjoying peace and plenty, and it takes eighteen of them to make up a penny a day to spread the Gospel among the heathen in obedience to their Saviour's commands! There is something radically wrong when their religion means so little to them in faith and practice. I have frequently heard people talk this way:—"When my qualifications are the product of careful cultivation, when my opportunities have been diligently improved, when my possessions are the result of slavish toil and rigid economy, I should not be expected to surrender a tenth or any considerable portion of what is so hardly won, for I am entitled to enjoy the fruits of my labor." But who supplied your strength and skill, your determination and your opportunities, and who crowned your efforts with success? Have you never seen men as capable and deserving as yourself, ground down to poverty and obscurity by a seemingly relentless fate? Why then are you favored with success? Merely that you may use what you possess for the good of others, which is the glory of God. Every cent we call our own rightly belongs to God. It is plundering His treasury to spend one farthing of it contrary to His will. Before making any outlay, we should consider His wishes and seek His guidance, for His interests are at stake. If you expend your money on yourself, you should be sure that, by doing so, you are promoting His kingdom's prosperity more than in any other way; for just as the supply of a servant's needs enables him to render better service, and so is profitable to his Master, so the provision for your necessities tends to further Christ's cause by increasing your efficiency. While it gratifies His love to see you thus blessed. So in all our enterprises, and in the disbursement of all our possessions, God's will should be sought and done. This principle makes God's financial dealings with us generous and kind, but it prohibits all needless luxury, all carelessness and waste, all miserly hoarding to gratify an irrational passion for acquisition, which will ruin alike those we pamper, and those we oppress, by the wealth and power we obtain. It will lead to self-denial, and self-denial will lead to greater strength of character and holiness of life, and holiness will lead to deep devotion to the cause of God. When we fully realize that God has entrusted His property to us that we may use it for Him we shall be stirred up to strenuous exertion for the progress of His Gospel. The history of missions in the last few years affords many examples of noble self-sacrifice for Christ. In one of his addresses, Dr. Pierson cites the following instances.—"There was Sarah Hosmer, a poor woman living in an attic and working with her needle. She saved, on six different occasions the equivalent of £10, and sent it to educate a native preacher in Oriental Countries; and when she was borne to her rest, six men

were preaching in foreign lands, whom she had helped into the ministry. . . There was Mr. Hamilton, a mere clerk in a surveyor's office in Glasgow, and all the income he had was 25s. or 30s. a week—say £75 a year—yet he annually gave to the U. P. Church £20, nearly one-third of his entire income. And when in 1887 there was a special call made by the Synod for £20,000, that man furnished a one-hundredth part of the amount. He sent £200, one-half of the savings that he had made all through his life-time. And after his death his cash account was found with the Lord's offering indicated there, and it was discovered that he only spent one shilling a day on his own needs, besides three shillings a week for lodgings—ten shillings a week in all—that he might give the more to the cause of the Lord Jesus Christ." Such examples shew what great things we may do with the money God has lent us, and the question is:—Are we free from the blood of the heathen until we have exerted ourselves to the utmost to send the Gospel to them? The full significance of this question eternity alone will tell, and every man should answer it prayerfully and carefully for himself. These dollars in our hands—mean souls saved, if we use them right. Many of us might have one or more representatives working for us among the heathen, simply by denying ourselves a few of the pleasures and luxuries of life. From a human stand-point it is clear that multitudes will receive an offer of salvation, if we send the Gospel to them, and won't, if we do not. No matter what God in His over-ruling Providence may do, the fact remains that we are responsible for the loss of every soul whom we might enlighten but shamefully neglect through our misappropriation of God's funds to the gratification of our selfish desires. The principles illustrated by Ezekiel in his parable of the Watchman on Zion's walls should be applied to the modern Christian's obligation to the heathen, and a prayerful study of it in this light will awaken us to our privileges and responsibilities, and enable us, by the grace of God, to appreciate fully the one, and to discharge faithfully the other.

## The Soul to the Body.

BY MRS. M. A. W. COOK.

*For the Review.*

My outward life! These many years  
We've wandered in this vale of tears;  
And yet how wide apart!  
For thou art of this senseless clod,  
And I am from my Father, God  
Who joined us hand and heart.

Sometimes my friend, sometimes my foe  
But always mine in weal or woe  
In sunshine or in shade.  
At times, and thou hast tempted me,  
At times, and I have been to thee,  
Betrayed and betrayed.

When I am sad, thy tear drops fall  
When gay, the glow that mantles all  
Thy face in sympathy.  
Declares how nice the ties that bind  
The outward form and hidden mind,  
In our humanity.

But years have changed thee, lines of care  
Aro on thy face that were not there  
When we to being sprung.  
And, though thou art so altered now,  
Time gives no wrinkle on my brow  
I feel I still am young.

And when we part as part we must,  
I to the stars and thou to dust,  
Think'at thou I shall forget  
The love I bore thee while on earth  
From death up to thy very birth?  
No! I shall love thee yet.

And whereso'er thine ashes be;  
By mount, or stream, or lake or sea,  
My thoughts shall linger oft,  
And watch and wait the coming day  
When God shall rouse thy slumbering clay  
With me to soar aloft.

## The Free Church Congress.

The Free Church Congress of Great Britain was organized in 1892. It is composed of most of the Non-conformist denominations of that country. Its inspiring spirit and great leader is the Rev. Dr. Alexander Mackennal, says *The Outlook*, whom many will remem-

ber as the Secretary of the International Congregational Council of 1891. The fourth annual meeting of the Congress has just been held in Nottingham, England. About nine hundred delegates and guests were in attendance, and the number would have been far larger had there been a building in the city suitable for larger gatherings. The object of this Congress is to unite the various Nonconformist bodies in the work which all have in common, and especially for more efficient co-operation in the cause of Disestablishment. There is a National Congress, and the whole country is organized into smaller "Nonconformist Councils" representing counties and cities. The body is steadily growing. The president of the recent Congress was the Rev. Hugh Price Hughes, the leader of the great Wesleyan Mission in London. The preacher was the Rev. J. H. Jowett, successor to Dr. Dale in the Carr's Lane Chapel at Birmingham. The sermon, the address of the President, and the various other addresses all seem to have warranted the statement that a new era in the history of Nonconformity is opening. The English Dissenters are closing their ranks, and showing to the world the power of a united and compact Christian body. There is unity among them without uniformity. They are beginning to realize some of the blessings of a united church. The paper on "What Federation is Doing," showed that "The Councils" now have associated with them at least 7,500 churches, and a membership of more than a million. By the adoption of a parochial system in which various churches unite, many beneficial results have been achieved. In some cities united "missions" have been held, as, for instance, in Birmingham, in which over one hundred and sixty churches and missions co-operated. The city was divided into eighteen districts, and from ten to fifteen thousand people were gathered every night in the meetings, while about fourteen hundred confessed conversion. Another result of the co-operation is the prevention of wasteful competition such as is seen in the starting of churches where they are not needed, and the maintenance of services where only rivalry is possible. Another result has been united effort against public evils, as gambling, music-halls, and saloons. Still another result has been federated civic work, in which the whole force of the Free Church sentiment has been brought to bear in favor of liberty of religious opinion, especially in its relation to the School Boards. These are samples of what has already been accomplished, and show that we do not need to wait for harmony of opinion on doctrinal or ecclesiastical principles before practical Christian union begins. Every student of the religious life of our time ought to examine with care the history of the rise and growth of the Free Church Congress.

### Do People Sleep Enough?

No; and by this bold denial, we mean to stand, when we take into consideration the whole people of the whole broad land.

Some years ago the man who calls himself "The Bystander" in the *London Graphic*, wrote some papers on the drawbacks and advantages of going to bed early and getting up early; and he ended his preachment thus:

"My brethren, let there be no mistake about the matter. Early to bed and early to rise neither makes a man healthy or wealthy or wise."

He wrote these words in his youth, and while time has perhaps modified some of his views, he thinks, on sober reflection, that his opinions were in the main right, and that he was really in advance of his time, for the most conservative of medical periodicals occasionally echo his opinion, that the plumage of the early bird is not so beautiful nor its conduct so worthy of imitation as we have been accustomed to think; and he again calls attention, in a late number, to the opinion of the American physician—Dr. Talcott—who traces the prevalence of insanity among farmers and their families to perpetual early rising. The English people seem to be in advance of us here, for in London the business houses are each year getting later and later.

"'Tis the voice of the sluggard, I heard him complain,  
-Don't call me so early, you'll make me insane;".

and he threatens to bring out a new up-to-date, topsyturvy edition of Dr. Watts's rhymed homilies.

That the great increase in insanity will have a thorough sitting there is no doubt; and we are prepared to see the want of sufficient sleep take rank as the first great cause. The farmers, many of them, dominated by the old saw, see in imagination a vision of the poor-house if by chance outraged Nature takes her legitimate revenge and causes them to rise a half-hour later on some morning succeeding a very wearisome day, and without knowing it they are robbing themselves of the sleep worth the most to them—i.e., that hour of brain-restoring slumber that comes when all vigilance of the nerves is gone and the man is thoroughly "wrapped in oblivion," as the old novelists used to say. So habituated are many of them to see disaster in any shortening of the hours of labor, that all the agricultural machines that abolish half the toil might as well not have been invented for them. Certainly a more rational conduct of life ought to follow the diffusion of the knowledge of the structure and needs of the brain.

Among the contributory causes we fancy that the kerosene lamp plays an important role—not that we would deprive one household of that blessed bit of liberated sunshine. Who can blame the farmer's wife and family for indulging themselves in the hours of peace and possibly of enchantment they owe to it when, the drudgery of the day, ended, they take the journal or the book in hand. Their mistake is in letting it fascinate too long, if they are in a home subject to an iron rule of needless too-early rising. In the days of tallow candles there was no such temptation; but while enjoying the sweets they should not make themselves liable to be treated to the bitters.

"It takes more strength of mind and will to go to bed from among pleasant evening surroundings than for any other act of daily life," we once heard a shrewd person remark. The hygiene of enough sleep needs constant reiteration.

### How to Hear the Truth.\*

BY REV. ADDISON P. FOSTER, D.D.

On right hearing depends our knowledge of the truth and therefore our Christian life. The parable of the sower explains the duty of hearing.

Christ in justifying his resort to parables set forth

#### CERTAIN PRINCIPLES CONCERNING HEARING.

The first of these is that practice in hearing makes hearing easy. Our understanding of truth depends on how and what we hear. When once we have received truth it is easier to receive more truth. If we open a channel all that flows through deepens the channel and prepares the way for a larger flow. For this reason that which is sometimes a puzzle to the learned is simplicity itself to the humble believer. The former has not learned the rudiments of Christianity, how then can he understand its mysteries? The latter has accepted the truth and the more he learns the more he is able to receive.

A second principle is that right hearing is a matter of choice. Christ spoke in parables because many about him had determined not to hear and be saved. Belief is under control. The sin connected with unbelief consists in refusing to consider testimony. The truth will set us free if only we will receive it, but some deliberately turn their back on truth lest it force them to a different life.

The third principle is that the reception of truth is a privilege. Those who heard Christ were blessed. They enjoyed what eager prophets were denied. Nothing gives us greater happiness or is more elevating to character than to open the heart to the sunlight of divine truth.

In Christ's parable of the sower he instances

#### THREE WRONG WAYS TO HEAR THE TRUTH.

There is the *hardened and indifferent hearer*. His heart is like the well trodden path through a grain field. The truths of the Gospel fall on it and make no impression. His thoughts run over a definite course till they have beaten the path hard and now he can think of nothing else. He may be a business man or a scientist or a pleasure-seeker. No matter what he is, he is prejudiced and pre-

\*A Meditation based on (Matt. xiii. 1-23, in the Bible Study Union Course on "The Teachings of Christ."

occupied. He has no interest in divine truth; he is thinking of something else.

Then there is the *shallow and impulsive hearer*. Christ compares him to the thin earth that often just covers the fat rock; such a soil is unnaturally heated; the seed quickly matures, but the young plant lacks moisture and soon dies. In times of special religious interest such hearers are numerous and prominent, but after the revival season is over they are not to be found. They have forgotten all they have heard and are no longer at prayer meeting or even the Sabbath service. Such people act on excitement and not reflection. Their word is worth little. They cannot be depended on. They are mercurial, flighty, unstable.

Then there is the *world choked hearer*. Christ compares him to the soil in which the thorns spring up and stifle the growth of the good seed. He is a man of good qualities; otherwise he could not succeed as he does in business. He has resolution, energy, tact, comprehension, skill. Cares multiply upon him and riches accumulate; his ambitions are large and he is able to gratify them; he loves pleasure and secures it. He is strong and the world admires him. Great commercial enterprises are in his hands. Government is likely to be managed by him. Trusts are committed to him; he is pushed to the front. Then, too, he means well. The soil of his heart is rich and he seeks the truth and lets it lodge in his soul. The truth grows, too; it convinces him to a certain extent and gives him many noble purposes. We love him because of his ability, his good intentions and his true worth. Yet after all we are grievously disappointed in him. Why? Because his heart is divided. He is unduly interested in the world, while thinking of his duties, and the world is getting the mastery of him. Unconsciously to himself, though we can see it, he is growing selfish, avaricious, hard, proud, ambitious, pleasure loving; truth has less and less charm for him and becomes stunted by the weeds of worldliness.

Here Christ turns to indicate

#### THE RIGHT WAY TO HEAR THE TRUTH

The good hearer gives the word *attention*. He hears it. He attends church, studies the Bible, talks with Christians on religion. He listens also with *comprehension*. The words convey thought and he takes in their meaning. Then there must be *conviction*. When once the truth has made a lodgment in the mind, it must do its work. If it is truth it must be acknowledged as such. The wise hearer not only understands the word but accepts it. What then? Next follows *reflection*. The truth is at once under consideration. "He holdeth it fast." He cherishes it and turns it over and gives it time to have its due influence upon him. He does not hear in the church one hour, and the next hour when outside the church forget it all. The rather he sets himself to study the applications of the truth and to see it in all its aspects. And then? Why, *fair dealing* comes next. He proposes to be fair with the truth and fair with himself. His heart is "good and honest," and the truth is working there. He will not deceive himself. He will not deny the applications of the truth to his own life. He may wince under his discovery of his faults but he loves the truth too well to deny it, no matter how it appears. All this done, he who hears rightly is ready for the last act that completes and makes perfect this Christian duty of hearing, he shows *obedience*. "He bringeth forth fruit with patience." The truth springs up in his heart and causes its legitimate results in a noble and fruitful life.

#### Preachers And Their Difficulties.

The greatest of all occupations on earth is to be a preacher of the Gospel of our Lord and Saviour Jesus Christ, and those who are permitted to devote their lives exclusively to this work are very highly honored.

But just because it is the highest of all vocations it is beset with peculiar difficulties and with peculiar temptations. And just as there is no power that can do so much to advance the Kingdom of Christ as a minister after the pattern of Paul, so there is no power that can do so much to hinder the growth of the kingdom of a self-seeking egotist in the pulpit of a Christian Church. A dozen Ingersolls could not do as much damage as one clever but unspiritual preacher.

Many a church which had run well and exercised a powerful influence for good in the community has been wrecked by the ambition, or greed, or worldliness of a plausible, ambitious pastor. Multitudes of church members who, under wise guidance and with the stimulus of a Paul-like example in the pastor, would have developed into bright and useful Christians, have grown careless under the influence of a pompous or frivolous pastor.

And the loss in such cases is not confined to the churches or church members whose spirituality has been directly destroyed by

this unfaithful steward of the manifold grace of God, but affects the whole community, and other communities through that one.

We are glad to believe that at least nineteen out of twenty of the ministers of all denominations are honestly trying to discharge the duties of their office faithfully and efficiently; but we regret to say that there seems to be in many of these a sad lack of appreciation of the needs of the souls which have been committed in a measure to their care.

The minister's time and attention are unavoidably taken up to a great extent with the merely mechanical and external part of his duties and, while he seeks in and through these things to win converts and to edify believers he often fails to realize to how great an extent the outward becomes both in his own work and in the thoughts of his people a substitute for the inward.

Few ministers seem to have any adequate idea of the effect of their own personal characters upon the members of their congregations. The minister knows that he is honestly desirous of doing good and that he is working hard, and he thinks his character is all right and wonders why he cannot exert a more powerful influence upon the people. And all the time he is exerting a much greater influence than he imagines, and, sad to say, it is a very different sort of influence from that which he desires to exert.

The minister sees that certain things tend to increase his popularity and naturally assumes that they will also increase usefulness, while the truth is that the very thing which does most to increase his popularity is often that which is the greatest hindrance to his spiritual work.

He is earnest and laborious, but he lacks the deep spiritual experience which alone can qualify him for his work. And he labors on in a discouraged state of mind, thinking all the time that the chief trouble lies in the barrenness of the field which has been assigned to him for cultivation.

Or, perhaps, he attributes his lack of success to his own deficiency in natural gifts. This is a still more discouraging thought, and is likely to be as misleading as the other. Any man who is called of God to preach the Gospel can win great victories for God in spite of all obstacles.

One of the most successful soul winners of the present day, the Rev. Andrew Murray has to contend against great natural obstacles. He is a very nervous man, his voice is very weak and unpleasing, and he is not at all brilliant. Yet his intense spirituality makes itself felt wherever he goes and impresses itself upon his hearers. And the greatest of all human preachers has left us a record of the act that his opponents sneered at him saying that his bodily presence was weak and his speech contemptible.

The great trouble with preachers generally seems to be a lack of power to enter into and sympathize with the feelings and needs of the people to whom they minister. They feel bound to sympathize with members of their congregations when in special trouble, but do not realize that they are under an equal obligation to keep in touch with the people at all times. Many preachers do not seem to know that it is necessary to study the spiritual weakness and mental defects of their people so as to be able to apply the truth in a manner that will reach their hearts.

The preacher sees the faults of his people clearly enough, and is greatly distressed by them. He feels that the egotism of brother A. and the quarrelsomeness of brother B. and the lack of moral strength of brother C. are a great hindrance to his work, and so they are; but he is there for the express purpose of helping these people to overcome their faults. If the members of any church could all get rid of the old Adam, such a church would have no need of a pastor.

Two facts are patent to every close observer. Christ-like goodness is admired wherever it is recognized, and yet the men who by profession are the advocates of Christ-like goodness are as a class very unpopular with the masses, and often, even with a large proportion of the membership of their own churches. And there is only one possible explanation of this anomaly, namely, that the world looks upon the preachers as a class of men who make a trade of religion. That this is a harsh and unjust judgment goes without saying, but it would not be so generally entertained if there was not in many cases some foundation for it.

One minister is opinionated in his manner of teaching. Another introduces into his sermons his views on political economy or on other subjects which are foreign to his commission as a preacher of the Gospel. And by doing so he makes those who disagree with him on these subjects justly indignant, because they have no opportunity to talk back. Another adopts the sensational style of pulpit oratory. Another assumes a pompous ministerial air. And another is undignified and trivial in his words and conduct. One neglects his pastoral duties, while another assumes an improper tone of familiarity in addressing the young women of his charge.

These are some of the ways in which ministers hinder their own

work. Others might be mentioned, but will no doubt suggest themselves to any minister who will take the matter into careful consideration.

But, what then? Can we expect perfection in the ministry; are not all human beings faulty? Yes, truly, but we are not comparing ministers with laymen; we are merely trying to open the eyes of ministers to some of the things which hinder their work and which it is in their power to change.

We have no sympathy at all with the popular notion that a minister should be judged by a higher standard than that which his judges are willing to apply to themselves; God makes the same demands upon all men. But we do know that a minister who wants to win souls for Christ and to be a source of strength to believers must apply to himself a much higher standard than that which his neighbors generally are willing to accept for themselves.

Especially must the minister avoid professionalism. It may be correct in a sense to look upon the ministry as a profession; but the professional minister, that is, the minister who magnifies himself on account of his office, will always be a stumbling-block rather than a stepping-stone to the people among whom he moves.  
—*New York Witness.*

### Ignorance of the Bible.

Once our fathers had few books, no newspapers, no facilities for communication with the world, and the Bible and the "Pilgrim's Progress" were almost the only works accessible among the people. Then the Bible had the first place, but now it has been dethroned by the pressure of modern life, until the generation in middle age and their children are growing up so ignorant of even the Bible stories, to say nothing of its great truths, that they do not understand them in the ordinary intercourse of life, or in their relation to literature. The Bible stories have heretofore been one of the treasures of childhood, but now they are not familiarly known.

This ignorance has begun to show itself in life. An American house, extensively engaged in the manufacture of stained glass windows, reports that the demand for biblical subjects represented in this form has greatly fallen off, because those who are ordering them for the churches are so ignorant of the Bible that they do not appreciate the fitness of a Bible story for this purpose. They have to be taught their Bible before they can rightly value the art which they desire to employ. In other days the richest forms of stained glass have been those that reproduced the familiar scenes of the Bible, and their lessons.

What shall be done to restore the Bible to its place? We are not a religious people, and do not have enough regard for sacred things to adequately maintain that side of life. The preference of sentiment to religion in art indicates that show takes the place of reality, and perhaps there is no better illustration of where our weakness lies; but if the Bible is not to take its old place in the church and the home, it is not to lose its hold of life. It is the greatest literature of the world. Its appeal to us is on the highest plane. It is inexhaustible. It may be less authoritative through a transitional period, but the time is not distant when it will again be read, not perhaps, as an oracle, but as the one book which reveals us most to ourselves, and as the treasury of the highest truth that has yet been given to mankind. It is the strong conviction of those who have given the Bible most attention, that it is only temporarily neglected and that when it ceases to be a fetish its matchless truths will stand out in brighter lustre than ever before. The Bible has not passed away because this generation is less familiar with it than other generations have been. It is the literature of the Hebrew people, and it is so wrought into our institutions and into all that belongs to our highest life that it can never lose its place as the chief teacher of the human race.

### Straight Through.

I am not sure that it is a good plan to attempt to read the Bible straight through from beginning to end every year. Still, that it is a good deal better than not reading it at all. If you do undertake it, the following schedule for finishing your task—if such it be!—within one year, has been furnished by an exchange:

January—Read Genesis and Exodus.

February—To the tenth of Deuteronomy.

March—To the end of First Samuel.

April—To the end of Second Kings.

May—To the end of Nehemiah.

June—To the one hundredth Psalm.

July—To the end of Isaiah.

August—To the twentieth of Ezekiel.

September—To the end of the Old Testament.

October—To the end of Luke.

November—To the end of Corinthians,

December—To the end of the New Testament.

This division gives about sixty-five or seventy pages per month, or about two pages for every day in the week, and four pages for every Sunday.

### Looks into Books.

MISSIONARY HEROINES, by Mrs. C. R. Pitman, price 50 cents. Fleming H. Revell Company, Toronto.

The writings of Mrs. Pitman are not unknown to those who take an interest in missionary work and the present little volume, quite bears out the reputation established by its predecessors. The subjects of (if we may call them) the four biographical sketches are, Mrs. A. M. Rutchquist, Mrs. Bowen Thompson, Dr. Mary McGeorge, and Miss Mary L. Whatley. The little book is profusely illustrated and contains many interesting and pathetic scenes from actual missionary experience.

The concluding chapters of the "Personal Recollections of John of Aro" are given with illustrations by F. V. Du Mond, and from Lenepveu's painting and Fremiet's statue. Mr. Black's "Brisels" approaches the climax of its action. The fiction includes "The Voice of Authority, a short story of Paris and Buttsbury, Nebraska, by E. A. Alexander, with illustrations by John W. Alexander; "A Spring Flood in Broadway," a study of New York life, by Brander Matthews, with illustrations by W. T. Smedley; and "The Missionary Sheriff," by Octave Thanet, illustrated by A. B. Frost. Mrs. Katrius Trak contributes a fine poem of considerable length, "A Night and Morning in Jerusalem," and there are poems by Alfred H. Louis, Julie M. Lippmann, and Margaret E. Sangster. The "Editor's Study" and "Editor's Drawer" complete a varied and attractive Number of "Harper's Magazine" for April.

The Easter number of the *New York Ledger* has a remarkably beautiful design on its cover—a girl holding down a bough of apple blossoms that completely enshroud the youthful figure, which treads upon spring flowers and grasses.

This number of the *Ledger* has a charming story, entitled "Her Easter Gown," by the author of "Jack's Easter Hymn," on its first page; delightful Easter poems by Mrs. Kidder and Mary Mitchel; an interesting article on "The Moral and Religious Character of Abraham Lincoln," by Rev. S. T. Willis; continued stories by Laura Jean Libbey, Seward W. Hopkins, John R. Musick and Effie Adelaide Rowlands, together with the *Woman's World*.

THE TESTIMONY OF THE LAND TO THE BOOK, by Rev. David Gregg, D. D. Neatly bound in boards, imitation leather 35 cents. E. B. Treat, Publisher.

Dr. David Gregg, pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, received a letter from Flinders Petrie, the great explorer, and Secretary of the Victoria Institute, informing him of his election as a member of the Philological Society of Great Britain and Victoria Institute. This honor is conferred upon Dr. Gregg as a recognition of the worth of the little book which he recently published, entitled "The Testimony of the Land to the Book, or the Evidential Value of Palestine."

This work presents the arguments of the Bible derived from topography and explorations. It is a work up to date, and is as interesting as a novel.

### APRIL MAGAZINE ARTICLES YOU SHOULD READ.

A phase of Modern College Life, by Henry T. Fowler, in "Harper."

The Old Olympic Games, by Allan Marquand, in the "Century."

Lord Leighton, by Cosmo Monkhouse, in "Scribner's."

An American Heroine in the heart of Armenia, in "Review of Reviews."

About Flying-Machines, by Tudor Jinks, in "St. Nicholas." Contemporary Swedish Art, by J. McDougall, in the "Art Amateur."

Consider the Lilies, by Nancy Mann Waddle, in "Ladies' Home Journal."

Light on Scriptural Texts from recent discoveries, by Prof. McOurdy, in "Homiletic Review."

The North Pole Problem, by Admiral A. H. Markham, R. N., in "North America Review."

Hypnotic States, Trance, and Ecstasy, by Prof. William R. Newbold, in "Popular Science Monthly."



## A Reminiscence of Nazareth.

BY REV. A. K. PARKER, D.D.,  
In *Biblical World*.

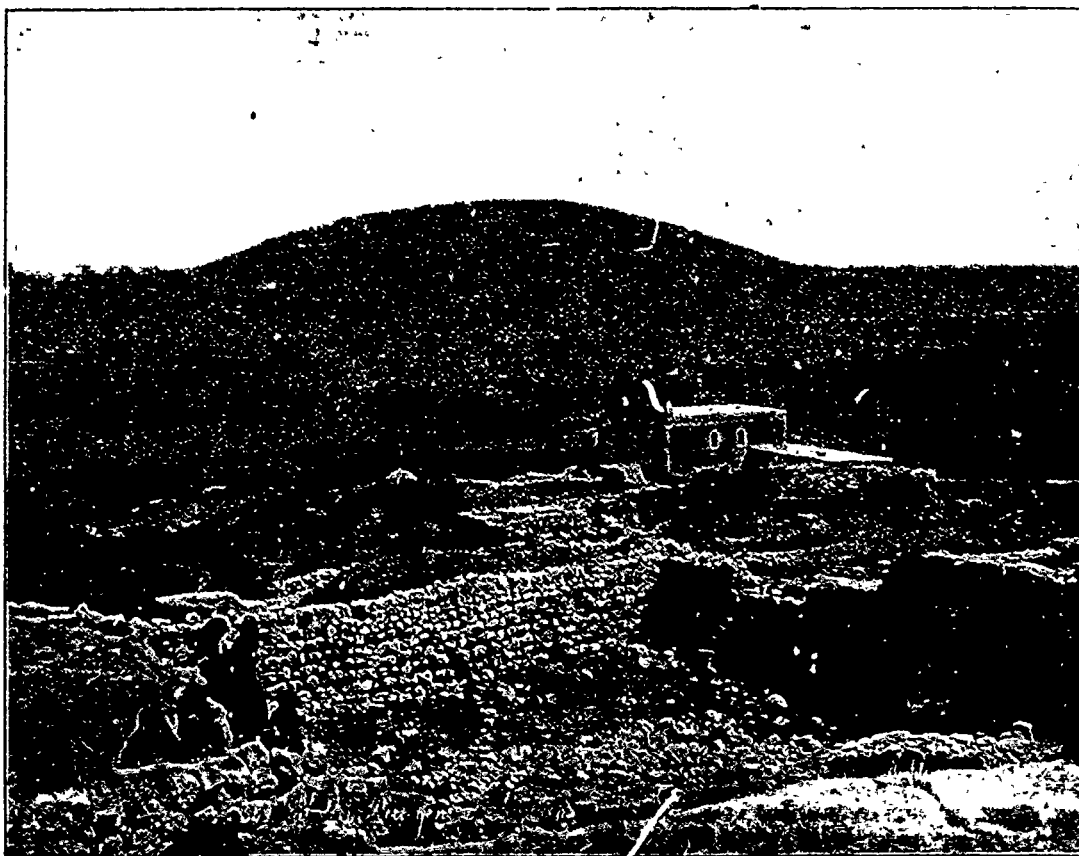
It has never been disputed that the little town of En Nasira in Syria occupies the site of ancient Nazareth. Here one may assure himself that one is looking upon scenes familiar to the boy Jesus. Here He dwelt in glad subjection to His parents. Here He passed through childhood into manhood, increasing in wisdom and in stature and in favour with God and man. To visit this secluded valley of hallowed memories without deep emotion is impossible; and it is not unreasonable to expect that the gospel narratives will gain something in vividness and reality when read in the light of such a visit.

We saw Nazareth first as we rode down the slope of the opposite hill in the late afternoon of an April day. We had eaten luncheon at noon in the lonely Latin convent upon the summit of Mount Tabor; and a hot, dry wind blowing persistently in our faces had made the ride from the foot of the mountain with which the day's journey closed one of unusual fatigue. Very pleasant therefore to the eyes of the jaded horseman was the soft and smiling scenery in the midst of which, just outside the town, the white tents of the camp were pitched.

pillars of offal, the gutter in the middle of the crowded street was running red with blood, a sight explained when a little higher up we found that a sheep was being slaughtered at the convenience of the butcher in the narrow highway in front of his stall.

All this one must encounter in Nazareth if he would see the "holy places" which the conscientious traveller, however skeptical as to their claims he may be, will not decline to visit. But the assurance that he is doing his duty hardly cheers him, and he listens with a dull heart to the gabble of his guide, telling him that just here in the Chapel of the Annunciation Gabriel stood, and here Mary; that this old cistern is the kitchen of the Virgin, that this enclosed court is the workshop of Joseph, and this great stone slab the table from which our Lord and His disciples once dined. It is hardly surprising to learn, further, when these wonders have been pointed out, that there is another Church of the Annunciation even more authentic and holy, if the Greek Christians are to be believed, than that of which the Latins make their boast.

The true holy place of Nazareth, however, is the summit of the hill upon whose slope the town is built. Twenty minutes, or thereabouts, of easy climbing by flowery paths, and one stands upon the broad top of *Jebel es-Sikh*, 1788 feet above the sea, commanding one of the most famous views of Palestine. This band of dark blue rising against the western sky line is the Mediterranean



MOUNT TABOR.  
FROM THE MARCH *Biblical World*.

Nazareth lies in a little valley shut in by a circle of gently rounding hills enclosing it, to borrow Dean Stanley's apt comparison, "like the edge of a shell, to guard it from intrusion." And yet one must not think of it as withdrawn from observation in the bottom of the valley, but rather as slipping back into the valley, from a futile effort to climb the steep hillside. These projecting hills are not high enough to be called imposing or majestic, but their broad, green rolling surfaces, bare of trees, are impressive and very satisfying to the eye. All about the town itself and at the bases of the hills are gardens and vineyards and silvery green olives and wide-spreading broad-leaved fig trees, and the bristling contortions of cactus hedges. Hardly another place in Palestine offers to Western eyes so habitable an aspect as this green-girt, compact town of flat-roofed white houses with the massive fort-like enclosures of convents, the minaret of a mosque and the square tower of a Protestant church rising among them.

But close inspection of an Oriental town never quite bears out the promise of a distant view. The streets of Nazareth are narrow and crooked and steep, and encumbered with heaps of unmentionable filth. Its houses are mean and squalid and too modern and commonplace in construction to offer so much as a redeeming touch of the picturesque. As we picked our way the next morning, under drizzling skies, through puddles of loathly mud and over

Sea; and that long, bold promontory shelving down upon the water and running far back inland is Mount Carmel. That cluster of white dwellings at the foot of the Carmel is the seaport of Haifa, and that wavering, white line yonder marks the beating of the foam-crested waves upon the shore of the Bay of Acre. To the north, turbulent ranges of hills roll confusedly one against another, and snowy Hermon towers above them all. Looking to the northeast, clear blue masses, blending with the sky, mark the hiding place of the Galilean Lake. Eastward is the rounded dome of Tabor; just below in the hollow, Nazareth; to the south the billowing green cornfields of the plain of Esdraelon. Far away to the east the mysterious barrier of the mountains of Moab melts against the horizon. Beyond those blue ramparts to the south Jerusalem is hidden; and one even fancies that one can trace the course of the deep depression through which the Jordan hurries down to its silent grave in the Dead Sea.

It is impossible to doubt, as the eye sweeps this lovely prospect, that the boy Jesus must often have climbed this hill. Here, if anywhere in Palestine, we are in the very footsteps of our Lord. These encompassing mountain ranges he must have known by heart. Standing here he looked with throbbing expectation towards the southern hills which hide Jerusalem, anticipating the day when His glad feet should ascend its holy courts. Standing here his thoughts ran out across that blue sea to the west, "seeking the isles of the Gentiles." Looking down upon fertile and sunny Esdraelon, did He recall the heroes of his country's

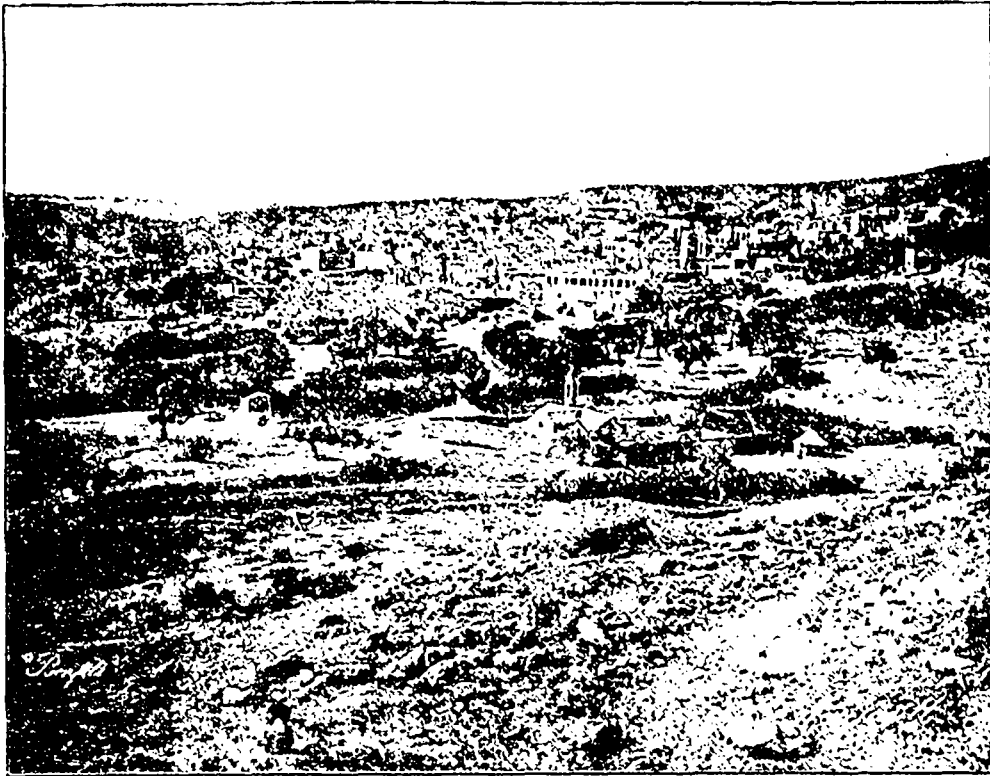
history who had marched in battle array across it—Barak, and Gideon, and Saul? Looking over to Mount Carmel did His thoughts kindle with memories of the dauntless prophet, standing alone for Jehovah against the ministers of Baal; and did He picture to himself Elijah running fleetly across the plain below, outstripping the chariots of Ahab from Carmel to Jezreel, while behind him the welcome storm-clouds were rolling up from an angry sea?

These are not vain imaginings. In all soberness we may say that the devout, reflective boy must have loved this spot, and here, with this picture unrolled before Him, unchanged still and unchangeable in its essential features, have pondered that significant national history whose every page spoke of Himself.

A true holy place is this Nazareth hill, for it had to do with our redemption. This outlook takes its part among the many influences which wrought upon Mary's son as he grew into fitness for His awful task. In the stress of the conflicts of His public ministry he was accustomed to go apart into deserts and mountain places to pray. It is easy to believe that this habit was formed while Nazareth was still his home. The young carpenter would often leave the narrow, noisy streets of the town behind him and seek the hilltop, crushing beneath his feet the flowers of the field as he came up to its wide seclusion, that he might be alone with the Heavenly Father and make inquiry again in prayer concerning the Father's will, upon the perfect doing of which His holy soul was bent.

It is very quiet here on this Sunday afternoon, and we are loath to leave this mount of vision. Fortunately the hilltop has not yet been climbed by either the Latin or the Greek church as the site of some legendary miracle, and vulgarized by the erection of a tawdry shrine. The only building upon it, a tiny "wely," roughly built of stone and mortar, the tomb of some forgotten Mohammedan saint, is now neglected and crumbling, and one may climb upon its roof, without offence, to gain a still wider view. Lingerer there for a farewell look, although the impatient dragoman warns us that our allotted time is long past, one of the party speaks the thought of all. "How small the country is!" We might have learned that from the maps. But the maps do not teach it. One must go himself to Palestine to find it out. It is a case where only seeing is believing. How small the country is! This single view embraces or suggests it all. From the Mediterranean to the mountains of Moab the eye travels, from the hills which surround the Sea of Galilee to the shadowy line upon the southern horizon which, being interpreted, is the range of the hills of Judea. It could not have taken long for the fame of the Teacher and the Healer who had come out of Nazareth to fill all this little land.

It is a change indeed from the solitude of *Jebel es-Sikh* to the bustling precinct of the Fountain of the Virgin. The long-famed spring itself lies near the Greek church of the Annunciation (and the water is led thence by a conduit through the church) flowing near the altar, where we look down into it as into a well, and pours in abundant streams through two stone spouts projecting from a wall and protected by a stone arch, into a great marble basin without. From this basin it overflows again into a lower and larger pool. To this Fountain of the Virgin literally all Nazareth resorts. There is no option, for apart from a few cisterns this is the sole water supply of the town. About the larger pool groups of washerwomen with heaped-up laundry baskets are gathered; and other women are cleaning wool by beating it with heavy clubs. This occupation looks like hard work, but it is not so engrossing after all but that there is opportunity for gossip, and above the uninteresting plash of the water sounds their shrill talk. A more attractive group is the company of girls whose livelihood it is to supply the households of Nazareth with water and who come and go all day long with tall heavy water jars skillfully balanced upon their heads. At sunset the throng increases and a din of high pitched screaming voices fills the air. The water carriers are hurrying to and fro to meet the urgent demands of the closing hour of the day, or scolding and squabbling volubly over questions of precedence at the spouts. Here is a mother, one arm sustaining a jar upon her head, the other supporting a babe, while two or three children cling shyly to her garments. The washerwomen have been driving now from the larger pools, and horses, donkeys and camels are waiting their turn to drink. For how many hundreds of years the talk of Nazareth has babbled here, in a stream as unailing as that of the fountain itself; and here have just such water jars been filled, by just such dark-eyed women with little children trooping at their heels. To this spot the child Jesus must often have come, holding by Mary's skirt,



#### NAZARETH.

*Kindly loaned by the The Biblical World.*

and here with his brothers, a company of children sitting in the market place, he played. So much of the unwritten "Gospel of the Infancy" we permit ourselves to reconstruct, loitering spectators at sunset at the Fountain of the Virgin.

The hill, across whose face the jagged streets of Nazareth run, is so steep that frequently there is room for houses upon one side of the street only. Coming upon one of these exposed declivities the question arises, "Was this perhaps the very brow of the hill to which the townsman of Jesus once hurried him that they might cast him down headlong?" "It might have been here," we say; and going a few yards further on we repeat, "It might have been here." But if you will listen to the voice of that infallible church whose high function it is to feed the human mind with certainties, you need not remain in doubt. Accept her guidance, and you will be led out of the town across the valley and up the opposite declivity to a point where the hill falls abruptly to the plain of Esdraelon. "Precisely to this spot," the church will tell you, "the angry mob led Jesus." It is not impossible indeed that this is in fact, "the mount of precipitation;" though it would be easier to accept the location if it were somewhat nearer to Nazareth.

It is a far cry from the snow-bound plains of Russia to the flower-strewn fields of Nazareth; but when we sauntered into the streets again before the call to dinner should sound, the formal duties of sight-seeing all discharged, we found them overflowing with Russian pilgrims. They had seen Bethlehem and Jerusalem and had bathed in the Jordan (though one would hardly suspect it from their appearance), and they have come now to Nazareth, to complete their pilgrimage by saying their prayers and their vows at the altar of the Greek church of the Angel Gabriel. The Greek convent had opened its doors to these orthodox believers, as in duty bound, and hospitably suffered them to spread their blankets upon the stone pavement of its spacious and empty courtyard. In the street without the thrifty people of Nazareth had extemporized a market, and were driving a brisk trade with their guests in bowls of steaming soup and blocks of coarse, dark bread. How dirty these pilgrims were, how ragged, how weary? But how cheerful they were, and how noisy as they drank their tea, and cobbled their shoes and patched their garments!

We greeted them as brethren in pilgrimage though they could not understand our speech; for we and they alike had come to Nazareth to ask what it had to tell us of its whilom townsman, the Son of Man. It did not seem too much to hope that the dullest and most superstitious of them all would carry home some clearer understanding of the earthly life of his Lord. Jesus cannot be to them hereafter only a painted picture dimly discerned through incense smoke and by the light of flaming candles, since they have seen the very fields in which His feet were set when He walked, a man among men. To us whose privilege it had been to enter upon our pilgrimage with some not altogether indefinite and misleading conceptions of the Nazarene already formed in our minds, "his own city" had also a new truth to impart, now, although it was old and the true theme of much moralizing. For he who has climbed the hill of Nazareth in the footsteps of Jesus, and drank of the fountain of Nazareth which in the centuries since Jesus drank of it "has not wearied in well doing" must have gained thereby a more vivid understanding of the value of the ministry of the thirty unrecorded years; and his own life, whatever be its sphere, has widened immeasurably before him, as he learns that even in so narrow a round as the workshop, the synagogue and the home, there is ample space and opportunity to be daily increasing in wisdom and in favour with God and man.

## 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 Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, DRAWER 2464, TORONTO, ONT.

### ADVICE TO YOUNG CHRISTIANS.

The Rochester Y. M. C. A. has issued a neat card bearing the title, "A friendly word to young Christians." It contains the following excellent advice:—

First—Always remember that, having given yourself to Jesus, you belong to Him. "I have redeemed thee, I have called thee by thy name; thou art mine." (Isaiah xliii. 1). Your time, your talents, your all, are His. Be assured Christ always cares for His own. (John x. 28).

Second—Search, yes, and meditate in the Word, that you may be built up in Christ, and grow. (Acts xx. 32).

Third—Unite at once with the church, for, "They that be planted in the House of the Lord, shall flourish in the courts of our God." (Psalm xcii. 13). And you will thus be confessing your Saviour. (Romans x. 9-11).

Fourth—Ask God for Grace to tell the story of Jesus to some unconverted person. (2 Corinthians ix. 8). Speak of your salvation Work for God. (Isaiah vi. 8).

Fifth—In the moment of temptation, go to Jesus and the Word of God. (1 Corinthians x. 13).

Helpful chapters for your growth will be found in the Word, as follows. 1 John v.; Isaiah xii.; Psalm xxxvii.; Deuteronomy xxviii.; Proverbs iii.; Romans viii.

### ITEMS OF INTEREST.

The captain of the "Dayspring," the new missionary vessel connected with the New Hebrides Mission of the Presbyterian Church, is an ardent Christian Endeavorer, and wears his pin habitually.

In one of our societies the membership is split up into little groups of seven who agree to make their number ten by obtaining new members. When the number is gained, a new combination is formed, still comprising seven, and so on. The plan has been very successful and has added materially to the membership of the society.

Glencoe C. E. Society contributed \$75 last year for the support of a missionary, and this year the young people promise a similar amount for the support of the work in Rossland, B.C.

The London Presbyterial Y. P. H. M. S. has for three years been assisting the congregation of L. khorn, Manitoba. \$250 a year was given for this purpose at first, but the congregation is now almost self-sustaining.

The Mission Band of St. Andrew's, Perth, and of Brookside, contributed \$150 last year for the maintenance of the Mission Field of Shuswap, and pledge themselves to give a similar amount this year. These societies also sent 370 lbs. of clothing to Beaver Lake, where sixty families had been burnt out.

### TREES THAT GROW IN THE NIGHT.

"Plant a tree," said a wise man to his son, "plant a tree—when you are sleeping, it will be growing." And no better advice could ever be given to young men and women. No small part of the glory of a reverend old age is due to trees that planted in early youth have grown steadily night and day, and have borne rich loads of delicious fruit. For a young man or woman to neglect tree planting of this character means a barren, instead of a fruitful legacy in the years to come. What, then, are some of the trees that our young men and maidens ought to plant in early youth, that growing with the revolving seasons might lay without fail their reward at the owner's feet?

Foremost amongst the many that might be named, we would say a pure and holy imagination. Even more than upon reason are we dependent for our happiness or our pain upon the imagination. Its culture, therefore, should demand our closest attention. If we sow pure thoughts, if we keep our mind free from all unholy imaginings, and from the taint of evil dreams, then indeed, our happiness will be increased, and our whole nature elevated. But it is a characteristic of the culture of the imagination that purity and nobility can never be secured by allowing the mind to be fallow and empty. If we would keep out the weeds, the thorns, and the briars, we must till the ground and put it to use. No man and no woman in this matter can afford to depend upon themselves any more than the common soil could be expected of its own accord to develop its harvest yield. If we would think nobly, we must drain

in the noble aspirations and soul-stirring thoughts of the great and good that have gone before us. If our imaginings are to be lofty, we must live with the great and noble. If our thoughts are to be pure, and tender, and holy, we must seek with the eyes of the mind for the pure and tender and holy in the life and character and sayings of the good and pure. And this is our planting, the deliberate filling up of the fallow places of the mind with thought germs that will bear their own precious fruit after many days. How inexpressibly sweet it is to feel that it is the pure wish that comes first, the noble sentiment that is so apt for the tongue's use. Plant this tree, then, in early youth; plant it well, tend it carefully. Its fruit is precious. More to be desired than gold, yes, than much fine gold, is a pure and holy imagination.

Another tree that should be planted early, is a love of the beautiful. This is perhaps closely akin to the first, though in many respects it may be considered as distinct. Let the eyes feast upon the beautiful, let us learn to love that which is lovely, to prize as God's gift everything that is beautiful. Every one of God's children should be a worshipper of beauty in Nature and thought because God is the Author of all that is lovely, beautiful, and sublime in this world, and He has wondrously linked beauty with goodness. All good and glorious and beautiful things are His, and deep down in the human heart He has created a shrine where the beautiful and the good are worshipped. Let our lives, the words of our mouth, our demeanour and our conduct be framed upon lines that will make them beautiful to those who live with us. When this tree has borne its load of fruit, what an inheritance we will have even if we own nothing else in God's Universe! No one can ever rob us of this glorious heritage of beautiful thoughts and beautiful visions; a storehouse in the mind filled with the treasures of God's own lovely work, where we revel in and enjoy the sweet, the holy, and the beautiful.

Cold perhaps, after these, but none the less valuable is the planting of the tree of knowledge, the culture of the reflective powers of the mind. How easy you think it is for some friend to dissect without difficulty the intricacies of some mental problem, how readily words come to the practised speaker, with what little effort is that striking article thrown off by the skilled writer. How stupid one sometimes feels before those keen eyes, symbol of a keener mind, that seems to pierce without difficulty into problems that mystify us. Well, the power to do this is quite within our grasp. To all this we may readily attain if we would only condescend when the soil is fresh to do the necessary planting. In a few more years, whether we like it or not, we will pay the penalty of our neglect; strange weeds will occupy what might have been the fruitful places of the mind; it will be difficult, if not impossible to plant then. Do your planting now, when the powers of the mind are pliable, when you feel what is a young man's glory, the desire to overcome, the desire to know. Fill the mind with a rich store of knowledge. Seek to learn that which is worth learning in the story of the human race, strive earnestly, for truth is all around you, and to the busy seeker only will its treasures ever be unfolded. And as surely as harvest follows seedtime, will this planting bring to you its reward, the sense of conquest, the knowledge of truth, the insight into God's design, the consciousness of a power akin to divinity, which enables you to pierce with developed powers into the region of the infinite. This, too, is a precious tree. If planted in early life, it will bear wonderfully rich and precious fruit.

Y. P. S. C. E.

Kemptville has a membership of over 50, meets every Friday evening. Officers: Mr. Walter Martin, Pres.; Mr. W. J. Corbett, Vice-Pres.; Mr. Wm. Beggs, Cor.-Sec.; Miss M. E. McDiarmid, Rec.-Sec.; Miss C. E. Hunter, Treas.

### WHEN I HAVE TIME.

When I have time so many things I'll do  
To make life happier and more fair  
For those whose lives are crowded now with care;  
I'll help to lift them from their low despair—  
When I have time.

When I have time the friend I love so well  
Shall know no more those weary, toiling days;  
I'll lead her feet in pleasant paths always,  
And cheer her heart with words of sweetest praise—  
When I have time.

When you have time! The friend you hold so dear  
May be beyond the reach of all your sweet intent,  
May never know that you so kindly meant  
To fill her life with sweet content—  
When you had time.

Now is the time! Ah, friend, no longer wait  
To scatter loving smiles and words of cheer  
To those around whose lives are now so dear,  
They may not need you in the coming year;  
Now is the time.

**CHRISTIAN ENDEAVOR.**

CONDUCTED BY S. JOHN DUNCAN-CLARK.

WORLD'S O. E. PRAYER CHAIN, SUBJECT FOR APRIL.—That Christians everywhere may realize the obligations of their stewardship, giving more generously and praying more earnestly for the conversion of the world.

**Daily Readings.**

RIGHT CHOICES.

- First Day—Choice wisdom—Prov. ii. 1-12.
- Second Day—Choose righteousness—Ps. xv. 1-5.
- Third Day—Choose purity—Ps. xxiv. 1-10.
- Fourth Day—Choose happiness—John xvi. 20-33.
- Fifth Day—Choose heaven—Rev. vii. 9-17.
- Sixth Day—Choose Christ—John xiv. 21-31.
- PRAYER MEETING TOPIC—CHOOSE THE GOOD PART. Luke x. 34-42; Matt. vi. 31-34.

Friend, have you ever thought of the tremendous responsibility that rests upon you by reason of your power to choose? A future eternity depends upon your choice of to-day. "See, I have set before thee this day life and good, and death and evil, . . . therefore choose life," Deut. xxx. 15-10. This is the message of God, this is the alternative that sooner or later comes to every one. There is not one who will read these words to whom it has not come. What then has been your choice? It is impossible to maintain an indifferent attitude toward the question, for he who does not definitely choose either, by his very neglect to make choice, chooses death. This then is your position, careless one, this is your choice, whether you like to think it so or not. But there is yet time to choose again. Death and evil may be rejected, and life and good accepted yet, if you will. "This day," the solemn alternative is once more set before you, "therefore choose life." The question is again asked "Will I release unto you Christ or Barrabas?" and before you turn away unheeding, as though the matter was none of your concern, remember the words of the Master "He that is not with Me is against Me," (Luke xi 23.) To-day you must take your stand with those who crucified Him, or with those who received Him as their Life and King. With which shall it be?

Christian Endeavorer, you who have chosen Christ and life, think not that your responsibility of choice is ended. In God's Kingdom there are degrees of comparison; He has for all His children a good, a better and a best. It is for you to say which will be yours. Many cling to the good, and it is well that they at least have that; some seek after the better, and are happy with increased privilege, and greater blessing; a few are content with nothing but the best in the Father's bounty, and for them there is fulness of joy. God's choice for you is the superlative degree of blessing, it is your own fault if you never get beyond the comparative. The blood of Jesus bought as rich a blessing for you, weak, struggling, discouraged soul, as for the most privileged of God's children; and if you are not enjoying it, you can only blame yourself. Paul possessed no spiritual gift that may not, in as full measure, be yours, if you will but choose it. The sacrifice of Jesus is as mighty for you as it was for him. To-day the Master stands and asks, "What wilt thou that I should do unto thee?" The wealth of heaven is in our power, the gift of a King awaits our choice; what shall we ask? Shall we not gladly, believingly reply, "Master I choose Thy very best for me. Let me not be content with less than this. Let not good satisfy me, nor better quiet my pleading. But may my heart aspire until it has attained the highest point of privilege Thy love conceives for me!"

DOCTRINAL TEACHING.—Free will and the power of choice, Confession, iv. 2 ix. 1-5.

**FOR THE SABBATH SCHOOL**

CONDUCTED BY S. JOHN DUNCAN-CLARK.

International S. S. Lesson.

LESSON IV.—THE RICH MAN AND LAZARUS.—APRIL 26.  
(Luke xvi. 19-31).

GOLDEN TEXT.—"Ye cannot serve God and mammon."—Luke xvi. 13.

CENTRAL TRUTH.—The Future State.  
ANALYSIS.—

DIVES' Wealth in this  
          oe in the next  
LARARUS' Poverty in this  
          lenty in the next  
TIME AND PLACE — JANUARY A. D. 30 in Perea.

INTRODUCTORY.—The Parables of Luke 16 were spoken to the Pharisees and scribes to rebuke their self-righteous spirit. Close upon these came the parable of the Unjust Steward, which Jesus spoke to His disciples, also warning them that they could not divide their hearts between God and man. The Pharisees overheard His words, and, being "lovers of money," they ridiculed Him. After exposing their hypocrisy, He told them the parable of to-day's lesson. Luke xvi. 1-31.

V. 19. "A certain rich man."—It is not the possession, but the misuse of wealth that God condemns. The sin lies not in the riches, but in the misappropriation of the riches with which God may have entrusted us.

V. 20. "A certain beggar."—Poverty in itself is no claim upon God's mercy. A man may be a beggar because of his own laziness or extravagance. But poverty is no obstacle to acceptance with God, so far as God is concerned. Although not stated, the beggar must have been a man of righteous life. "Named Lazarus."—This is the only case in which a proper name is given in parable. The rich man, whose name was no doubt well-known to his fellows, here remains unnamed; but the beggar insignificant and unknown, has his name handed down to all future ages. Why? The rich man's name was unheard of in Heaven, but the beggar was known and respected by God and the angels. If your fame has not reached Heaven, you have no cause to feel proud.

V. 21. "Fed with the crumbs."—How much help and pleasure a very little effort may give. Just a word of sympathy to a breaking heart; a message of love to an anxious soul; a cheery smile for one discouraged. These are the crumbs from our table; but how often we fail to bestow even them. "The dogs came."—No one had pity enough for this King's son in disguise to drive away those miserable street scavengers of eastern cities, the dogs, that came and added to his suffering by licking his sores.

V. 22. "Carried by the angels."—What a transformation! From lying at the gate of the rich man, Lazarus is carried by angels within the very gates of Heaven. Poverty, sickness, and care all in a moment laid aside for the wealth, the health, and the peace of God! He did not receive this as a recompense for his want; but as a reward of the faith that from earth's gutters had laid claim to heaven's glories, of the life that in poverty had yet been pious. "The rich man also died."—His wealth was of no avail to withstand death's touch. As surely as die the poor, so also die the rich, in that at least, there is no difference. Wealth may bring comfort and pleasure in this life; but in the life to come it is useless. It can make easy the path to the grave, but beyond the grave the way must be trod without it.

V. 23. "Being in torments."—It is a false liberality that has practically banished hell from the language of modern Theology. Men who shut their eyes to this solemn and awful side of truth do so at tremendous risk; ministers who remain silent, fearing to offend by saying all that God has said, are unfaithful to their call. If you don't believe in hell, why believe in Heaven? It is the same Book that tells of both. "Lazarus in Abraham's bosom."—The place of honor at the feast in God's Kingdom to which every Jew aspired. You will remember John leaned on Jesus' bosom during the last supper.

V. 24. "Have mercy on me."—The rich man is now the beggar. Had he realized his need and sought mercy in his days of prosperity, he would have found it. But now it is too late. God was not less merciful, but he had knowingly put himself beyond the reach of His mercy. "Cool my tongue."—It was the tongue he had lived to please with delicacies, and now it is the tongue that gives him torment. What we live for in time, shall be our joy or our sorrow in eternity.

V. 25. "In thy lifetime receivedst thy good things."—That was his fatal mistake; he had lived for a lifetime instead of for an eternity; he had sought his own good things, rather than the good things of God. "Likewise Lazarus evil things."—But they were not his. While evil things were in a lifetime coming to Lazarus, good things for an eternity were being stored up for him. "But now." How solemn these two words! All is changed, and can never change again. With what agony of regret, and self reproach they are burdened for the lost; with what increasing joy and gladness for the saved!

V. 26. "A great gulf fixed."—A gulf of man's own making begun in time and made permanent in eternity. Now, in the day of Salvation, Christ bridges that gulf with His own crucified body; but then there will be no bridge.

V. 27. "I have five brethren."—Reader, what about your brethren? The rich man's opportunity to help his was gone for ever. Your opportunity is now. Are you using it?

V. 28. "Moses and the prophets." God wrote the Bible to teach men the way of Salvation. It was specially provided by Divine wisdom and love for that purpose, and if men will not hear it, they will hear nothing.

V. 31. "Neither will they be persuaded."—Oh! that Christian people would remember this. Nothing can persuade men but a crucified and risen Christ. You cannot cajole or coax men into the Kingdom; you cannot catch them with music and art and eloquence. We have one promise that is infallible, and we can only hope to win souls by obeying its conditions. Listen, and heed Sabbath school teachers, pastors, and all Christian workers; the Master said, "I, if I be lifted up, will draw all men unto me."

## THE LITTLE FOLK.

## Elizabeth's Easter Sacrifice.

Elizabeth drummed on the window and stared at a little beggar who was passing.

"Oh, dear," she murmured. "She could do it—but here's me! There isn't the least bit of a chance to make sacrifices, for little child'en who have things, the way I do. Lent hasn't been nice—not one smidge—'cause there wasn't one single thing to give up. Mamma wouldn't let me wear bad clothes; an' she said I'd be sick if I didn't eat enough; an' they all would be scared into little pieces if I slept in the barn, on the straw, 'stead o' in my bed. 'Tisn't any use to give up candy, or butter, or anything, even if I like it 'most to death, 'cause there's so many other things that it makes right up! An' day after to-morrow's Easter!"

There was a sigh, and a tear rolled straight down each side of Elizabeth's nose.

"Mamma," she asked with a shake in her voice, while the tip of her nose was flattened against the window, "may I go to play with Kate Bain's baby?"

"There?" said Mrs. Ellis, doubtfully. "To-day?"

"Yes, mamma; and don't say 'there,' that way! I heard Aunt Hardinge scolding you for letting me go, an, she called Kate 'dreadful.' But she isn't, 'cause she don't do things any badder than to cry all the time; an' sometimes she does hug Charlie tighter'n I ah'd judge was just good for him—'cause he sort o' whispers a little cry. I must go, mamma, if you let me, 'cause I'm 'sturbed in my mind."

"How will Charlie help you?" Mrs. Ellis asked curiously.

"I—I—h-ate G-g-good Friday!" sobbed her daughter. "An' C-charlie m-makes m-me think o' Jesus—be-be-fore He h-had t-t-to die, C-can't I go p-please?"

"A little while, then, dear."

The little beggar was out of sight when Elizabeth reached the street, and she walked soberly along. Just as she reached Kate Bain's she stopped short.

"An' right on top o' all the rest o' the good things. Brother Gerald a coming to-morrow night, an' I can go to early Service with him, just 's if he hadn't ever been gone. Oh-oh!"

She executed a little dance of delight on Kate's doorstep, and the next minute was kissing the palms of Charlie's rose-leaf hands.

She thought Kate shut the kitchen door rather hard, and that her eyes appeared more red than usual before Grannie mumbled, as she knocked the ashes from her little black pipe:

"Never mind Kate, dearie; it's a whim she's got, to day."

"A 'whimie,' is it?" demanded Kate, wrathfully. "Is't that, Miss Elizabeth, to try an' try, all these weeks, an' to let t' minister talk, say, an' pray, till he'd got me to promise to come to Church, come Easter Day—en to come to the early Celebration—an' he tell't me, to know the Lord had forgiven my sins—'at's made me sore heartache these many days? Ah, me! ah, me! it was too comfortin'. I might a knowed the minister deceived hisself, an' that the Lord 'ud have naught to do with such as me! An' now He's showed it, for sure; for 'Liza Turner give her word to stay with Grannie an' the boy—an' to-day she's flung it in my face, an' she won't come, on'y to gibe at me for being "goody." Me! An' nobody else is there, an' Grannie like to burn the house with sparks from her pipe, if I leave her an' Charlie alone. Ah, me! ah, me! it's all a mistake about Him, bein' lovin', an' forgivin'—an' it's no use at all to try to please Him! He's showed 'at He wouldn't have none o' me."

She dropped on her knees beside Charlie's cradle, and with her apron over her head, rocked to and fro in such grief as Elizabeth had never seen.

Grannie muttered something meant for comfort, and Elizabeth's eyes grew wide with sorrowful sympathy. She still felt "sturbed in her mind," but without a word she put the baby in his mother's lap, and walked slowly home.

And there was Uncle Henry, Kate's "minister," talking to Mrs. Ellis.

Elizabeth could not help hearing what he said—and he spoke of Kate Bain.

"It was such a beautiful hope," he told his sister; "to think at last poor Kate was willing to come to Him—I felt Lent had indeed been a feast, not a fast—and now, she firmly believes the Master refuses to receive her, because He lets Eliza Turner fail her. There seems to be no one else to ask, either."

Elizabeth heard mamma go away, and pretty soon Uncle Henry knelt down on the floor by the piano, a long, long time, before he, too, left the room.

A knot, which would not let her swallow, came into Elizabeth's throat. She crept among the cushions of the big brown couch, and lay quietly there till the maid came in to light the lamps.

She took so long that night with her "thinking over" prayers, after the usual petitions had been offered, that Mrs. Ellis touched her softly, fearing she had fallen asleep.

"I don't want to hear a story, to-night, please, mamma;" Elizabeth said, wearily.

And early on Easter Even, a quiet little figure led Mrs. Ellis, upstairs, and into the farther corner of the bath room, to "talk secrets."

"I think I'd better," Elizabeth said, when they came out; "if your willing. I think Grannie and Charlie both like me. Could I go down there now?"

But when at night Brother Gerald stood on the steps, and put both arms round the "little sister," the face raised to his in loving welcome was grave indeed, and some tears were near to falling when he bent his head and whispered:

"Ready for early Service, Elizabeth?"

"No!" she said.

"What! not going with me, dear heart?"

Elizabeth's voice was not steady;

"I've got to make a sacrifice, Gerald," she whispered. "It—it's a 'willing sacrifice,' truly. You see, I think Jesus didn't really like to die—but He—He loved us 'nough to be willing!"

Then she looked after her brother as he nodded, and went into the house.

"It's so sweet to tell Brother Gerald things, 'cause no understands, always;" she murmured.

There was not a cloud to mar the early morning, when the chimes in the tower of St. Peter's rang out at half past five on Easter Day. Inside the church, on window ledge, and prayer desk and lectern, were lilies, and masses of bloom round the font, and in the great brass vases on the re-table. And during the whole service, the fragrances of roses floated like incense about the worshippers, who heard the Benediction, and the last notes of the Recessional, growing fainter, and far away.

Gerald waited for Uncle Henry, and they came down the aisle, together. Just before they reached the door, from a seat in the edge of the blue and crimson light from the rose window, a woman rose from her knees, and turned to pass out. They saw Kate Bain's sad eyes, with a strange look of peace in them, and she smiled as she gave the old sweet salutation:

"The Lord is risen, air!"

"He is risen indeed!" the rector's reverent voice answered.

Perhaps Uncle Henry had some suspicion of how Kate came to be there, for he led Gerald around by the back street, past Kate's little cream colored house.

At its gate stood a figure in a white dress, and a black velvet wrap. In one hand a white rose nodded above its single leaf, on a tall stem. The other hand Elizabeth slipped into Brother Gerald's.

"I stayed;" she said, in reply to the question in Uncle Henry's face. "I know about it, an' I kept 'membering some way about 'lovers an' neighbours standing looking on,' an' I thought prob'ly she'd feel bad. She gave me this," holding up the swaying rose. "How do you s'pose she knew I'm not fond o' lilies? So mamma said I might. I went over yesterday. First, she didn't want to let me, an' said Jesus didn't want her. Course, I know better'n that, so I just 'splained how I hadn't had any chance, not a twenty one, in Lent, to d'ny myself, an' I told her it was pretty good o' God to find a special sacrifice for me at the last minute, an' 'cause He does love her, you know! An' then," with a squeeze of Gerald's hand, "then—we talked—an' I guess—mebbe—we know 'bout Jesus better'n we did—now!"

D. D. S.

## Kindness.

If you have a kind word, say it;  
Throbbing hearts soon sink to rest,  
If you owe a kindness, pay it:  
Life's sun hurries to the West.

Can you do a kind deed? Do it,  
From despair a soul to save;  
Bless each day as you pass through it,  
Marching onward to the grave.

Days for deeds are few, my brother,  
Then to-day fulfill thy vow;  
If you mean to help another  
Do not dream it—do it now!

## Why Live in the Mist?

The out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of you are—little acquainted with the joy of the Lord. Who should we live half-way up the hill and swathed in mists when we might have an unclouded sky and a visible sun over our heads if we would only climb higher, and walk in the light of His face.

## Sketch of Rev. Hope W. Hogg.

NOMINATED BY THE BOARD OF KNOX COLLEGE  
AS PROFESSOR OF CHURCH HISTORY  
AND APOLOGETICS.

The Rev. Hope W. Hogg, M.A., B.D., the nominee of the Board for the chair of Apologetics and Church History, is the possessor of unusual qualifications. Born in Egypt, a little over thirty years ago, he is the son of the Rev. Dr. Hogg, a missionary under the American U.P. church. His childhood and youth were spent in that country, and he thus became familiar, when still quite young with the Arabian and kindred languages. Coming to Edinburgh he took a most successful course in arts, distinguishing himself especially in philosophy, being the broodman in his year. He took his M. A. degree in 1881. Dr. Calderwood speaks in highest terms of his work in this part of his course. His theological training in the U. P. Hall, Edinburgh, was equally successful, special attention being given to Hebrew and the Oriental languages. His course here was crowned by his taking the degree of B. D. in 1887.

When licensed he offered himself to the service of the mission in Egypt, and being accepted spent the next six years as Theological instructor to the native agents in the Mission Training College at Assiout, teaching chiefly Old Testament literature, Ancient History and History of Religions. He resigned to pursue special work in Old Testament Studies, and is now at Oxford. His abilities are recognized by the scholars of the Old Land, he having been asked to write for a new Dictionary of the Bible, now being edited by Prof. Cheyne and Dr. Black, and further his knowledge of German, and his accurate scholarship are more fully attested by the fact that the translations of the second volume of Kittel's "Geschichte der Hebraer," which is to form the first Old Testament work in a new series of very important translations now being made, has been entrusted to him. Prof. Orr of the U. P. Hall, Edinburgh, Prof. George Adam Smith, of the Free Church College, Glasgow, Sir Wm. Muir, Principal of Edinburgh University and Dr. Watson, Principal of the American College, Cairo, speak in highest terms of Mr. Hogg, as a scholar and as a teacher; and in addition Dr. Watson speaks of his marked executive ability as displayed during his six years' work in Egypt.

While his experience seems to have been more along the line of Old Testament work, Dr. Calderwood points out that his training in Philosophy has fitted him admirably for work in Apologetics, and in this day when so many of the attacks upon Christianity come from the side of the Old Testament, his knowledge in that department will prove of the greatest value.

## Manitoba College.

## SUMMER SESSION.

The summer session of Manitoba College opened on the 31st of March. Rev. Principal King gave a few details relative to the work of the school of theology, and the greater work of the college, together with a brief statement of the financial position of the institution. He said: We enter this evening on the fourth session of the summer school in theology. The holding of the classes in theology at this season was designed to give a supply of approved labourers for our mission field at the time of the year when it had been found most difficult to secure them. It has in a large measure accomplished its end. We welcome tonight to the classes of theology students who during the last seven months have been occupying fields in Manitoba, the Territories, British Columbia and Algoma, and according to the testimony of the respective presbyteries, have been doing efficient work in these. The arrangements for the present summer session have been already intimated. In addition to Prof. Baird and myself, to whom naturally the larger portion of the teaching must fall, the college is to enjoy the services of several others. Professor MacLaren comes to us with his ripe acquaintance with theology for the third time, and will assist during the earlier part of the session. Dr. Beattie, a professor, in an American college, but a Canadian, a graduate of the University of Toronto,

will give his services at a later period of the session; while President Patton, of Princeton, filling a place of historic importance, and most worthily filling it, will give at some point in the session a brief course of lectures. It is too soon to say what the attendance in theology may be this session. There is always more or less fluctuation in such a matter, and it would not surprise me if the attendance this year was somewhat less than last year, when so large a number completed their course. The attendance in the arts classes has been unusually large this year. I find that 182 in all have been enrolled—though some of these, it is right to say, have been in attendance for brief periods. Taking those who have been in attendance for a good part of the time along with those who may be expected to enter in theology at this time the number of students of all classes in attendance on this institution will exceed rather than fall short of 200. The college as is well known, while Christian, and sustained by the moneys of Christian people, under the auspices and government of the Presbyterian Church, is open to students, as is St. John's and Wesley colleges, of all denominations and indeed to all seeking learning, whether connected with any of the Christian churches among us or not.

As to the finances of the college, as the year does not close until 30th April, it is too soon to speak with confidence. The support from outside of Manitoba is not likely to be larger than in former years, it may even be less. I am happy to say, that the sum contributed by Manitoba, and the congregations to the west of Manitoba will be greater than in any previous year. But the increase has been greater in the country parts than in this city to which the college is surely no small boon. An effort may be made to increase the amount given by congregations through an appeal at least to a few individuals who have expressed their readiness to assist.

Principal King made mention to the generous donation of \$1,000 by Mr. and Mrs. Ironside, and Mr. Robert Anderson's legacy of \$5,000. He said the latter might perhaps set apart \$1,000 of the latter amount to perpetuate Mr. Anderson's name in connection with a scholarship.

Rev. Prof. Baird then gave the opening lecture of the session, speaking for about an hour on Prof. Franz Delitzsch, of the university of Leipzig. The lecturer was able to give very many interesting facts from having studied under the German professor. His personal acquaintance with the scenes described and with the persons introduced made the subject much more attractive than it could have possessed had the information been solely acquired from reading. The German universities and the way in which the professors are supported, were dwelt upon. A biographical sketch of the professor was given; and his evangelical views of religion were explained. Some amusing references were made to the professor's bottle of beer with a glass beside it on the table in his class room. A high estimate was placed on his services to theological science and Christian (especially Jewish) missions. His theological position was described as in the evangelical wing of the modern critical school. His commentary on Isaiah, and other works, and his translation of the New Testament into Hebrew, made, and many times corrected with exceeding care, were noticed with some detail. Delitzsch was pictured, not only as a great theologian and expositor, but also a humble-minded, loving and lovable man.

## The Hymnal Committee.

On Thursday and Friday last, the Hymnal Committee held a meeting at Toronto. Rev. Emeritus Professor Gregg, D. D., presided and these members of the committee were present:—Rev. Drs. Fraser, Somerville, James, Armstrong, Scrimger, McCrae, and Rev. Messrs. Heine, Henderson, Stuart, McGillivray, Herdridge, McMillan, Thompson, Thom, Beckett, Johnson, Rev. Professor Dyde, and Mr. W. B. McMurrich, secretary. The work of the committee was arduous, having for its object the compilation of a hymnal that would be used by the Presbyterian Church throughout the English-speaking world. The hymns contained in the common

draft hymnal of the Scottish Church were compared with the committee's own draft. Then the whole was carefully reconsidered. It was found that the additions and omissions made were about equal, so that the proposed new book of praise will remain about the same size as when presented at the last General Assembly. It is expected that a delay of another year will take place in order to receive communications as to the action of the Supreme Courts of the Scottish Churches. The loss to the Committee by the death of Rev. D. J. Macdonnell was officially noticed.

## Augmentation Committee

At the meeting of the Augmentation Committee last week, Rev. Dr. Campbell, of Renfrew, was elected chairman until the meeting of the General Assembly. The claims for services rendered during the past six months in augmented charges in the following presbyteries were passed as follows:—Quebec, \$681.50; Montreal, \$1,000; Glangarry, \$237.50; Ottawa, \$609.25; Brockville, \$462.50; Lanark and Renfrew, \$175; Kingston, \$568.75; Peterborough, \$350; Lindsay, \$109.62; Toronto, \$854.50; Orangeville, \$437.50; Barrie, \$631; Owen Sound, \$200; Algoma, \$125; Hamilton, \$712.50; London, \$612.50; Chatham, \$245.20; Sarnia, \$225; Huron, \$287.50; Maitland, \$112.50; Bruce, \$125; Winipeg, \$264.50; Rock Lake, \$150; Glenboro, \$75; Melita, \$71; Brandon, \$152; Minnedosa, \$165.50; Regina, \$78; Calgary, \$100; Kamloops, \$37.50; Westminster, \$55; Victoria, \$166.85. The treasurer presented a statement regarding the fund, showing that nearly \$3,000 was still necessary in order to end the year free from debt. It was agreed to pay the claims in full for the past six months, and to issue an urgent appeal to the congregations of the Church for liberal contributions on behalf of the fund prior to the 30th of April, so as to enable the committee to end the year free from debt. Applications for grants were received from a number of presbyteries for congregations that have recently been transferred from the list of mission stations to that of pastoral charges. These were considered at length and action taken.

A careful estimate was prepared of the amount required for the maintenance of the work for the year beginning 1st May, 1896. This showed that the sum of \$28,000 would be necessary to meet the demands. This amount is to be allocated among the several presbyteries of the Church, and steps taken to secure continued interest on behalf of the fund.

The following Executive Committee was appointed:—Dr. Campbell, Renfrew; Dr. Robertson, Dr. Warden, Messrs. W. G. Wallace, and J. A. Macdonald.

A resolution relating to the death of the late Rev. D. J. Macdonnell was passed in the following terms:—"The committee at this their first meeting since the death of the Rev. D. J. Macdonnell, so long our honored and efficient convener, and the close personal friend of all the members, record their sense of the great loss sustained by the church as a whole, and especially by this committee. We know not why he has been taken away in the midst of the years, and with the rich promises of his life almost unfulfilled. We give thanks for the services he rendered, and for the beautiful life he was enabled to live. Being dead, he yet speaks, and our prayer is that those who remain may continue to live under the inspiration of that loving, helpful life which he lived amongst us. Our hearts are sad, for all around us are the vacant places where he stood and wrought—in the home where we were often welcome guests, in the congregation where he was so beloved, in the counsels of the church at large, and in the broad field of mission work, at home and abroad—everywhere the vacant place. More especially here in this augmentation work which he made peculiarly his own, and in the service of which he grudged no time nor effort, is a vacancy which can scarcely be filled. May God grant that his example may long stir the heart of the church, and that the work that he loved may be vigorously prosecuted as a tribute to his memory. We sorrow with the children left without the care of father or mother, and implore the Divine blessing and guidance with the fulfilment of all His covenant promise on their behalf."

## Church News.

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

### Montreal Notes.

At a special meeting of the Presbytery of Montreal held in Knox church on the seventh instant, it was decided to erect the mission at Maisonneuve, a suburb in the east-end of the city, into a congregation in order that it may be in a position to call a settled minister. This mission was started some six or seven years ago by the congregation of Erskine church. After testing the district for a short time with services and a Sabbath School in a private house, a neat and comfortable building was erected for the use of the mission and regular supply has been given. The Protestant population of the district is not large, but a number of the residents have taken the matter up with a good deal of energy, and have shown an earnest desire to have the work put upon a more permanent basis. All along they have met the running expenses of the mission and a portion of the missionary's salary. They now offer to raise \$400 for the stipend of a minister. The session of Erskine church cordially supported the application and agreed to continue such a grant to the congregation as would make it unnecessary to apply to the Augmentation Committee for a supplement. The congregation will proceed without delay to call a minister, and in the event of their call succeeding, as is probable, it is expected that this young congregation will make steady progress towards complete self-support.

On Monday morning of the 6th inst. Mr J S Gordon, B. A., a member of the graduating class of the Presbyterian College, left for Vancouver, B.C., at the invitation of the congregation of Mount Pleasant in that city, with a view to his settlement as minister as soon as he is licensed. Mr. Gordon is a native of Prince Edward Island and connected with the family which furnished the two martyr missionaries of that name in the New Hebrides. His course as a student, both in McGill University and in the Presbyterian College, has been a distinguished one. He carried off at least one scholarship in each year, and took one of the gold medals on obtaining his B. A. He has rendered service for two years in the Presbyterian College as lecturer in mathematics. He is likely to give a good account of himself in the promising field he is called to occupy in the Pacific Province.

In the report of the closing exercises of the Presbyterian College, which appeared last week, the statement should have been made that the degree of B. D. had been gained by the Rev. H. C. Sutherland, B. A., of Carmen, Man. Mr. Sutherland passed his final examination for the degree, by a special arrangement at Winnipeg in August last, and by an oversight his name was left out of the printed programme of convocation.

The recent announcement of the death of the Rev. Dr. Burns, in Scotland, after a prolonged illness, was received with much sorrow among the very large circle of warm friends who remember his ministry here. For about five years he was pastor of the old Cote St. congregation, which shortly after his departure for Halifax, removed to its present home on the corner of Dorchester and Crescent Sts. Two of his sons are still residents of the city, and along with other relatives, have the sympathy of many who are not Presbyterians, as well as of those within the church.

The announcement is made that the governors of McGill University have decided to appoint an additional professor of Classics, who will take charge of this department along with Principal Peterson. Another lecturer will also be appointed in place of Dr. Day, who retires in order to take up the practice of his profession. As Dr. Eaton is to continue in his present position, there will therefore be hereafter four instructors in that department.

Principal MacVicar went west last week in order to preach at the induction of his eldest son as minister in Fergus. Dr. Scrimger has also been west attending a meeting of the Hymnal Committee in Toronto.

### North-West Notes.

A new church 19 x 25 feet in size, was recently opened on the east side of Beaver Lake, Alberta, in the mission field occupied by Mr H J Stirling. The Government has made a free grant of 40 acres of land to the congregation.

The Rev. George Adam Smith, D.D., of the Free Church College, Glasgow, has kindly consented to give a course of lectures in Manitoba College, during the coming summer. His visit will probably be in June. The offer comes through the Rev. Chas. W. Gordon, of Winnipeg.

The Rev. Dr. Maclaren, of Toronto, is for the third time helping the summer session by delivering a series of lectures on Systematic Theology in Manitoba College. Principal King in announcing the new course of lectures said it looked as if we had annexed Dr. Maclaren, and hinted that he ought to be called Professor in Knox College and Manitoba College.

There are about sixty Chinamen in Winnipeg, half of whom attend the Chinese Sunday School in the Y.M.C.A. rooms under the devoted superintendence of Mr. James Thomson. They are very grateful for what is done for them, and one form their gratitude recently took was to give a banquet to their friends and benefactors last Monday evening in the lecture room of Knox Church, in which church several of them are communicants. The tables were prepared by the fashionable caterer of the city and the only peculiarly Chinese delicacy to be seen was some nuts which came from "far Cathay." In one part of the room were a number of "curios" laid out for the inspection of the guests. Some two hundred and fifty people sat down to the feast which was followed by music, Mongolian and Caucasian, and by speeches, one by a Chinaman in which he thanked the people of Winnipeg in simple and evidently earnest words for the kindness they had shown to him and his countrymen.

The Rev. D. G. McQueen, of Edmonton was recently away from home for two weeks attending the meeting of the Presbytery in Calgary and the meeting of the Synodical Home Mission Committee in Vancouver, and in his absence the choir of the church, under the leadership of Mr. A. G. Randall, conducted very acceptable and appropriate Sabbath services of song, the portion of the service, other than that of praise, being led by one of the elders, Mr. W. Johnston Walker.

### General.

The Foreign Mission Committee meets in Toronto, Tuesday, 19th May.

Perth friends have contributed \$125 towards the building fund of the Presbyterian church, Westport.

London Presbytery received for the past six months for augmentation charges the sum of \$612.50.

The address of the Rev. W. Bennett, clerk of the Presbytery of Peterborough, will in future be Box 102, Peterborough.

A student wishing work in Mission Field, near Toronto, for April 26th, and month of May, communicate with Rev. John Samerville, D.D., Owen Sound.

Rev. R J Beattie, formerly pastor of First Presbyterian Church, Port Hope, is now pastor of the Presbyterian Church, Tuscombina, Alabama.

At a special meeting of Kinston Presbytery held in Belleville, Rev. S. Childerose, of Eldorado, expressed his decision to accept the call to Parry Sound.

Dr W. B. Geikie, Toronto, treasurer of the Armenian relief fund, sent a draft for \$1,320, which, with the sums already forwarded, bring the total up to \$6,320.

Rev. Mr. Bell, who had charge of the Presbyterian Church at Coppercliff during the past winter has gone to Winnipeg to resume his studies. His place will be taken by Rev. Mr. Campbell.

The opening service was held by the Rev. T. S. Glassford, B.A., when there congregated a large number of the citizens. The organ was played by Mrs. Glassford, and Mr. Glassford gave an interesting and able address to the congregation. We congratulate them on the completion of the edifice and wish them every success financial, social and ecclesiastical.

The suffering Armenians were remembered by Knox church congregation, Goderich, on Sunday, 22nd ult., when a collection amounting to \$108.60, was taken up on their behalf. To this was added \$9.48 from the Sabbath school.

Rev. Mr. Garrioch, for the past two years ordained missionary in Huntsville, leaves shortly for Day Mills, Algoma, to which place he has been appointed. It is expected that Mr. Carswell, the new missionary, will be inducted early in the month.

Rev. Mr. Vert, pastor of the Presbyterian church at St. Croix, Hants county, takes passage in the outgoing steamer St. John City to the old country on a furlough of three months, granted him by his congregation.

Mr. Duncan, in charge of the Chester Presbyterian Mission Church, in severing his connection with this field of labor, has been presented by the congregation with an address and two handsome rocking chairs.

The opening of the new church was a red letter day for the members of the Presbyterian church in Donald, B. C. Their church which has been in building for some time—both prospective and material—has at last become a noble edifice which is quite an acquisition to our town.

The indications are that the new Knox church to be erected shortly at the corner of Riddell and Hunter streets will be the most convenient church in Woodstock and one of the best in the province. The new church will be fashioned somewhat upon the lines of the Queen's Avenue Methodist Church, London. Some improvements will be added and other changes made to conform to the local requirements.

On Tuesday evening of last week a surprise party numbering nearly one hundred, invaded the manse at Bond Head, and presented Mr. and Mrs. Carswell with an address and a well filled purse. They took this practical method of showing them the esteem in which they are held in the community where they have lived and labored for the past twelve years and a half, and their best wishes towards them and their family in their new home and sphere of labor at Burk's Falls.

Knox church, Ripley, was crowded to the doors recently, by an audience drawn from every section under the jurisdiction of Maitland Presbytery to do honor to the Rev. Alexander Sutherland on the jubilee of his ministry. On the 14th of March, 1846, Mr. Sutherland was ordained. He has preached at different periods in Prince Edward Island, Pictou, Nebraska, U.S., Melbourne, Ont., and for the past nineteen years in Ripley. Addresses of congratulations were read from the Maitland Presbytery, from the congregations of Strathalbyn, Scotsburn, Melbourne, Ont., Schuyler, Neb. Also an address and purses each from Ashfield and Ripley congregations. There were about 30 visiting ministers on the platform. Prominent among these from a distance were the Rev. James Murray, of St. Catharines; Rev. D. B. McRae, of Cranbrook; Rev. W. Cowper of Listowel. The moderator, Rev. D. Ferris, occupied the chair. Messages of congratulation were received from a number of friends in Detroit, Melbourne and London. The Rev. Mr. Sutherland is in his eightieth year, and still engaged in the active work of the ministry.

The regular monthly meeting of the Toronto McAll Auxiliary was held in the Y.M.C.A. library, on Thursday, April 2nd. In the absence of the president, Mrs. Howitt, Mrs. Duncan Clark occupied the chair. An interesting letter was read by Miss Carty, from Mr. Greig, general superintendent, of the Mission of France, in which he speaks of the generous response made by France to the appeal for the extinction of the deficit for the closing year. The treasurer's report showed that, notwithstanding the depression felt by nearly all missions, the receipts for the year were quite equal to last. Mrs. Ross, from Lindsay, gave an account of her visit to the "Missionary Institute," at Basle, where missionaries are trained and educated for the foreign field. In connection with the institute is a home for missionary children. Indeed the history and successful efforts of this mission are intensely interesting. A letter read by Mrs.

Henderson, from M. Derrleman, reporting the work done in the two stations La Rochelle and Rochefort supported by Canada, brought encouragement to the workers in the McAll Mission here.

Rev. Wm. Patterson, of Cooke's church, Toronto, delivered his lecture entitled "Ireland and the Irish" to a large audience in South Side Presbyterian church, on April 10. His lecture was a fine word painting of the Emerald Isle and the characteristics and customs of its people. He described the beauties of the places which every tourist in Ireland visits, and many a spot equally as beautiful, known only to the few. An Irishman himself, he told stories in the "brogue," which is perfect only when spoken by a native in a refreshing breezy style that brought laughter, or a suspicion of tears, just as the story was gay or pathetic. He drew attention to the high rank gained by Irishmen in every walk of life, to her great soldiers, statesmen, poets, authors, and singers. The selections which he gave from the poems and stories of noted Irishmen were aptly chosen and admirably rendered. The pastor of the church, Rev. J. G. Potter, presided.

#### Toronto Presbyterian Council.

About twenty-five members of the Presbyterian Council were present at the regular monthly meeting, held in Knox Church, Toronto, March, 26th. The President, Mr. J. A. Paterson, occupied the chair. Rev. John Mutch of Chalmers Church read a very interesting and instructive paper on the Old Testament canon. The opinions of many critics were quoted, and the conclusion arrived at was that the canon was made shortly after the return of the Jews from exile. In regard to the much-debated question as to how the Book of Esther was placed in the canon whilst certain others which are apparently equally instructive were omitted, it was pointed out that the correct test was not whether any book was edifying, but if it was divinely inspired. Some discussions followed on the subject, in which Rev. J. McCaul and others took part. It will be finally decided at the next meeting of the Council on the last Thursday in April whether or not its meetings shall be continued.

#### Presbytery of Toronto.

The Presbytery of Toronto held its regular monthly meeting on Tuesday the 8th inst. the Moderator, Rev. R. Thynne, Markham, presiding. The Presbyteries of Huron, Montreal and Inverness intimated that application would be made by them, respectively to receive Richard Weir, Chas. A. Buffa, and Neil Currie, as ministers of the Presbyterian Church in Canada. The presbytery of Toronto agreed to make application on behalf of Rev. D. Campbell, formerly of this church, but for some years in connection with the Presbyterian church in the United States, to receive him as a minister of the church in Canada. Leave of absence was granted to Dr. Milligan, of Old St. Andrew's church, and to Rev. J. H. White, of Deer Park, church, for three months, and three and a half months respectively. The Toronto branch of the W.F.M.S. submitted their annual report, and it was cordially received, and gratification expressed at its encouraging character. The Foreign Mission secretary reported a deficit of about \$6,000, and the Presbytery expressed its desire and intention to do all in its power to remove the deficit. The clerk submitted an abstract of the statistical and financial report for the year, which indicated a decrease of about \$6000 in contributions for congregational purposes, a decrease of \$7000 in contributions for the schemes of the church; with a very slight decrease in contributions for all other purposes. After a very full report from the Presbytery's committee, and a lengthened debate in Presbytery, it was decided to grant permission to the Church of the Covenant to secure the site they desire, at the corner of Roxborough St. and Avenue Rd. Against the decision Mr. White protested and appealed to the synod of the bounds. On report of committee it was agreed to make application to the Synod of Toronto and Kingston. For leave to take on probationary trials for license, P. W. Anderson, T. A. Bell, B.A.; D. L. Campbell, B.A.; R. T. Cook-

burn; G. R. Faskin, B.A., H. Cowan, B.A., W. C. Dodds, J. A. Dow, B.A., J. T. Hall, J. D. Jeffrey, G. C. Little, B.A., W. A. McLean, Walter Moffatt, A. Mullen, B.A., S. O. Nixon, E. W. McKay, B.A., A. S. Ross, B.A., Crawford Tate, W. M. Burton, B.A., and W. A. Campbell, B.A., R. F. Cameron, W. M. McKay, and H. A. McPherson. The annual reports of the Presbytery's Sabbath School committee, and the Committee on Young Peoples' Societies were presented, and ordered to be transmitted to the Synod's convener on the same subject.—R. C. TIBB, clerk.

#### Presbytery of Inverness.

This Presbytery met at West Bay on the 17th of March. Present, Messrs. A. M. Thompson, moderator, A. McMillan, E. S. Bayne, D. McDonald and Alex. Ross, ministers, and Robt. Hill, elder. The first matter attended to was the visitation of the congregation. Good reports were submitted by the pastor, Mr. McMillan, and by the session and managers. Mr. McMillan labours faithfully and successfully in that large and scattered field, and is well assisted by a large staff of elders, Sabbath School workers and Christian Endeavor Societies. Total payments for all purposes amounted to \$1217, including \$200 for the schemes of the church. The congregation is in good working order, thoroughly loyal to the church, and composed of material of which we may expect to hear good accounts in the future. The Presbytery appointed Rev. N. Currie to Middle River for four Sabbaths beginning with March 22nd. Mr. Currie made application to be received into the Presbyterian Church in Canada. The advisability of the proposed union of the Presbyteries of Sydney and Inverness was considered in line with the motion of which Rev. A. McMillan had given notice at a previous meeting. The Presbytery would agree to such union if the church thought it advisable. Rev. Prof. Gordon, D.D., of the Presbyterian College, Halifax, was nominated for moderator of the next General Assembly, and Rev. Alex. Ross, M.A., Rev. E. S. Bayne, M.A., and Alex. Campbell, Esq., Strathlorne, and Walter McDonald, Esq., Glendyer, were appointed commissioners. Rev. A. McMillan was authorized to moderate in a call at Malagawatch and River Dennis, whenever the people are prepared to proceed. Application was made to the Augmentation Committee for a grant of \$150 for Margaree and Cheticamp and \$100 for East Lake Anslie in case of settlement. The May meeting will be held in Whycomah.—D. McDONALD, Clerk.

### Correspondence.

#### The New Hymnal.

Editor Presbyterian Review:

Sir,—If not too late, I have a small suggestion to make in regard to the new Hymnal. It is this.—That in all the books with the words only, the expression marks showing how each stanza should be sung should be printed the same as in the Hymnals with the music. In the Hymnals in use at the present time that has not been done, and it is rather harrowing to one's feelings to hear some of the congregation heartily singing it—having nothing to show them otherwise—while the choir by the printed directions and the sense of the words is singing pp.

J. H. STANDING.

#### Home Missions.

Editor Presbyterian Review:

Sir,—In Western Canada church extension is endeavoring to keep pace with the march of settlement. New ground is broken this spring in Cariboo, Trail, Ainsworth, New Denver and Midway in the mining district, and in nine districts on the prairie. There will be 174 missions, with 670 stations, in all, occupied this year. Connected with them are over 6000 families, and over 3000 young men, and more than 7000 communicants. During the past year there has been a gratifying gain all along the line, the net gain in communicants being about 1000. Missions are rising to the status of congregations and augmented congregations are becoming self-sustaining. Edmonton, Kamloops, Chilliwack, and Comox went off the augmented list this week and congregations like Union St. Paul's, Victoria, &c., went on. A number of mis-

sions like Roland, La Riviere, Chater, Alexander, Whitewood, Wolsley, Douglas, &c., are in a position to call.

From Halifax, Quebec, Montreal, Kingston and Toronto, students are going West to give supply during the summer, and they are to be joined later by men from the Mother Land. Twenty-seven men from the East and Britain have already been appointed and 25 from Manitoba College and several more have to be appointed in room of men who fell out. In addition to these the Students' Missionary Societies of Montreal, Queen's and Knox have appointed 15 men. These appointments are in addition to the ordained missionaries and catechists who were in the field all winter and who will bring up the figure to the number stated above. Several of the students have agreed to remain out for a year or eighteen months so as to meet the wants of the work more adequately.

The Synod of British Columbia was allowed \$13,000 for its work last year, and this year the figure had to be increased to \$15,000. The Synod of Manitoba and the N.W.T. is allowed \$16,750. In addition to these large sums the Assembly's Committee pays the Superintendent's salary and all the travelling expenses of students. Owing to the long distance men have to travel to remote points in the west, these expenses are necessarily very heavy.

The American Presbyterian church, in consequence of large deficits have been obliged to cease employing students, and for two years no new ground has been broken. This is a ruinous policy in a new country. The Canadian church has shown a better appreciation of the situation, and promptly wiped out the threatening deficit of last spring. We trust the income will equal the expenditure this year. Three weeks will tell. But, if the work is to be vigorously carried on, the revenue must be kept up. An inadequate revenue begets a timid, halting policy that discourages the missionaries in the field and disappoints the church. The church will, we trust, more and more show her appreciation of the opportunity her Redeemer is affording her to extend and establish His Kingdom in the new West by steady and generous contributions for its proper maintenance.

J. ROBERTSON.

Toronto, April 11th, 1896.

Editor Presbyterian Review—

Sir,—As an appeal was made in your editorial columns last week in behalf of French Evangelization, it will be interesting to your many readers who are inclined to help this great work forward and enable the Board to close the year free from debt, to have some facts from the diary of a colporteur in the Montreal Presbytery. Mr. Bonenfant is one of the most energetic and successful colporteurs the Board has ever had. For the past year he has been working in counties of Chateauguay and Beauharnois, south of the St. Lawrence, and south-west from Montreal. It is mostly a rich farming community but there are several towns and villages such as Beauharnois, Ormstown and Valleyfield, etc. During this time he has called upon nearly 5,000 Roman Catholic families, reading the Scriptures, praying and speaking to as many as gave him the opportunity. He distributed about 150 copies of God's word, along with more than 6,000 tracts, pamphlets, etc.

It will easily be seen that this earnest servant of Christ has thus sown the good seed with unsparing hand; and he has watered it as well with prayers and tears, and has already been much encouraged by the results of his labours. In his last report, for the month of March past, he states he has visited 334 Roman Catholic families, and spoke of the gospel in 125 of these, offering prayer in 12 families. In order to increase his usefulness, and commend the gospel to his fellow countrymen, he has procured some 33 views of scenes in the Saviour's life on earth, which he exhibits by means of a magic lantern, and makes them the occasion of explaining the simple gospel to those in darkness.

Who can doubt that God will bless the endeavors of this good man? But he is only one of a large number of zealous workers under the Board, all of whom are engaged in sowing the word of life, some in churches, others in mis-



slon schools, and many others, during the summer season, in various parts of the country. The church as a whole believes in the vast importance of this work, and its intimate bearing upon the future well-being of our country. What the missionaries feel the need of, as well as those engaged in directing the work, is intercessory prayer in their behalf, and for the work. Again and again do they beseech us to pray for them, and we are convinced that may do. But what is needed is prayer by the whole church. Then the interest in the work will deepen, and we may surely look for showers of blessing, and a turning to the Lord of vast numbers who are now entirely ignorant of the liberty and joy of the simple truth as it is in Jesus.

#### Obituary.

The session of Kemptville and Oxford Mills would recognize the hand of God in the removal by death of two of its members within six weeks of each other, and whilst bowing in humility to his will would hear His voice saying, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." We would put on record the sense of the loss we feel at their removal and commend the afflicted families to the care of Him who is the "Judge of the widow, and the father of the fatherless."

Mr. Robert Lindsay came from the North of Ireland in 1844, and settled near Oxford Mills. He was ordained to the office of ruling elder on 5th October, 1881, and served the congregation for over 14 years till called to his rest on Sabbath evening, 22nd March, at the ripe age of 82. He was held in high esteem by the whole community.

Mr. Cosby Cook was born and reared in the vicinity of Prescott. He spent several years in California, where he united with the Presbyterian church. Returning to his native land he settled in Kemptville and united with the congregation. He was ordained to the eldership on 16th June, 1889, and for over six years served the congregation in that capacity. He was of a gentle and kindly disposition. For several years he suffered with failing health. He bore up with Christian fortitude, resigned to his Heavenly Father's will, ripening for the church above, to which he was called peacefully away on 10th of February last, aged 58 years.

#### Presbytery of Regina.

The regular meeting of the Presbytery of Regina was held in Moosomin, March 4th. There were present fifteen ministers, four elders and four students. A call from St. Paul's, Prince Albert, in favor of Archibald Lee, Kamloops was laid on the table. After the call had been read, which showed that it had been signed by ninety members and fifty adherents, it was moved by Mr. Carmichael, and seconded by Mr. Campbell and agreed that the call be sustained as a regular gospel call, and that it be transmitted with accompanying documents to the Presbytery of Kamloops. An appeal from Mr. John McKenzie against the election of elders in Moosomin, was after discussion dismissed, and the election declared valid. The report of the convener of the Home Mission committee was received and adopted. The following motions were agreed to:—(1) Inasmuch as Shell River Station is forty miles from Colleton, with which it is worked, and only fifteen miles from Snake Plains. The Presbytery of Regina asks the Synodical Committee to enter into correspondence with the Foreign Mission Committee, with a view of putting Shell River field under the pastoral care of Rev. W. S. Moore, and thus secure the better working of the field, and save the missionary the long and expensive journey. (2) A deputation appointed to visit Ohlen field report that the Swedes are not in sympathy with the Presbyterian Church, and although in fairly good circumstances, have only contributed \$2 to the support of Mr. Hofstrand. It further reports that there are English speaking settlements in the vicinity of the field where two additional stations could be opened. The Lutherans also hold regular service in Ohlen field. In view of these facts, the Presbytery recommend the Synodical Committee to withdraw the grant from Ohlen as now constituted on 30th September, 1896, and appoint a student Presbyterian missionary to Ohlen and ad-

joining stations with a grant of five dollars per Sabbath. (3) As Carnoustie can be conveniently worked with Dongola in the Minnedosa Presbytery, the Presbytery of Regina would respectfully ask the Synodical Committee to connect it for the summer with Dongola field, and if this can be arranged, the Presbytery would re-arrange the remaining stations with Hillburn and Welwyn, thus saving the services of one missionary and doing the work with equal efficiency. (4) We recommend that Abernethy be separated from Fort Qu'Appelle field and joined with Kenlis and Rose Valley, so as to constitute one pastoral charge, to be put on the Augmentation list, also, that Indian Head, Sintaluta and Walkers form another pastoral charge, and that these changes take place on Oct. 1st, if there is no difficulty in the way. (5) Whereas all attempts to remove the Indians to the plain have been futile, the Presbytery of Regina recommend the Foreign Mission Committee to build churches on Piapot's and Muscowpetong's reserves in the valley near the encampments. Whereas there are many aged and infirm Indians near Round Lake Mission, that Mr. McKay's idea of building cottage hospitals for aged and infirm Indians be approved, and that the Foreign Mission Committee be asked to furnish him such aid as he may require for this purpose. (6) The Presbytery of Regina, at this its first meeting after its acceptance of the resignation of Rev. Mr. Rochester of the pastorate of Prince Albert, desires to place on record its sense of the important work done by him in that field and all the neighboring districts in the five years of his residence there. (7) That a Presbyterian library be started at a fee of \$2 per member, ship, and that the moderator, clerk, with Messrs. Thompson, Kemlo, McCleod and Reddon, be a committee to start library and obtain memberships. Deputations were appointed to visit Glen Adelaide, Whitewood, Broadview and Wolesey. Rev. D. M. Gordon was nominated Moderator of next General Assembly. The following were appointed commissioners: Messrs. Campbell, Carmichael, Bryden, Reddon and Thompson, ministers, and Messrs. A. Martin, R. Martin, R. Crawford, W. Motherwell and T. Fotheringham, elders. The reports of the standing committees were received and adopted. The next meeting of Presbytery will be held on Wednesday, the 8th July, at Qu'Appelle Station—J. W. MUIRHEAD, Clerk.

#### Presbytery of Hamilton.

This Presbytery met on March 17th in Hamilton. Mr. Shearer reported moderation in a call from St. Paul's church, Hamilton, to Rev. H. S. Beavis. The call was on motion of Mr. Shearer then set aside without hearing those appointed by the people to support it, on a vote of 13 to 12 on the ground that Mr. Beavis had already publicly declared his decision not to accept the call as it was only voted for by a majority of the meeting. From this action of Presbytery Dr. Laing had his dissent recorded. It was resolved to separate Delhi from Lynedoch and Silverhill; to apply to Synod to its transference to the Presbytery of Paris; and to apply for \$150 supplement for Lynedoch and Silverhill. Obituary notices of Dr. Reid, Dr. John Scott and Mr. John Porteous were reported and ordered to be engrossed in the record. It was reported by telegram that the call from Wentworth church was accepted by Mr. MacWilliams; and the induction was appointed for Thursday, April 16th, at 8 p.m. Mr. Young, to preside, Mr. Conning to preach, Dr. Fletcher to address the pastor, and Mr. Shearer the people. Commissioners to the General Assembly were appointed, viz., ministers,—in rotation, Dr. McIntyre, Dr. Abraham, S. N. Fisher, Dr. Fraser, F. Ballantyne, G. A. McLennan, W. Morin, P. M. McEachern; by ballot, Dr. Fletcher, Dr. Laing, Mr. Shearer. Elders—W. Parker, J. Charlton, G. Rutherford, R. McQueen, W. Wilson, A. I. MacKenzie, R. Laurie, C. Moses, G. Gibson, F. Reid, Dr. McDonald. Dr. Fraser having resigned his commission T. G. Thomson was elected in his place. Mr. Conning reported moderation in a call from Carlisle, hearty and unanimous to Rev. E. B. Chestnut. The call was sustained and accepted. Great satisfaction was expressed at this pleasing result and thanks were given to Mr. Conning for his wise and efficient conduct in this matter. The induction is to be at the White church, Carlisle, on the 31st inst.

at 2 p.m. Mr. Conning to preside Mr. N. C. McLennan to preach, Mr. Young to address the pastor and Dr. Abraham the people. A committee was appointed to visit Strabane to inquire into a misunderstanding in the congregation. The attempt to reunite Ancestor and Alberton having failed, Ancestor is to be supplied as a mission station. It was resolved to apply for the continuance of the grant to Locke street, Hamilton, at the rate of \$200. Dr. Fraser obtained leave of absence for six months. Mr. A. I. MacKenzie was appointed treasurer in place of Dr. McDonald, resigned. The report of the office of moderator being held by an elder was generally approved. Dr. Fletcher, McDonald and Laing were appointed to represent the Presbytery in this matter before Synod.—J. LAING, Clerk.

#### Life Insurance a Necessity

The whole system of life insurance rests upon the principle that life has a money value and that it is liable to be destroyed suddenly.

The man who is insurable to-day and intends to insure ought to beware how he puts his crown and sceptre into the hands of to-morrow.

So far from regarding the annual payments for life insurance as a nuisance, the man of foresight looks upon them as equally incumbent upon him as the payments of debts incurred for general household expenses.

The knowledge that an assured competence, or at least freedom from want, has been secured to a man and his family adds incalculably to his immediate capacity for producing good work. Insure your life for the benefit of your family or estate.

In selecting a company to insure in a person should have prominently before him (1) its past financial record to judge if its foundation has been securely laid; (2) its present financial condition, to know if it is thoroughly competent to meet its maturing obligations and those which will mature from 10 to 50 years hence.

The last annual report of the North American Life contains a great deal of valuable information for all those interested in the welfare and development of a great and successful financial institution. If you have not yet secured a copy, write for one to Wm. McCabe, F.I.A., Managing Director, North American Life Assurance Company, 22 to 23 King street west, Toronto, Ont.

Telephone 217 and 5103.  
**ICE** Grenadier Ice & Coal Co.,  
39 Scott St.  
Rates 10 lbs. daily \$1.50 per month. Other quantities as usual in proportion.

Notwithstanding the excessive snowfalls we have secured a quality of ice that will be unsurpassed for clearness and purity. Remember we positively do not handle any kind of Bay Ice. Send your order early.

Pure Ice for all Purposes is our motto.



GINGER ALE  
LEMON SOUR  
LEMON SODA  
GINGER BEER  
SARSAPILLA  
CREAM SODA  
ORANGE  
PHOSPHATE  
RASPBERRY  
PHOSPHATE

TRADE MARK. (Registered.) In Quart Bottles

**CHARLES WILSON,**  
517-519 Sherbourne St. Tel 3004.

**RUGS** -- From Your

**OLD CARPETS . .**

REVERSIBLE—DURABLE—CHEAP

Send Post Card for Samples of these Beautiful Rugs.

**AMERICAN RUG WORKS**  
601 Queen St. West.

Thoroughly covered by Patents. Beware of others offering the same for sale.