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# The Presbyterian Review.

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No man is born into the world whose work  
Is not born with him; there's always work,  
And tools to work withal, for those who will;  
And blessed are the horny hands of toil!  
The busy world shoves angrily aside  
The man who stands with arms akimbo set,  
Until occasion tells him what to do;  
And he who waits to have his task marked out  
Shall die and leave his errand unfulfilled.

—James Russell Lowell.

## OVER LAND AND SEA.

Nearly all sermons are good. Some are good for saints, some for sinners, some for both and some good for nothing.

Queen Olga of Greece is a most systematically energetic woman, and she employs a large part of her time in works of practical philanthropy. She devotes an hour or two each day to the great Evangelismos Hospital at Athens, which she created and manages in person. She acknowledges with her own hand each contribution for the hospital, and almost every other charitable institution in the Hellenic kingdom owes its origin to her. She taxes not only her purse but also her personality in works of charity, and the motive for effort is apparently the deeper one of sincere love for God and for humanity.

A decree has been promulgated at Asaba abolishing slavery in the Niger Territories. It will come into force on the Diamond Jubilee Day.

Single windows for the Queen's Jubilee in London, England, are already renting for \$250. It is stated that the fashions of 1837, the year of the Queen's accession to the throne will be revived.

William, since crowned Emperor of Germany, has killed 25,372 game animals. What would the dumb animals call him if they could talk?

Since the foundation of the British and Foreign Bible Society—ninety-three years ago—upwards of twelve millions sterling have been spent by it in the work of translating, revising, printing, and circulating the Scriptures.

Dr. Dawson Burns has presented the nation with its annual drink bill. Over six and a half millions more were spent in drink in 1896 than in 1895. The total expenditure was £148,972,230. This amounts to about £4 per head of the population. It seems clear that Temperance makes small headway.

In the quarter-century since the death of George Peabody his magnificent gift of \$2,500,000 for workmen's houses in London has increased to \$6,000,000. It is interesting to note that in these houses the death-rate of infants is four per cent. below the average death-rate in London. Last year the Trustees of the Peabody Fund provided over eleven thousand rooms, besides bath-rooms, lavatories, and laundries; nearly twenty thousand persons occupied them.

The Presbyterian Church in the United States has opened a mission to the dwarfs in Africa—the first mission to this interesting and mysterious people. A Christian

lady in Scotland meets the expense of the mission. Three missionaries are engaged in this new work, and the Board is ready to appoint another missionary whenever a suitable man offers.

The African Methodists of the State of Illinois are about to build a church at Springfield, the capital of the State, in honor of Abraham Lincoln. It will be named the Lincoln Memorial Church, and will cost \$80,000. In it there are to be three memorial windows. The largest of these will be dedicated to Lincoln, and the two smaller to John Brown and Frederick Douglass. A still more interesting feature will be a memorial room in which are to be kept all sorts of slavery relics, including portraits of the most eminent abolition leaders, an auction-block, the Lovejoy printing press, and the rope which was used in the hanging of John Brown.

A cool million of pounds is to be handed over to the Roman Catholic hierarchy of Ireland for the establishment of a Roman Catholic University in Ireland. "A sop to Cerberus," says one of the Irish journals. It will not satisfy the craving for power, or the greed for money, which have been the characteristics of the Church of Rome in Ireland for many past years. It has already been declared by supporters of the this Church that the "million" will not do, and one man has suggested that the right thing to do, though even this will not complete the list of concessions, is to hand back Trinity College, Dublin, with all its prestige and its rich endowments, to the Papal Church.

The movement started among the elders and deacons of the Presbyterian Churches of Louisville, Kentucky, (both of North and South,) in favor of reunion of the two branches, attracts wide attention. The movers seem very much in earnest, and are urging all the sessions of churches to see to it that such steps are taken at the spring meetings of the Presbyteries as will bring about action on the matter at the next meetings of the General Assemblies. It is proposed that each Assembly be invited to meet in 1898 in Louisville.

The best known Protestant missionary in Spain is Fritz Fliedner, son of the famous Pastor Fliedner, of Kaiserswerth, the reviver of the deaconesses' work in the Protestant Church. Pastor Fliedner, Jr., has been successfully at work in Spain for nearly twenty-years, and has paid special attention to educational projects. His monthly reports, entitled *Blatter aus Spanien*, are exceedingly interesting and can be had for the asking, of Pastor Graebner, of Hagen, Westphalia, Pa.

Japan is a land without domestic animals. There are no cows—the Japanese neither drink milk nor eat meat. There are but few horses, and these are imported mainly for the use of foreigners. The freight-carts in the streets are pulled and pushed by collies, and the pleasure carriages are drawn by men. There are but few dogs, and these are neither used as watch-dogs, beasts of burden, nor in hunting, except by foreigners. There are no sheep in Japan, and wool is not used in clothing, silk and cotton being the staples. There are no pigs—pork is an unknown article of diet, and lard is not used in cooking. There are no goats, or mules, or donkeys. Wild animals there are, however, and in particular bears of enormous size.

## The Presbyterian Review

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### CLOSING NOTES.

THE sessions being practically closed at the theological seminaries the formal closing draw, once more, the eyes of the Church on the colleges. In the prosperity of the college the average Presbyterian takes great pride, for the Church loves to sustain the reputation of her ministers as learned men. What is sometimes forgotten, however, is that the prosperity of an institution of learning does not altogether depend on the eminence or relation of its professors, but also, and largely on the liberality of the Church. A college needs funds as well as brains. When to the duty of reading and teaching is added that of subscription-collector the energies of the professor are sadly divided and of course the class suffers. Alumni Associations and College Societies share in the work of finding the ways and means, but the time has come when the professors ought to be relieved altogether of begging for funds; so that free from financial worry, their time and talents can be devoted to the utmost, to the proper duties of their appointments. The present condition of affairs is unsatisfactory and ought to be radically changed in the best interests of the Church.

The great work undertaken by the colleges is worthy of a larger place in the thought of the people than it occupies. Periodically, on occasions as the present week afford, the press reports the closing proceedings and publish appeals. To arouse a wide-spread and abiding interest—an enthusiasm—in these institutions, the necessity for thorough training, and the means available for furnishing it, should be made familiar to all the congregations. An alumni should never tire of keeping the work, claims and responsibilities of his theological Alma mater, before his people, and we venture to say that if presented reasonably and attractively the people would never tire of hearing these matters spoken of.

The Colleges, as a whole, possess strong men—strong in scholarship and strong in character, and we are old-fashioned enough to place character above learning. It is a case where both are best. The imparting of knowledge, however necessary and important, gives way to the forming of character. The professor not only teaches his students in the various subjects of his chair, he also sets before them an ideal after which to strive in their lives; and as a good man is better than a mere learned man, so the student who imbibes elevated ideas in the class-room will prove more useful in the vineyard than the student whose best recommendation is a gold medal. A discussion is looming up on the training of young men in the practical work or the ministry. No doubt there is room for improvement in all that is being done, for even the most accomplished men are sadly deficient in myriads of attainable things. That new weapons may

be added to the preacher's armory goes without saying. To the suggestions made of training in music and elocution, we add that of giving a place on the curriculum to students prayer-meetings conducted by the professors and city pastors. Why not? Surely nothing could be more fitting nor more productive of real pulpit power. The right heart will send forth its praise in a better and more feeling strain than will the cultured lip; a preacher burning with a love for souls will find words and vocal modulations suitable for dying sinners. Fear not that he will not. The tender hearted pastor at the side of his dying brother or at the grave need not think of Belle's rules of elocution or of the Neff School of oratory. Fancy a Duff, or a MacKay studying the niceties of the rising or the falling inflection when pleading for the perishing ones of India or Formosa! The thing is absurd. Quarrier does not get his thousands of pounds a year for his orphanages, by observing certain rules for breathing, but by the travail of faith. A due cultivation of the physical organs is useful, for instance volume and distinctness of tone may be developed to the advantage of people and pastor. A harsh voice may be curbed by vocal gymnastics, but such as these things are simple and within the reach of all without the aid of a special collegiate training. We find fault with no laudable effort made to improve pulpit discourses and the service of the Church, but we do object to mere surface work. The root of the matter is the heart, and with the heart the Holy Ghost must deal. If the world is out of joint to-day it is because of two much head and two little heart.

If the Christian life and character of the student are to be moulded at college, no less must they impress themselves upon the people among whom the student will labor when he becomes a minister. Therein lies the great interest of the people. Men of profound piety are needed in the Church. Leaders in godliness whom even the veterans in the ranks can follow; men of prayer; pastors with the salt of grace that will reclaim and preserve the communities in which their lot is cast, and if the colleges furnish such men they have discharged their highest duty. If the people have got into the way of looking over the lists for the man with the gold medal rather than for the man of the golden censer, it is to be regretted, but neither the colleges nor the Church should be carried away from the true ideal of the ministry, by popular clamour or demand.

The ideal minister never ceases to be a student. The school in which he studies is broader than the college. His field is his parish, his books his people. Their wants, and needs, their circumstances and peculiarities he becomes familiar with and while the manse library must not be neglected, the closet and the cottage will get much of his time. The student makes a beginning in this direction when he leaves for the summer mission work entrusted to him by the church. It is a very important part of his training and ought to be carefully supervised. The experience thus gained will prove valuable, in most cases, for after life. At the student stage mission work on well-defined lines proves a useful commingling of the practical with the theoretical and brings out the stuff a man is made of. In times gone by the Presbyterian church was very cautious in the matter of permitting students to preach, and the common rule was that a man should be licensed before entering the pulpit. A via media in this as in most things is the correct course, and Committees are right in seeking for evidence of Christian experience and fitness in other respects in those appointed to

represent the church temporarily in the Home Mission field. These students now go forth to their spheres of labor and as young men they need the sympathies and prayers of the church very specially. The congregations to which they belong will no doubt take a deep interest in their work: their personal friends everywhere will do likewise, and it would be well that the church should often hear of them during summer, and keep in touch with the work in which they are to be engaged.

#### AGED AND INFIRM MINISTERS' FUND.

In view of the discussion on the Aged and Infirm Ministers' Fund, the following queries are opportune. They are addressed to the Editor of the PRESBYTERIAN REVIEW:

"While thanking you for your able defence of the committee on Aged and Infirm Ministers' Fund, may I as an interested layman ask for some information which I think other laymen will also be glad to receive:

What conditions have to be complied with in order to become connected with the Fund?

What rates are charged?

What do the annuities amount to, and how graded?"

These questions cover a wide field and to give a complete answer would require considerable space. We shall, try to give the gist of the regulations on the points raised in the brief compass of a single article:

(1) The General Assembly of 1895 decided that every minister, being ordained, be obliged to connect himself with the Aged and Infirm Ministers' Fund and pay the fixed rate, or lose all benefit in the Fund.

(2) The conditions of membership include the payment of the rates which are thus set forth in Regulations 3 and 4: (3) Settled pastors, ordained missionaries, home and foreign, professors in colleges and church agents, shall, in order to participate in the full benefits of the Fund, pay into it an annual rate of: For ages under 30, at date of connection, \$4; for age 30 and under 35, \$5; for age 35 and under 40, \$6; for age 40, and under 45, \$7; for age 45 and under 50, \$9; for age 50 and under 55, \$12. (4) When a minister resigns his pastoral charge without leave from the General Assembly to retire, but continues in the service of the church as a preacher, he shall pay into the Fund *his age rate*, otherwise his annuity shall be only in proportion to the time of his service as pastor. Regulation (7) further provides that "Ministers who have not complied with number three of these regulations, and may wish to do so, shall pay the prescribed rate, with interest from the date of their ordination, or their becoming ministers of our Church" back to 1877.

(3) The amount of the annuities depends on various conditions probably best explained by citing the regulations in full: (9). When a minister is allowed by the General Assembly to retire after ten years' service, he shall receive an annuity of one hundred dollars (\$100) with (\$5) for each additional year of service up to twenty; and for each additional year of service over twenty and up to forty, ten dollars (\$10), if the state of the Fund permit. (10). A minister who has not paid the annual rate into the Fund shall receive only one-half the amount to which he would have been otherwise entitled. (11). When a minister is allowed to retire after less than ten years' service in this Church, his case shall be made the subject of special consideration by the Assembly. (12). When a minister's health is impaired, but not so much as to render him wholly unable to discharge the duties of his profession, the Committee may grant him half the allowance to which he would be entitled in case of complete disability. (13). When a minister, admitted to the benefits of the Fund on account

of infirmity, recovers his health sufficiently to engage actively in remunerative employments, the annuity shall be reduced or discontinued. (14). When a minister who has paid rates to the Fund attains the age of seventy years, he may claim the privilege of retiring from the active duties of the Ministry, and of being placed upon the Fund. (15). When a minister is mainly dependent upon his annuity from this Fund, the Committee shall have power, after careful inquiry, to grant such additional allowance as the condition of the Fund will permit, such additional allowance in no case to exceed one hundred dollars.

Arrangements exist whereby a deferred annuity can be purchased amounting to \$100, a year, payable on attaining the age of 70.

The regulations are quite definite and exceptions to the rules are in some cases made a reference to the General Assembly for final disposal.

The Agent for the Fund, Western Section, is Rev. Wm. Burns, who will no doubt be glad to give information as to details not covered above, or we shall readily publish further information available to us, that may be desired.

**A Great Work of Faith.** A writer in the *Presbyterian* relates the story of the origin of the famous Quarrier's Homes as follows: What has been accomplished by George Muller in England, by the prayer of faith, has been duplicated in Scotland by William Quarrier. Twenty five years, in the midst of his business life, he was urged by a lady to take up the rescue of waifs from the streets of Glasgow. The impulse thus received was mightily strengthened by the receipt one morning of a check for \$10,000 from a Scotch friend in London, to be used for the benefit of orphan children. This was the precise sum which Mr. Quarrier had been praying for. "When I received that call," writes Mr. Quarrier, "I felt that my family interests and my business interests should be second, and that God's work among the children should be first. From that time forward I would ask no man for money, but trust God for every thing. That \$10,000 was the first direct answer to prayer for money." During the past quarter of a century this man, full of faith and constant in prayer, has been diligently at work, and the visible result may be given in the following condensed statement: "The value of the buildings erected for the orphans at the Bridge at Weir has been estimated at \$1,000,000, and the cost of their 'up keep', \$750,000." The Lord "abideth faithful."

**The Papal Ablegate.** In the course of his sermon last Sabbath, Rev. J. E. Duclos, Valleyfield, preaching from the text "Jesus our Lord" Rom. iv: 24, said of the Papal Ablegate, Mgr. del Val: "During last week the title 'My Lord' has been on the lips of thousands of people in respect to a man, who has become the centre of attraction throughout the Dominion of Canada. He arrived in princely state; was courted by the press representatives, and received by the clergy with lordly distinctions. And to put a climax on the Roman Episode, the Solicitor General, in addressing the House of Commons on Tuesday spoke of the Great power of Rome, discriminating between Papal jurisdiction and the British Empire, that the influence of the Queen of England was 'nothing to compare with that wielded by him who presides at the Vatican.' That such a statement should be allowed to pass in a British House of Commons, unprotested, is something as astonishing as it is menacing. And to give still greater prominence to Papal influence in our Canadian Government, the Minister of Public Works read a petition, which had been sent to the Vatican asking for redress of political grievances, and in which the Pope is termed 'the supreme Head of the Church.' To British subjects and particularly to us Christians, who recognize no other head of the Church than Jesus Christ our Lord, such an assumption is repelling and should be discountenanced.

## MEASUREMENT—TRUE OR FALSE?

By N. A. O.

*Written for the Review.*

Every man has his measurement which he applies to himself and to the world. Wherein these measurements approach the truth they are more like to each; but as they fall away from truth they are vastly divergent. But what is Truth? Ah! that's the question which, were it not that we have Christ's life to show us, we could never answer.

Men who have helped the progress of the world in science, commerce, politics, or letters, have stretched themselves beyond the common measurement of things, have looked away beyond the ideals of men about them in their day. But those who were content with carrying the world by storm, and so winning at once the loud applause of men, these have soon been forgotten. They have applied the wrong measurement:

"The worthlessness of common praise—  
The dry-rot of the mind,  
By which its temple secretly  
But fast is undermin'd."

Our measure is Christ; the measure of our work Christ's life. We cannot stretch beyond that measure. It is God-given: therefore perfect.

Who is there who has not seen the little boys and girls at school stretching up a tiptoe to seem as tall as their school-mates larger grown? We would do well to practise their example, not in make-believe but in real earnest, that someday we may reach more nearly to the stature of the Christ. We cannot fill our perfect measure. But it is our duty always to aim to fill it and not to be found wanting. Perfect Christlikeness—it is the common multiple of *all* the Christ like virtues.

The comparing of ourselves among ourselves that the great apostle speaks of, may not—need not—be wholly bad, so long as it does not take the degenerate form of measuring ourselves by ourselves. That is self-esteem, which, if it be unfounded, or if it go beyond a certain limit, is a deadly thing. Comparison among ourselves, if we are honest in our purpose, may help us to interpret and apply the true standard, Jesus Christ. But, if the perfect Measure be not kept in view we cannot so rise higher than the lower ideals of men and women around us. The question, then, is not, Am I as good as so-and-so? but, Am I getting Christ into my heart and adorning His doctrine by the life I lead?

Christians! keep yourself in currency. By this I mean, keep your mind fresh, your heart active, your soul-life vigorous. This shall you do by looking alway: to the Lord Jesus Christ, putting His promises to the test of experience, copying His matchless life and practising His virtues. If you had a thousand bushels of corn stored in your granary it would do you no good to measure it up every week or two and return it to the bin. Take it to market. Put it in circulation. It may then do good in several directions. So may you do good by keeping yourself current, making your talents ring upon the counter of God's service. Here again we have questions to answer: What talents have I? What can I do, *now*, for the Lord? What have I done? What do I purpose? But the most important question to be answered is, What is God asking from me? For, rest assured, God's requirements of His children are never quite commensurate with His grace. Stand alone, if need be! You shall find sufficient grace. We look for help from those who make the like profession with ourselves. But if it comes not—stand out alone. It is easier to do one's work keyed up by sympathy. It may not come; but the sympathy of men is not all-necessary. We have the sympathy of Him who, in the crucial hour, longed in vain for His brethren's sympathy that failed Him. If you have had the like experience, "go back to work, but take with you this time unconquerable hope," and aim to fill thy measure.

## OUR CHANGING MOODS.

There are not many of us who are always equable, calm, restful. Comparatively few could claim as their own that beautiful portrait which Christina Rossetti paints in one of the most exquisite stanzas of English poetry:

"We never heard her speak in haste  
Her tones were sweet,  
And modulated just so much  
As it was meet,  
Her heart sat silent through the noise  
And concourse of the street,  
There was no hurry in her hands,  
No hurry in her feet."

With most among us the weather alters, and the seasons revolve, and we do not continue long in one stay.

Sometimes we have a springtime of promise and hope; sometimes a summer of the brightest and warmest skies, of joy unalloyed and full; occasionally an autumn of harvest and fruitage; too often a winter of cold and dearth, "a drear-nighted December." Gladness alternates in our spiritual experience with sadness, calm with storm, clear-sighted faith with utter despondency, warmth of affection for Christ with coldness and dulness. It has been so, not with us alone, but with the majority of believing souls in all the centuries. Take the Psalms, and see how every cadence is represented in their music. Take the hymns of the Christian Church, and see how gloom and glory meet together in their atmosphere. Manifestly the children of God, in whatever age or country their lot has been cast, have been men of like passions with ourselves; and they are the happy and favoured ones among them who are able to appropriate that chastened and sober confession of Andrew Bonar's *Diary*: "I have not always had bright sunshine, but I have every day had sunlight and not darkness in my soul."

When these tossings to and fro are so common and universal, there must surely be good reasons for them. Our moods vary, our minds are lifted up to-day and cast down to-morrow—why? One answer will be that such strange diversities of temperament and feeling are fitted to make us better acquainted than we could become in any other way with the manifoldness of Christ Jesus—how He meets every separate necessity of the human soul, how He rejoices with our joy and binds up our broken hearts. We can understand, too, that the alternations in the spiritual sphere of day and night, heat and cold, summer and winter, discipline and develop and ripen character; just as the storm is regarded in the natural world no less than the season of calm weather for the maturing of flower and tree, and "the useful trouble of the rain" is as essential as the clear shining which succeeds it. And our sympathy with others would, it is to be feared, be exceedingly circumscribed and defective, if it were not that, as George Fox phrased it in his own quaint style, we are ourselves "baptized into a sense of all conditions"—we are tempted like as they are, and thus we are qualified to succour them to good purpose. A final result of our hurrying and conflicting emotions should be that we learn more effectively the lesson that this is not our rest. Within the veil, in the Father's House, we shall come to the Palace Peaceable where, though feeling will survive, it will never be painful feeling. There the Lord will be with us in majesty, a place of broad rivers and streams.

There are sufficient reasons, then, as we may well believe, for the multitude of our thoughts within us. But we must never forget the peculiar dangers which beset the emotional part of our nature. It is terribly easy to put mere human sentiment, mere romance and yearning, a hasty gladness and a superficial joy, the longing for the restfulness and reward of heaven which all of us feel, the admiration we have for the peerless beauty of the man Christ Jesus, the sympathy even to tears which the sight of the Cross stirs in us—to put these in the room of the redeeming and transforming grace of God, and of the submission of mind and will and conduct to our Saviour and Lord. It is just as easy to cherish emotions which lead to no practical issues, and which are entirely idle and slothful. We all know people who dream of Dark Continents, and who neglect their suffering and sinning neighbours in the street next their own. We all understand what an effect, for a few hours or a few days, the stories told by a foreign missionary, or the impassioned appeal of an evangelist, or the reading of some sweet and melting biography, may produce on ourselves; but the impression passes, and we sit still and do nothing. It is only too easy, on the other hand, for many genuine Christians to permit their emotions to carry them into a region of almost perpetual shadow and gloom. They persist in writing bitter things against themselves. They take ten looks at their own unworthiness for one look they take at Christ's infinitude of merit and grace. This, as Dr. Oswald Dykes pointed out at the Free Church Council, was perhaps the chief defect in the noble and stalwart religion of the Puritans. But there are tender and beautiful souls amongst us in whom the defect lives on still.

Our safety, in the midst of these perils, is to give the control of our emotions, as of every department in our many-coloured life, to our Lord. If we have changes of mood and temper—changes from light to dark—let us believe

that they are not traceable in every instance to our carelessness and sin, that often they may be of His ordering and arrangement, and that He has some useful purpose to serve by means of them. Let it be our prayer that He will show us what that purpose is, that He will keep us loyal to Himself through all the vicissitudes of the year, that He will purify and perfect us by our manifold temptations; and that at last He will lift us high, above sorrow, above doubt, above despair, into His quiet habitation—the mountain of His holiness, in which there is nothing to hurt or annoy. If this be the spirit in which we accept the changing moods of our spiritual life, they will become a potent factor in our education and enrichment.—*S. S. Chronicle*

#### MR. STOPFORD BROOKE ON CHRISTIANITY.

Mr. Stopford Brooke is one of the most distinguished of Ulstermen in London. Born in Letterkenny, he officiated as an Episcopalian curate in Kingstown, from whence he gravitated to London. Finding it after some years impossible for him to hold the orthodox creed as to the Person of Christ, he left the Church, and became a preacher of Theism in Bedford Chapel, purchased for that purpose. Bedford Chapel is now no more, and Mr. Brooke devotes himself to literature, his "Primer of English Literature" being a very able and successful performance. We refer to the matter now because Mr. Brooke, in an interview published in a contemporary, makes one of the most suggestive pregnant statements which we have recently met with. It is a "Thought" worthy of the subtle intellect of Pascal. It is that to give up the supernatural nature of Christ and then hold a mere ethical Christianity is not Christianity at all. He says, "I fell back upon ethical teaching. This for six months or more. Then I could stand it no longer. Mere ethical teaching seems to be anti-Christian. Jesus was not an ethical, but an ideal teacher (teacher of ideals). The ground of His teaching was, Be ye perfect, aspire after unreached perfection. But this secured conduct, for if people desire to be as perfect as God they would take all morals with them. To teach morals alone is exactly the opposite of what Christ did. This is the mind of faith, I think." Now, in these days when many have drifted from their moorings like Mr. Brooke, it is well to notice this important pronouncement. Count Tolstoi abandoned the supernatural element in Christianity, and falls back on the morality only of the Gospel. He enforces the ethical teaching of the Sermon on the Mount as the whole and sufficient Christianity. Matthew Arnold passed through much the same mental experience, and landed in a similar terminus. Mrs. Humphrey Ward represents "Robert Elsmere" going the same way. In a word, all those who are parting from the orthodox anchors seem to fall into this position. "The ethical teaching of Christ is enough; preach sound morality, take your cue from the Sermon on the Mount, miracles may have once been a help, the supernatural is now a hindrance, tell men to do justly, to love mercy, and walk humbly with God, that is sufficient, that is the sort of Christianity to suit the present age." And so we hear the smaller fry repeating the cuckoo song, morality, the ethical teaching, the Sermon on the Mount, till, if it were possible, they would weary us with the Sermon on the Mount. Even Dr. Watson shows in his "The Mind of the Master," and in his creed published in America a considerable leaning, not to give up the Divine Christ, but to fall back on mere ethical teaching.

We are profoundly convinced that Mr. Stopford Brooke's experience that he could stand this mere ethical teaching no longer is a true spiritual intuition; and that his dictum "Mere ethical teaching is anti-Christian, to teach morals alone is exactly the opposite of what Christ did"—this is a dictum divinely and eternally true. Why, the very Sermon on the Mount contains the sentence, "Be ye perfect as your Father in heaven is perfect." This, as Mr. Brooke remarks, is not mere morality. It suggests an aspiration; it holds up an infinite pattern; it inculcates a transcendent religion—a religion which sweeps up and carries morality with it as a balloon does its car. It is infinitely deeper and higher than mere ethical teaching, while, as Mr. Brooke says, it secures good conduct. Dr. Chalmers, before his own spiritual illumination, preached morality for some years without result. After his

attainment of higher life he acknowledged that as a fault at the bar of the General Assembly. His preaching thereafter took on another form and another force altogether. If men would in their books teach Christ, and in their pulpits preach Christ, the fruit would be unto holiness, which includes morality, and the end would be everlasting life, which transcends it. Thus Mr. Brooke, who we are sorry to think has ceased to believe in a Divine Christ yet gives the best rebuke to the other deniers and disbelievers.

#### CHRISTIAN INTEGRITY.

A prominent business man when asked what he regarded as the three most important factors in the make-up of a successful man said, the first important factor is integrity, the second is integrity and the third is integrity. Integrity is one of the best words in the English language. From its derivation its evident essential meaning is "wholeness." The Bible gives to integrity a very high place. When God spoke to Abimelech he accepted Abimelech's own estimate of himself. Abimelech had said: "In the integrity of mine heart and in the innocency of my hands have I done this." And God said: "I know that in the integrity of thy heart thou hast done this, and I also withheld thee from sinning against me." When God spoke of Job to the great Slanderer, he said: "There is none like him in the earth; a perfect and an upright man, one that feareth God and escheweth evil, as I he still holdeth fast his integrity," and Job could say for himself. "Let me be weighed in an even balance that God may know mine integrity." The wise man said: (Prov. 11.3) "The integrity of the upright shall guide thee." Buckminster says: "The moral grandeur of independent integrity is the sublimest thing in nature." The highest eulogy you can pronounce on any man is to say, He is a man of integrity, and probably the worst thing to say of any man is, He lacks integrity. A man of integrity may not always be a popular man; he may not always seem to be a successful man, but he always will have the truest, best success, for the Word of God abideth forever, and that Word says: "Better is the poor that walketh in his integrity than he that is perverse in his lips and is a fool."

The man of integrity recognizes all his obligations, Godward and manward; faces honestly every difficulty and settles it in the right way. He leaves nothing that he is afraid to look into or have others look into, lives at peace with God, at peace with himself and fears no evil. He may not always be the most popular man of his generation, because his integrity will compel him sometimes to say and do unpopular things, but when he is fully known by his fellow-men he will be the trusted man, the man to be sought and leaned on in the great crises of affairs. Not every man can be brilliant, for genius is a rare gift, not every one can be a great artist, a great poet, or painter or sculptor. These gifts are for the few, but integrity, like the atmosphere, the light, the water, is for all. Every man can, if he will, be a truthful, honest, upright, pure, just, kind, faithful man—a man of integrity.

The man of integrity is symmetrical. He is not remarkable for any one virtue, but has all the virtues harmoniously blended. He is never a fanatic; is not unduly exalted by success, nor unreasonably despondent in adversity. He is securely anchored and does not become the sport of the winds and waves of popular opinion. In the hour of temptation he says, with Joseph, "How can I do this great wickedness and sin against God?" In the day when wicked men seem to have the reins of power, he can, like Daniel in Babylon, go forward quietly and fearlessly in the performance of his duty. His real life is from above. His real motive power is within his own breast and is independent of his surroundings. He can be calm when others are excited, strong when others are weak; firm when others are wavering, courageous when others are fearful. When he goes forward he fears no hidden snare; when he stands still, he stands like truth itself;

If crushed to earth he'll rise again;  
The eternal years of God are his.

The world needs men of integrity—whole men, men who feel the omnipotence of oughtness—men who can always be depended on to stand alone when duty demands it. The world has only found one such man in all its history, and that was the man Christ Jesus. We see Him tried in every conceivable way but He never varies a hair's breadth from the perfect measure; but is obedient unto death even the death of the Cross. Here is the perfect example of Christian integrity.



## MISSION FIELD.

## THE FAMINE IN INDIA

The following extracts from letters of Miss Harriet Thomson, formerly of Scarborough township, but now connected with the mission staff of the Presbyterian Church in Canada in Indore Central India; will be interesting to readers of the Review.

"I thought it might be interesting to some of your readers to hear about the famine in India. It is extremely bad in the central provinces. For the past four years the crops in this part of the country have been almost a complete failure, and consequently the distress is very great. The Government has been giving work to a good many, paying them wages of about two pence a day, on which even a native can scarcely keep soul and body together—even with their frugal habits, much less to keep up the strength needed to do such work as breaking stones and building roads. Men, women and children are employed, even mothers with babes of one week old are glad to earn a few pence.

"A missionary living in the heart of the famine district writes to us as follows:—'The distress is beyond everything; it would melt a heart of stone to see the condition of the people. I have seen even children and grandmothers dying on the roadside. A Mahomedan brought his son to me, asking me to take him, as he could not feed him and spoke thus to his boy;—'My son, you know I love you, but I can't feed you and the Padri will feed and teach you, will you go?' The boy consented and is now in an orphanage in Poona. A mother brought three little boys and left two saying, she could not part with the dear baby. Another brought a girl of twelve and two boys a little younger and gave them to us. One day ten mothers gave me their dear little girls, and went away with little hope of ever seeing them again. And the people of India love their children as much as any Canadian parent could, and do not give them up until forced by extreme necessity. I have sent 203 children to orphanages in Poona, Bombay and elsewhere. About 1100 are in the poor-house here, and more than that number in the other poor houses of the district, and they are increasing rapidly. People formerly well to do, are now living on charity. A native judge told me, that probably not one farmer in ten is able to hold a plough—they are so weak.'

"While in Poona a few days ago I visited the Sparada Sadam, the school for high caste widows, carried on by Pandith Ramabai, whose name is well known in Canada. There are in the school at this time about fifty girls of all ages, some of whom are almost ready for matriculation, Ramabai was not there at that time, as she was away in the famine districts. A few nights before our visit she had sent in thirty-five widows who were almost starved. The high cast girls who have been some time in the school cheerfully set to work to clean and feed these poor creatures. And the spirit of the school is very apparent, for, for a high caste person to even touch one of the lower caste is defilement. But the tender compassion of Christ was in the girls' hearts, and these little ones were cared for. And more, they have cheerfully consented to live on coarser food, at much cheaper rates, than more widows may come. We went to the tent where the new arrivals were, and as they crowded around us, their appearance moved us profoundly. Their hollow cheeks, large eyes and thin arms were very pathetic. Their ages were from seven years upward. One little tot of three years, when asked how much food he got now, spread his arms widely and looked so happy. Ramabai expects to get in a many more, and her bank account is at present two rupees. But her faith in God is great, and she is confident that He will supply all their need. We expect to have sent to us at Indore, about thirty-five children of both sexes. It is an opportunity which should not be lost—at this crisis, of getting these boys and girls into schools, and teaching the Gospel. We need not fear that the supply will fail, for God can and will make the five loaves and two fishes go as far in feeding the multitudes as He did on the shores of Galilee so long ago. It is well that the body should be fed through the missionaries, and the children given into their control that they may tell them of Jesus, who loves them and gave His life for them. The terrible plague and the famine, both of which are increasing, seem to be preparing this people for the Gospel. Will the dear friends in Christian Canada seize the opportunity and come to the help of those whose need is so great, "For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me." Matt. xxv. 35, 36.

In a letter to a lady friend dated Indore Feb. 8th '97 she writes, "Our rooms are upstairs at the hospital, and so there is very little danger of snakes getting up. The floors are of stones

like paving stones, and we never have much carpet, just a square in the centre and a few tables and chairs, the last of Indian make and can be got for a few annas.

"Mr. Wilkie has not got back with the children. Your mother heart would have been sore if you could have seen these starving little ones. I never saw in Canada, even among the poorest such emaciation. And Christ loved the little ones, and I am sure He will help us in our endeavors to care for a few of them. We are reducing our living expenses as much as we dare, without injuring health; but in this land we foreigners have to be very careful about our food. Such a dreadful thing happened here the other night, which shows the chance the poor people have for justice. Two men with loads of wood were coming into Indore from the village to sell it, when two policemen stopped them and demanded of each a few sticks. The men refused, and then the policemen began pulling sticks off the loads. The men tried to prevent them and in the fight which followed the two men were so ill-treated that they died that night, and as far as I know nothing has been done to the policemen. How would you like such doings in Canada? And we are under British rule. But the officials here are all natives, and have very little mercy on each other. But such ridiculous things they do for animals and insects. On our compound, as we were driving out we saw a man going around each of the ant hills, and putting a handful of sugar on each hill to feed them. And a certain class go about with a cloth tied over their mouth and nose for fear they might accidentally destroy some insects life.

"But our hearts are so full of this dreadful famine that I can't write about anything else. Since commencing this Mr. Wilkie has come home, and reports an awful state of things. We are to have come to us in a day or two, ninety children. None of the girls are over twelve years, and one little tot is just three—fifty girls and forty boys. It is a big charge for us at Indore, but I know it will touch the hearts of some in Canada when they hear of the sad condition of things. Mr. Wilkie says it is almost past describing. They are literally dying by the roadside, and he was in one relief camp, where 27,000 people were huddled. It costs \$1.50 a month to clothe and feed a child here. Some of the poor things who are coming to us will likely die on the way. And is such a grand opportunity to get hold of the children and train them up for Jesus. If you and the friends at home could see what a difference it makes in their lives and looks to be under Christian instruction, you would think it money well spent. My Pandit is a Christian, and with three others attended the student volunteer meeting at Poona, and they all came back and testified to receiving a blessing from God there. He is plainly growing in Christ, and we sometimes have a little talk after lesson is over, about Bible truths. It is delightful to see the happy face he wears, and his delighted appreciation of any explanation of something in the Bible he does not understand. I feel it a great privilege to have such a man for my teacher. Two women came into the hospital last Sunday while Dr. McKellar was having her morning class. They listened attentively, and in prayer bowed their heads reverently. After, they said they had heard of Jesus, and seemed anxious to hear more. May God give them light. I can say the Lord's prayer and several Bible verses in Hindi, and can sing the translations in the Romanized hymn book. So I will try my hand on these poor children, at least I can sing to them of Jesus. We will all be busy for some time after they come, and they will require careful feeding and care. 'Tell the children to pray for the little ones in India, who are dying of hunger, and who never hear of Jesus.'

## GENERAL ASSEMBLY.

The one hundred and ninth annual meeting of the General Assembly of the Presbyterian Church in the U. S. A., will be held at the Winona Assembly Grounds, Warsaw, Indiana, on Thursday, May 20, 1897, at 11 a. m., and will be opened with a sermon by the Moderator, the Rev. John Lansing Withrow, D. D., LL. D.

The undersigned as the Permanent Committee on Commissions will meet on the same day at the Winona Grounds at 8 a. m., to receive the credentials of Commissioners.

WM. HENRY ROBERTS, State Clerk.

WM. EVAS MOORE, Permanent Clerk.

Communications with reference to entertainment at Winona should be forwarded to the Rev. S. O. Dickey, D. D., Eagle Lake, near Warsaw, Indiana.

All communications with reference to the business of the Assembly and rates for railroad transportation should be sent to the Rev. W. H. Roberts, D. D., 133½ Chestnut St., Philadelphia, Pa.

Cowards die many times before their death;  
The valiant never taste of death but once.

SCHEMES OF THE CHURCH.

The Rev. Dr. Warden sends us the following comparative statement of receipts for the Schemes of the Church, to the 1st. of April, 1896 and 1897:—

SCHEMES.	1896.	1897.
Home Missions.....	\$67,398.98	\$61,047.11
Augmentation.....	20,810.62	18,817.28
Foreign Missions.....	15,714.48	69,579.78
Widows and Orphans' Fund.....	4,674.97	4,703.82
Aged and Infirm Ministers.....	6,656.64	6,012.09
Assembly Fund.....	2,940.96	3,494.95
Knox College.....	6,023.80	6,650.33
Manitoba College.....	2,167.45	3,279.10
French Evangelization.....	16,350.60	16,511.09
Pointe aux Trembles.....	7,634.69	7,107.06

AGED AND INFIRM MINISTERS' FUND.

Allow me to call the attention of the ministers and others to the pressing needs of the Fund. In common with all the funds the Aged Ministers' Fund suffers from a deficit. But the difficulty of the committee lies chiefly in the growing demands on the fund.

We have had eighty one annuitants this year. The deficit at the end of last year was much less than some other funds, but the Assembly largely increased the number of claims, making the demands heavier than ever before. The congregational collections are considerably short of this time last year as will be seen from Dr. Warden's statement.

If your congregation has not yet contributed will you kindly see that it does so; and if you have diminished your contribution from any misapprehension of the needs of the fund, consider the requirements and add a collection if possible. Yours,

W. BURNS, Secretary.

LOOKS INTO BOOKS.

"Kemble's Christian Year." Cloth, gilt top, 347 pages, London, George Newnes, Ltd. Price 2s. 6d.

This new and cheap edition of "Kemble's Christian Year" will be hailed with pleasure by the many admirers of those beautiful thoughts in verse. It is perhaps appropriate to add to the numerous editions of such a work on this the seventieth anniversary of the first edition which appeared on the 30th May, 1827.

THE TRIAL AND DEATH OF JESUS CHRIST. A devotional history of our Lord's Passion. By James Stalker, D. D. Twelve full-page illustrations. American Tract Society. New York: 1897. \$2

This most interesting and instructive book was originally published a couple of years ago in an inexpensive form. The present edition is handsomely bound and illustrated, a volume of 321 pages clearly printed and forming a most appropriate gift book, particularly at this season of the year when the Christian world in a greater or less degree is turning its attention to the closing events in the life of our Lord. The book is divided into thirteen chapters, commencing with the arrest, founded upon the narrative in the four Gospels, and concluding with the burial as described also by the four Evangelists. The full page illustrations which are twelve in number are chiefly photogravures of celebrated paintings by Hoffman and Molitor. Every Christian household would do well to possess a copy of this admirable work of Rev. Dr. Stalker.

HERO TALES FROM SACRED STORY. By Louis Albert Banks, D. D. 12mo., cloth, cover design by George Wharton Edwards, Gilt top, rough edges, 295 pp. Nineteen full-page, half-tone illustrations from famous paintings. Price \$1.50. New York, London, and Toronto: Funk and Wagnalls Company.

One of the most valuable and inspiring services a writer on Bible themes can render the reading public, and through it, the world in general is to popularize the wealth of stories found in the Holy Book, to clothe in modern language and dress the Scripture tales, so that they stand out, revitalized, and as clear-cut appeals to our nineteenth century appreciation. All the Bible narratives are valuable in this connection, but especially so are the stories of heroism which are chronicled therein. Just as "all the world loves a lover," it loves a hero, and delights to listen to the recital of his noble deeds. Carlyle said: "Hero worship exists, has existed, and will forever exist, universally among mankind."

Dr. Louis Albert Banks' latest book, "Hero Tales from Sacred Story," is a singularly happy combination of these two popular and valuable qualities.

The stories are delightful little sermons, so entertainingly put that they can not fail to attract and hold the attention of youthful readers.

Among the most effective of the tales, each of which fills a chapter, are:

The Sword Captured from the Giant; The Story of David and Goliath.

A Mark for the Archers; Joseph the Target for Trial and Temptation.

The Heroine of a Woman's Prayer-Meeting; The Story of Lydia's Conversion and its Results.

The Romantic Story of Onesimus; How he Sinned, Journeyed to Paul, and Found His God.

The Story of Peter's Shadow; How Peter, After Suffering Bitter Grief, Healed the Sick.

Sandal's for a Prince's Daughter; Or, the Relation of the Beauty of Body and Beauty of Soul.

The value of such a book as this when presented to young and plastic minds it is not difficult to appreciate. All the nobler qualities of young manhood and womanhood would be strengthened and developed by contemplating the Bible stalwarts so thrillingly presented. The book is handsomely, even sumptuously, illustrated with nineteen full page half tone plates from famous modern paintings and sculpture.

Many of our readers, particularly Sunday school teachers and superintendents will be pleased to learn that The Bible Study Publishing Co., of Boston, have just published an excellent "map of the Pauline World," tracing the various missionary journeys of St. Paul. This map will be very useful as both the International Series and also the Bible Class series of lessons appearing in THE PRESBYTERIAN REVIEW are taken from The Acts of the Apostles. The price of the map, post paid, printed on cloth, is \$1.50, or mounted on rollers \$2.00.

The latest edition of the Religion of Science Library published by the Open Court Publishing Co. of Chicago, is "Homilies of Science," by Dr. Paul Carus. It appears in the usual form of this library, paper cover 35 cents.

The Eclectic Magazine for April is of more than ordinary interest. Among the articles might specially be mentioned "Two sides of the African Question," from the Westminster Review, "Commercial War between Germany and England," in "The Nineteenth Century," and "Druidism" from The Gentleman's Magazine. In this age of a multiplicity of reading matter, a work as carefully selected and ably edited as The Eclectic should meet with a large sale.

The April Century will be a "Grant Memorial Number." It is to contain an article on "The Tomb of General Grant," by Gen. Horace Potter, who did so much to insure the success of the movement toward raising the necessary funds for the monument, and who will be the orator of the day on the occasion of its dedication April 27, the birthday of General Grant. "Sherman's Opinion of Grant," will be shown in a hitherto unpublished letter, and Grant's account of the veto of the Inflation Bill will be related by the Hon. John A. Kasson, to whom Grant told the story. "A Blue and Gray Friendship," by Hon. John R. Procter, describes the long intimacy between General Grant and General Buckner, who surrendered to Grant at Donelson. "Grant's Most Famous Despatch," the "fight-it-out-on-this-line" letter, will be shown in facsimile for the first time, with an account of the original letter (written to General Halleck) by its present owner.

MAGAZINE ARTICLES YOU SHOULD READ.

"A Sunday at the Foundling Hospital," in "Sunday Hours for Boys and Girls.

"Al' Heil!"—Wheeling in Tyrolean Valleys. By George E. Waring, jr., in "The Century."

"The Art of Travel"—Ocean Crossings. By Lewis Morris Iddings, in "Scribners."

"From Home to Throne in Belgium." By Claro de Graffonried, in "Harper's Magazine."

"The Lights that Guide in the Night." By Lt. John M. Elliott, U. S. N., in "St. Nicholas."

"How India Fights the Famine." By the Marquis of Dufferin and Ava, in "The North American Review."

"The Language of Crime." By A. F. B. Crofton, in "Popular Science Monthly."

"The Subjects of Two Famous Farewell Songs." By Esther Singleton, in "The Bookman."

"Elements in the Choice of a College." By President Charles F. Thwing, in "Review of Reviews."

"A Century of Painting."—Decorative Art. By Will H. Low, in "McClures Magazine."



## THE HOME CIRCLE.

### ONE BY ONE.

Though from the boughs to which they've long been clinging,  
The autumn leaves are dropping one by one,  
Yet from their dust, new forms of beauty, springing,  
Shall smile again in summer's gentle sun.

Though one by one the pearly drops of morning,  
From drooping flowers, on viewless pinions rise,  
We'll see them yet the gorgeous clouds adorning  
With glowing arches of celestial dyes.

Though one by one the stars are fading slowly  
That all night long kept vigil in the sky,  
The distant mountain peaks, like prophets holy,  
Proclaim that morning's light and song are nigh.

Though with slow step goes forth the sower weeping,  
And on earth's lap his precious treasure leaves,  
Yet comes the harvest, with its joyous reaping,  
When shall he gathered home the ripened sheaves.

Though one by one the friends we fondly cherish  
Withdraw from ours the cold and trembling hand,  
And leave us sorrowful, they do not perish—  
They yet shall greet us in a fairer land.

Yes: from all climes, where'er the faithful slumber  
'Neath scorching suns, or arctic snow and frost,  
Stainless they'll rise, in myriads without number;  
All, all, shall meet—there shall not one be lost.

A. M'L.

### WHAT SHE SAID.

"I will not spoil all of my springtime in cleaning house," said a bright-eyed and vivacious little woman. "Oh, yes; I used to do it before I learned better. I thought I must, because I was brought up that way, and my neighbors did. You see there is so much said and also printed by way of caution as to beginning such work too early before the weather is warm and settled, so by general consent and usage, the beautiful last of April and forepart of May are set apart for a perfect rush of hard and disagreeable work. There can no time be taken to watch the miracle of resurrection which is going on all about us, or to listen to the jubilant birds; and as for a walk, why, no one but the slackest of slack housekeepers would even dream of such a thing!"

"I used to think and do like that myself—work every waking minute all the week, never go out of doors in the sweet spring sunshine unless it was to shake a rug or some equally dusty and absorbing work; and if I went to church on Sunday I would be amazed to see the blossoms gone from the trees, and the leaves perhaps nearly full size, and would wonder when they had grown like that and I not perceived it. But now, for two or three years back I have taken time to watch the blossoms come out, and the leaves grow, and to go out on long lovely rambles with the children; and, really, I enjoy finding arbutus and dandelions and violets as much as they do. And why shouldn't I?"

"My work is not so very much in the drag either. I can't afford to hire much help, but in March I begin on the odds and ends. Pantry, closets, storeroom, boxes, trunks, wardrobes and bureaus can all be overturned, sorted and set in order then as well as later. Also if a room is to be papered or painted I find workmen are much easier to secure at that time. And then, whenever there comes a warm sunny day—warm enough to have windows open and to put bedding out a few hours, I clean a room; and if it rains the next day, and snows the day after, as it very likely will, I laugh and say: 'That room is cleaned, anyhow!'"

"So without having the whole house up-side down, or getting worn out myself with incessant drudgery, I find my house-cleaning progressing by degrees, and also have the chance to enjoy the exquisite beauty of the season which changes every day. I also find that house-cleaning is not as hard as it used to be. My ceilings are all papered now except the kitchen, and as paper does not have to be often renewed, much work is thereby saved; and the carpet sweeper brushes the dust up out of heavy carpets so thoroughly, that they do not need lifting so often as formerly. Blessings on such labor-savers! And when I wash windows and woodwork, I put a little ammonia in the water, which wonderfully lightens the labor, and I also wipe the carpets with a flannel wrung out of ammonia water, which brightens the colors. Then all the year round I use Pearline in the dish-water, and Sapolia on the tinware, so I do not need to take a whole day, periodically, to scour such things, and if I did, you may be sure I would not take a beautiful spring day for it. Oh yes! I have been learning lots of practical lessons of late, and what is more I am living right up to them," she concluded gaily. "And I not only practice my creed, but I preach it to my worn-out sisters whenever I can get a listener."

### A BROTHER AND SISTER.

[One of the most touching friendships between a brother and sister was in the case of the Mendelssohn family. We are sure our readers will enjoy the sketch of them given below.]

On Fanny Mendelssohn's twenty-sixth birthday, her brother Felix, four years her junior, wrote thus to her, "O my darling sister and fellow musician, I will give you as a birthday present one of the new, wonderfully touching organ pieces of Sebastian Bach; their fine and tender solemnity suits the day; it is like hearing the angels in heaven sing."

The darling sister of Mendelssohn was a little creature with one shoulder slightly higher than the other. Her movements were quick, and her countenance was as frank as a child's, with every feeling of joy or sorrow as transparent. Like a child, she would show feelings of aversion by wrinkles in her forehead and at the corners of her mouth. Out-of-door life she called one of her greatest enjoyments.

Mendelssohn was short and slight of build, with Jewish complexion and features. "His eyes were as expressive as were ever set in a human being's head. On the keys his hands behaved like living and intelligent creatures full of life and sympathy."

Upon the death of his sister Fanny he wrote to her husband. "There is nothing to say or do but this one thing; pray to God that He may create in us a clean heart and renew a right spirit within us, so that we may even in this world become more and more worthy of her who had the purest heart and spirit we ever knew and loved."

The brothers and sisters (there were two brothers and two sisters) were educated as Christians, secretly, in their earliest youth, but the feelings of their Jewish grandparents might not be hurt. The grandmother was a most orthodox Jewess, and cursed and cast off a son who confessed his faith in the Messiah of his people. Fanny was the darling of this "mother in Israel," and one day when the child's playing upon the piano had moved her unusually she said impulsively, "Choose anything you like as a reward."

"Forgive Uncle Bartholdy," said Fanny.

The Jewish mother was touched, and wrote to her Christian son that she forgave him "for Fanny's sake."

Concerning her music, Fanny's father wrote to her, "Music will, perhaps, become your brother's profession, whilst for you it can and must be only an ornament, never the root of your being and doing. You must become more steady and collected, and prepare more earnestly and more eagerly for your real calling, the only calling of a young woman—I mean the state of a housewife."

Poor little girl-musician, born, as her mother said, with Bach-fugue fingers and yet bidden to follow the only calling of a young woman—a house-wife. The boy-musician studied faithfully and attended lectures upon law, but his father allowed him to choose music as a career. Nevertheless, the father could not conceal his pride and joy at the early development of Fanny's playing, which in her childhood was in many respects equal to her brother's. When Fanny was seventeen and Felix thirteen, their mother said that, instead of being envious and jealous, "they were really vain and proud of one another." About this time Fanny wrote, "Up to the present moment I possess his unbounded confidence. I have watched the progress of his talent step by step, and may say I have contributed to his development. I have always been his only musical adviser, and he never writes down a thought before submitting it to my judgment. For instance, I have known his operas by heart before a word was written."

When the eldest of this quartet of brothers and sisters was twenty-one it was written of them, "They were all growing up with beautiful promise. Felix, past the period of hesitation and on a safe way to the highest station a man can reach, well deserved fame in art; Fanny, his equal in gifts and talent, yet desiring nothing but modestly to remain within the bounds nature has set to a woman; Rebecca growing up a beautiful, clever girl, eminently gifted, and eclipsed only by the uncommon talent of her elder brother and sister; Paul, good and industrious, and also very musical, all of them healthy in body and mind, and united by a rare affection."

When Fanny was sought in marriage by the artist Hensel, whom her parents warmly approved, she consented to give up her friends and even her art, but with characteristic energy refused to sacrifice her brother to the jealousy with which her ardent lover in the beginning regarded her devotion to Felix. Upon her marriage Felix wrote to her, "Whatever blessed and happy thing God can send to His children may He grant to you, and give you beautiful never-to-be-forgotten days." Fanny composed her own wedding anthem for the organ. The only cloud upon her happiness was that Felix was ill and absent. One of the last entries in a diary faithfully kept for many years ran thus, "What have we done to deserve being among the few happy ones in the world?"

My inmost heart is at any rate full of thankfulness. I am quite overcome with my own happiness."

In her forty-second year she died. "She was conducting a rehearsal by her little choir of the music for next Sunday, but while sitting at the piano, playing her accompaniment, she felt suddenly ill, her hands fell powerless by her side, she became speechless and helpless, and shortly after lost consciousness. In the place of the piano, in the garden hall on Sunday, stood the coffin, covered with exquisite flowers." Although Felix was most happy in his wife and children, the shock of his sister's sudden death was so great that he could not rally from it. She died in May, 1847; he died in November of the same year. In the churchyard at Berlin the brother and sister lie side by side.

Two months after Fanny's death Felix wrote to Rebecca, "We have now ended a great chapter, and neither title nor beginning of the next is yet written, but God will make it all right."

## THE BIBLE CLASS.

### PAUL IN ICONIUM, LYSTRA AND DERBE.

(For April 18th.—Acts xiv.)\*

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

Driven from Pisidian Antioch Paul and Barnabas fled to the neighboring city of Iconium, where as at Antioch their labors resulted in the establishment of a Gentile church. But here as before they encountered the bitter hatred of the unbelieving Jews who, not satisfied with rejecting the Gospel themselves, were determined that it should not be accepted by the Gentiles. In combination with the latter, whose evil passions had been aroused, they succeeded in driving the Apostles from the city. Proceeding to Lystra, where apparently there was no synagogue, they entered into conversation with any one who would listen, and thus, by the employment of methods frequently resorted to by missionaries at the present time, they won many to the truth. These labors were interrupted by an incident which had great influence on their work in that place, namely,

#### THE HEALING OF THE LAME MAN AT LYSTRA.

As Paul was engaged in teaching and preaching, he noticed one day a cripple who was apparently well-known in the place. The same listened to Paul with unusual attention. He, guided by the Holy Spirit to see in him the presence of saving faith, thereupon commanded him with a loud voice to stand upright on his feet. With the command came the influx of divine power that enabled him, impotent from his birth, to leap up and move around with agility and strength. The miracle made a profound sensation. The superstitious Lycaonians at once leaped to the conclusion that the two Apostles were none other than Jupiter, the chief of their gods, and Mercury his messenger. Here in Lystra Jupiter was especially revered as the founder and protector of the city, and in view of familiar legends to the effect that he and Mercury had already made their appearance in that vicinity in human forms, it was easy to believe that this was another manifestation of their tutelary deities. The news spread quickly to the temple of Jupiter, whose priest came out with oxen decked with garlands, the usual sacrifices, to render appropriate worship to these supposed gods. The Apostles, as soon as they understood the actions of the people, repudiated with horror the intended sacrifice.

#### DIVINE INCARNATIONS.

The deification of Paul and Barnabas by the superstitious multitude in Lystra grew out of the belief, universal among men, that the human race is in some way related to the gods, and that incarnations of these divinities are not only possible but actual facts. The gods of the Greeks and Romans were created by man in his own image, endowed with superhuman powers and swayed by human passions. For any one of them to assume a human form was readily conceivable. This was not, however, strictly speaking, an incarnation; it was rather a change of form, a metamorphosis, the result of a momentary whim on the part of the deity who sought thereby to accomplish some personal end of friendship, passion or spite. These metamorphoses were moreover isolated occurrences, unrelated to any general plan for the welfare of humanity.

In these respects they differ absolutely from that incarnation of the Son of God which is the central point in Christianity. It should be noticed that here the relation of God to man, and of man to God, is the reverse of that held among the heathen nations. The God of revelation is not created in the image of man, but man is created in the image of God. In this fact lies the possibility of divine incarnation in the true sense of that term. God can reveal

Himself in the form of one who is made in His likeness. The goal of that revelation which began obscurely in the realm of nature, and which was continued with increasing clearness in human life and prophecy, is not a body of truth or of instruction, however valuable that may be, but the incarnation of God in human form. "The Word became flesh, and dwelt among us." This is the glory of Christianity. Its Founder is no mere man, but the God man Christ Jesus, who in the fulfillment of an eternal purpose came forth from the bosom of the father, and allied Himself with a sinful race, yet in such manner that He Himself was without sin. This He did to the end that He might lift men into holiness and fellowship with God.

It follows, therefore, that Christianity sustains a unique relation to its Founder, as compared with other religions. It is not merely a revelation of truth by means of which men may attain to future bliss whatever the conceptions of that may be. The substance of Mohammedanism is contained in the Koran, and the prophet of Arabia merely bore witness to the truthfulness of the revelation which the book is supposed to contain. Buddha, having with great toil and sacrifice discovered the way of salvation for himself, taught it to others, while he himself passed away into utter extinction of being. In the most emphatic manner he divorced the contents of the revelation from his own personality. The revelation was independent of its organ. The assumption of humanity by the Son of God, on the contrary, resulted indeed in the revelation of great and consoling truths, but its main purpose lay in the consequent union of humanity to God. In human nature Christ conquered sin and death. In rising from the dead and returning to His heavenly glory He has not relinquished human nature. At the throne of God He is still the Son of man; but through His Spirit He still lives and works in His Church as the incarnate Son of God.

## CHRISTIAN ENDEAVOR.

#### DAILY READINGS.

First Day—Jesus' death and burial.—Matt. xxvii. 38-66.

Second Day—Jesus Resurrection.—Matt. xxviii. 1-15.

Third Day—Doubting Thomas convinced.—John. xx. 10-31.

Fourth Day—"Behold . . . it is I myself."—Luke xxiv. 36-49

Fifth Day—"I am the Resurrection, and the Life."—John xi. 14-44.

Sixth Day—The certainty of the Resurrection.—1 Cor. xv. 1-26.

PRAYER MEETING TOPIC, April 18.—DIFFERENT KINDS OF DEATH AND THE CONQUEST OF THEM.—1 Cor. xv. 50-58. (An Easter topic.)

#### THE CONQUEST OF DEATH.

"O Death, where is thy sting! O grave, where is thy victory?"—1 Cor. xv. 55.

"Rest, by His sorrow! Bruised for our sin  
Behold the Lamb of God! His death, our life.  
Now lift your heads, ye gates! He entereth in,  
Christ risen indeed, and Conqueror in the strife.  
Thanks, thanks to Him who won, and Him who gave  
Such victory of love, such triumph o'er the grave."

Jesus Christ said to His disciples, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

This is the grandest advantage of religion that it comforts him who has true faith in Christ, while he who has it not must tremble in this world of worry, of turmoil, of struggle and of death.

True faith in Jesus Christ alone can overcome the vanity of the world; a childlike, trusting faith alone can fill the emptiness of a perishable, fleeting life, a strong faith that can overcome the desolateness of life, that can fill the emptiness of existence with imperishable treasures, that can prove by example that death can be conquered, that we can raise ourselves above the narrow sphere of selfishness and lead a life that will prove a victory over death. By faith man can conquer death and can build an eternal life upon the material existence of his being.

Death, the stern messenger, await every one of us, it is the pale phantom that hovers over us day and night. We know not when it will call us to silent rest in the grave, but we do know that it will call and take us away from the circle of our family and friends, away from the field of our activity and labors. But the Christian believer can take up the triumphant strain of the great apostle, and say "O death, where is thy sting? O grave where is thy victory?" Physical death is the universal portion of humanity; yet, the physical sleep is not eternal, and the awakening will come, because Christ has vanquished death, and brought deliverance to all the race. There is a great and commanding victory in this assurance which comes to the Christian that death does not end all. The grave is not the end of the journey; it is simply the threshold and

\*An Exposition of Lesson 16 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

portal of a better life, then let our prayer be "Lord, teach us to number our days that we may apply our hearts unto wisdom."

## THE REAPER.

"There is a reaper whose name is death  
And with his sickle keen  
He reaps the bearded grain at a breath,  
And the flowers that grow between."

## DEATH AND LIFE.

A Christian in this world is but gold in the ore; at death the pure gold is melted out and separated, and the dross cast away and consumed.

## DEATH IS THE CROWN OF LIFE.

"Were death denied, poor men would live in vain;  
Were death denied, to live would not be life;  
Were death denied, even fools would wish to die."

Thou knowest not what time He will come; wait always because thou knowest not the time of His coming, that thou mayest be prepared against the time He cometh. And for this perchance thou knowest not the time, because thou mayest be prepared against all time.

"There is no flock, however watched and tended,  
But one dead lamb is there;  
There is no fire side, howsoever defended,  
But has one vacant chair."

Death only draws up the veil and reveals the glories of heaven to the emancipated soul of the Christian.

## DEATH OF THE CHRISTIAN.

I go to life and not to death,  
From darkness to life's native sky;  
I go from sickness and from pain,  
To health and immortality.  
Let our farewell then be tearless,  
Since I bid farewell to tears,  
Write this day of my departure  
Festive in your coming years.

## ECHOES OF ENDEAVORS.

A Christian Endeavor Society is reported from Rome.

Cottage prayer meetings are growing in favor with Endeavorers.

The Pennsylvania Christian Endeavor Union has twenty district evangelistic superintendents.

A nurses society of Christian Endeavor has been formed in an Elizabeth, N.J., hospital.

Five hundred dollar gifts to missions have just been reported by two Christian Endeavor Societies.

Many Christian Endeavor Societies have recently formed Bible-study classes, led by the pastors.

California Endeavorers gave a carload of oranges for Armenian relief. These netted one thousand dollars when sold in New York.

A pastorless church in Brownfield, Me., is kept alive by the Christian Endeavor Society's holding meetings every Sunday morning.

## FOR THE SABBATH SCHOOL

## International S. S. Lesson.

LESSON III.—GENTILES CONVERTED AT ANTIOCH.—APRIL 18.

(Acts xi. 19-26.)

GOLDEN TEXT.—"Then hath God also to the Gentiles granted repentance unto life."—Acts xi. 18.

TIME AND PLACE.—A.D. 44, Antioch, three hundred miles north of Jerusalem.

INTRODUCTION.—We have, in the six lessons that precede this, had some accounts of the Gospel work prosecuted in Judea and Samaria by the disciples who were driven from Jerusalem by the persecution that arose at the time of the martyrdom of Stephen. We are now to trace another movement, which, springing from the same cause, carried the Gospel into more remote Gentile lands, where the preaching of the Gospel was to result in still greater triumphs.

VERSE BY VERSE.—V. 19. "They."—The disciples of Jesus. "Which were scattered."—From Jerusalem, where they had become followers of Jesus. "The persecution."—Which was begun by the martyrdom of Stephen, and was carried on by Saul and others. "Stephen."—One of the seven men chosen to care for the poor of the Church, and the first martyr of the Church. "Phenice."—The same as Phœnicia; a province on the north-east coast of the Mediterranean, of which Tyre and Sidon were the principal cities. "Cyprus."—A large island in the Mediterranean, sixty miles from the coast of Palestine, south of Asia Minor. "Antioch."—The

capital of Syria, three hundred miles north of Jerusalem; one of the three greatest and most luxurious cities of the world. "The Word."—The Gospel of Christ. "Jews only."—They had not yet learned that the Gospel was designed for Gentiles as well as Jews.

V. 20. "Some of them."—Of those disciples. "Men of Cyprus and Cyrene."—That is, they were natives of the countries, and therefore, Greek-speaking Jews, who would not have so strong prejudices against giving the Gospel to the Gentiles as would the Jews of Jerusalem. "Cyrene."—Capital of a country in Northern Africa, west of Egypt. "Spake unto the Grecians."—Or Greeks, as the Revised Version has it.

V. 21. "The hand of the Lord."—*I. e.*, the power of the Lord. "Great numbers believed."—Showing that the offer of the Gospel to the Gentiles was in accordance with the word of the Lord. "Turned unto the Lord."—Accepted Christ, and became His disciples.

V. 22. "These things."—The work of the Lord among the Gentiles. "The church . . . in Jerusalem."—The apostles were still there, and many disciples no doubt, who had not been driven away by persecution. "Sent forth Barnabas."—To inquire into the facts of the work in Antioch, especially the receiving of Gentiles into the Church. Barnabas was well known in the Church as a liberal, earnest disciple.

V. 23. "Saw the grace of God."—The work of grace in the conversion of so many Gentiles. "Cleave unto the Lord."—By maintaining their faith in Him and devoting their service to Him.

V. 25. "Tarsus . . . to seek Saul."—Saul was a native of Tarsus, and it appears had gone there about A.D. 39, and had probably from that point as a centre preached the Gospel in the region round about.

V. 26. "Assembled themselves."—In these public services acting as teachers. "Taught much people."—Not only those who had become disciples, but many others. "Called Christians."—From the name of their Master. It was doubtless found necessary to have some distinguishing name. And as Christ was the subject of all their teaching, it was almost a necessary result that they should have been called, or should have called themselves, by His name.

THOUGHTS.—Like the dispersed disciples from Jerusalem, Christians should, wherever they go, carry the Word.

The Church at Antioch was founded by missionaries, was the first church in Gentile lands, and was founded by missionaries who were preachers wherever they went.

The missionary church was a church in which for the first time the distinctions between Jew and Gentile were forgotten in the larger brotherhood of Christ.

It was a church whose divine origin was shown by its progress and fruits.

It was a church which impressed the sincere observer with the manifest tokens of enjoying the grace of God.

It was a church which attracted notice from the outside world, and impressed itself upon the community.

It was a church which developed the working powers of its members (Acts xiii. 1).

It was a church which recognized the unity of the various branches of Christianity, and showed the fraternal spirit.

It was a church which gave liberally to the needs of the work, recognizing the connectional bond.

It was a church which recognized the importance of the world's salvation, and sent forth the first band of missionaries (Acts xiii. 14).

The Christian Name (v. 26).—The word "Christian" indicates a decisive epoch, and was the coinage rather of a society than of any single man. More than any word which was ever invented it marks, if I may use the expression, the watershed of all human history. It signalizes the emergence of a true faith among the Gentiles and the separation of that faith from the tenets of the Jews. All former ages, nations and religions contribute to it. The conception which lies at the base of it is Semitic, and sums up centuries of expectation and of prophecy in the historic person of one who was anointed to be for all mankind a Prophet, Priest and King. But this Hebrew conception is translated by a Greek word showing that the great religious thoughts of which hitherto the Jewish race had been the appointed guardians, were henceforth to be the common glory of mankind, and were therefore, to be expressed in a language which enshrined the world's most perfect literature, and which had been imposed on all civilized countries by the nation which had played by far the most splendid part in the secular annals of the past. And this Greek rendering of a Hebrew idea was stamped with a Roman form by receiving a Latin termination, as though to foreshadow that the new name should be co-extensive with the vast dominion which swayed the present destinies of the world.—FARRAR.

## 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 Presbyterian and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2465, Toronto, Ont.

### SOUL-WINNING.

A Message to the Young.

BY REV. F. D. MEYER, D. D.

(Continued from last week.)

Of all the work being wrought in the world, none needs so much wisdom as the winning of souls.

We need wisdom as to the time of approaching them. It is a mistake to pull at fruit before it is ripe; when it is ripe, it will drop into your hand. The psalmist urged God to arise and have mercy on Zion, because the time to favor her, yea, the set time, had come; there is a set time when the time of a soul seems to have come. Happy is the Christian worker who is then near at hand, and able to step in with the last appeal of Christ.

It is all-important to study the time to approach souls. Incredible harm may be done by being too precipitate, as much as by being too tardy. I witnessed a casting the other day. For months the mould had been dug out; with the utmost care the metal had been mixed and melted; then there was a pause, in which the great cauldrons were swung round into their positions to feed the vent-holes, and only when all was ready was the signal given for the discharge. A moment earlier would have wrecked the work of months. Take care, dear mother; do not force matters, keep on praying, and wait on God. There will be presently the tearful eye, the softened manner, the disappointment which will make the lad's soul unusually accessible, when the hour of his salvation will be come. We need wisdom as to the method. Let us learn lessons from agriculture. The prophet expatiates eloquently on the many methods by the farmer. "Fitches," he says, are not "threshed with a threshing-instrument, neither is a cart-wheel turned about upon the cummin." The husbandman must wait on God to be taught discretion, that he may know how to adapt his implements to his crops. What would crush the tender wheat is necessary for the clumsier, heavier vegetable.

Similarly in fishing, the fisherman is most particular about his bait, his hook, his net. Some fish must be angled for one by one, others are caught in a great seine net, like that which the disciples used on the Lake of Galilee. It would be absurd to attempt the same method for all the myriads that people the ocean depths. Besides, there are different ways of dealing with the same fish; now you let out your line to the big salmon and play with it till it is exhausted; when he becomes too exhausted to resist longer, you step in with your net and land him.

All this is a parable. You must not expect that the same method will be equally successful with all. That gentle child, nurtured in a Christian home, may be approached and won for Jesus by the suggestion of His love and claims; but that hardened sinner must be won through the thunders of Sinai and the application of the law. Jesus won the woman of Sychar by an appeal to her dissatisfied heart, longing for water which should drive away thirst forever; but He won Nicodemus by insisting on the necessity of the new birth. Matthew was gotten in one way, Zaccheus in another, Mary Magdalene in yet another. If we really desire to win a soul, we do well to study it, learn its habits and methods of thought, lie in wait for it, and approach it by a way which no eye but that of patient love would have been able to discover.

Think how carefully a general will study a fortress, or some strategic position, which he is anxious to capture. He will send trusty aides-de-camp to make surveys, will himself climb some commanding height, will glean any information that may be obtainable from maps or plans or natives. And should we be less careful in seeking to win a soul for Jesus, or disappointed if we do not at once succeed? We are too apt to take one repulse as final, instead of renewing the attack once and again.

We must be wise in meeting objections. In some cases there is a real difficulty in the way of a soul that must be intelligently grappled with; the stone must be rolled from the door of the sepulchre before the dead can come forth. In other cases, difficulties are simply suggested as a means of parrying an attack; and it would be as useless to meet the *u* as it was for Hercules to fight the Hydra by cutting off its heads. There is a sphere for the defence of Christianity by the polemical discussion of difficult questions, and room for the Christian evidence society lectures. Our religion has nothing to fear in the debating arena. Her fearless appeal is to truth. But it is a mistake to introduce infidel objections into the

palace, or the pastor's address, for the sake of meeting them, when the vast majority of your audience has never heard of them, and souls are needing to be brought into the presence of God, and reasoned with on unrighteousness, temperance, and judgment to come. It is the broken heart of Jesus that breaks hearts. The cross is the divine magnet.

In saying this, we do not mean to dissuade earnest workers from sowing beside all waters. Let there be the bow drawn at a venture, rather than no attempt at all. Let there be the wide dissemination of gospel tracts and appeals. Let there be any and every attempt to warn, exhort, persuade men. Still, where certain souls are to be won, it is necessary to be wise as to time and method and way of meeting difficulties.

Let the heart be full of the love of Christ, and it will find its way to the soul of another. There is such a divine sympathy and magnetism in love. In constructing the great iron bridge at Newcastle-on-Tyne, allowance had to be made for the effect on it of the summer's sun. What pressure and storm could not do, heat did.

But, above all, when the spirit of the worker is completely yielded to the Saviour and filled by His Holy Spirit, a marvellous tact and patience are inspired. The Spirit of God clothed Himself with Gideon, we are told; and certainly He seems still to clothe Himself with devoted and consecrated natures, through which He carries on His saving work on the souls of men. If thou wilt yield thyself to Him, Christian Endeavorer, thou wilt find it so.

The souls we have won for Jesus will one day be our crown. The apostle told his Thessalonian converts that they would be his joy and crown in that day. It is as though the hand of Jesus will weave into a crown those whom we have won for Him. But who of us will dare to wear it? As Baxter said, we shall have a new heaven in each one that we have brought to heaven: but we shall turn to our Lord, and, casting our crowns at His feet, cry, "Not unto us, not unto us, but unto thy name be all the glory for evermore."

London, Eng.

### A CALL TO TRUE CITIZENSHIP.

During the present year will be celebrated the Diamond Jubilee of our Most Gracious Sovereign, Queen Victoria. Throughout the English-speaking nations, if not throughout the whole civilized world, this event will be marked by suitable recognition. Lasting memorials will doubtless be established in commemoration of what not only has been the longest, but probably the most beneficent reign it has yet been the fortune of British people to live under. Endeavorers of Canada will not be behind in their desire to join in such congratulations, and to evidence in some practical way their gratitude for the benefits which as Canadian British subjects are theirs. How can this be done? By an aggressive attitude as citizens to maintain that which tends to righteousness in our community, and to restrain and put down that which is hurtful and evil. England's glory is not in her army or navy, although these are great. A policy and administration founded upon righteousness are her bulwarks. That which makes the sovereign distinguished is not her robes of office or jewels. The purity of mind and integrity of character of her who now occupies the throne of England will ever be regarded as her true diadem. If you think that because you are humble citizens you have no part in the shaping of our country's future, listen to the significant words reported as having been spoken only this week by Lord Salisbury: "At the present time organized government has distinctly lost force, and public opinion has gained power. Therefore it is increasingly important that public opinion should be rightly guided, it is in shaping its tone that the advance of the world lies." Space forbids any comment, but such is not necessary. Loyal Endeavorers can mark in an abiding way their recognition of Jubilee Year by special advances along Good Citizenship lines.—G. TOWER FRANKSON,

Chairman of the Canadian Council of C. E.

### A NEGLECTED GIFT.

We do not sing enough, either in our homes or in the house of God. The tongue that is singing will not be scolding or slandering, or complaining or uttering nonsense. And in the house of God it is sheer robbery to seal the mouths of Christ's redeemed followers and to relegate the sacred joy of praise to the voice of half a dozen hired performers. Choirs have their use, it is their abuse that works spiritual mischief.

Here is a pretty anecdote of a child's prayer. "A little girl told a friend who was visiting her father that her brothers set traps to catch birds. He asked her what she did. She replied, 'I prayed that the traps might not catch the birds.' 'Anything else?' 'Yes,' she said. 'I then prayed that God would prevent the birds getting into the traps,' and, as if to illustrate the doctrine of faith and works, 'I went and kicked the traps all to pieces.'

## 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.

Of course the great event of the week in the religious world has been the arrival of the Papal Alegate, Merry del Val, and there is much speculation on all hands as to the scope of his mission and as to its probable effect upon the attitude of the Roman Catholic Church in this Province as regards educational and other questions. There is no doubt that his appointment has given great encouragement to those members of the Church who are disposed to claim a larger liberty in semi-political questions than the hierarchy have been inclined to allow. Personally the Alegate has so far made a most favorable impression on those who have come in contact with him, as a man of frank and courteous manners, mentally alert and anxious to settle the difference between the bishops and their recalcitrant subjects on such a basis as will bring peace to the community. But of course he has instructions from the Pope himself as to how far in the direction of freedom he may be able to go, and it is not safe to make too much of honeyed phrases that are intended to promote confidence in his impartiality at the outset. As, however, the Roman court has always been frankly opportunist in its policy, whatever its principles may be, it may be confidently predicted that sufficient freedom will be given to enable the Church to accommodate itself to settled facts and existing circumstances. There will be much coming and going, conferences with great dignitaries, hearing of evidence and what not, but the final upshot will be that as many of the people as care to do so will be left free to support the winning side, and the bishops while commended for their zeal on behalf of Catholic education will be bidden to let them alone until a more convenient season. The chances are also that one of the more liberal bishops will be promoted to the vacant archdiocese of Montreal as a balance to Archbishop Bégin, of Quebec, who has somewhat unexpectedly developed extreme ultramontane tendencies. To soften the defeat of the ultra-Catholic party some slight further concession may be asked from the Government of Manitoba, but the Manitoba School Question is dead and is only waiting a decent time to be buried.

But if the Manitoba School Question is dead, the Quebec School Question is more than ever alive. Both political parties are agreed that some improvement in the condition of things is demanded and the Government is making it one of the main grounds of appeal in the approaching provincial election. As an earnest of their intentions in the matter they took last session an increased appropriation for educational purposes. Unfortunately they have been badly advised as to the application of it. The bulk of the increase has been thrown into the Superannuation fund for teachers—a worthy enough object, but about the least effective way of using it for the real improvement of the schools. The bishops in the Council of Public Instruction are the parties chiefly to blame. They may be always counted on as far as they dare to sidetrack every measure looking to the intellectual uplifting of the masses. It is only a question of time, however, when the people will take things into their own hands and the bishops will be invited to confine themselves to their own proper functions. No one would grudge them a large voice in the direction of the educational system if they were really in earnest about the matter, but so far they have mainly exercised their ingenuity in devising how not to do anything serious for the enlightenment of the common people.

Calvin Church lost one of its most active elders on Sunday, March 24, by the sudden death in New York of Mr. W. H. Pickard. He had gone there a few days previously on a business trip as private secretary to the President of the North American Guarantee Company, apparently in perfect health. Shortly after coming in from a few minutes walk he was found unconscious in his room and soon passed away. For some time back Mr. Pickard had been

superintendent of the branch Sunday school of Calvin Church in St. Henry, and was an active member of the Christian Endeavor Society. He had formerly resided in Oshawa, Ont.

The Rev. J. E. Duclos, of Valleyfield, we regret to say, has been laid aside for the past week with a severe attack of the grippe. His illness afforded the opportunity for a graceful act on the part of the neighboring Methodist minister and congregation. The two congregations united for the day, the morning services being held in one church and the evening in the other, both conducted by the Rev. Mr. Armstrong. This is as it should be, and cannot fail to promote good will in the town.

The Rev. Dr. Sorjinger has been again asked to assist in conducting the summer session at Winnipeg and will spend the two months after the Assembly in that work. Dr. King will take a much needed rest and probably visit Edinburgh in order to bring home his daughter who has been spending the winter in the Scottish capital.

### GENERAL.

The committee for the new Presbyterian church at Alvinston have decided to build at once.

Holland Presbyterians have extended a unanimous call to Rev. John Wells, M.A., of Fosherton, Ont., to become their pastor.

Rev. Prin. Grant preached in Knox church, Ottawa, on March 28th, to large congregations from the text, "Go ye into all the world," etc.

Rev. Mr. Tolmie, for forty-four years the Presbyterian minister of Southampton, has resigned. His name will be placed on the list of Aged and Infirm Ministers.

The congregation of Knox church, Galt, presented their retiring pastor, Rev. Dr. Jackson, who is going to Cleveland, with a purse of \$750 and an illuminated address.

Mr. McKinnon, who will graduate from Queen's College this year, has received an important call which he will accept. He has been asked to preside over the Dalhousie Mills and Cote St. John congregations.

The Presbytery of Prince Edward Island one of the strongest and most influential Presbyteries in the Maritime provinces at its last meeting unanimously nominated Rev. Dr. Campbell of Renfrew for Moderator of the next General Assembly.

"The Presbyterian congregation of Bluevale has extended a unanimous and hearty call to Rev. Wm. J. West, M.A., graduate of Knox College '95 and late of Edinburgh University and Free Church College. No other name was brought forward."

Rev. J. W. McLeod was inducted to his new charge at the English River church on Wednesday, March 21st. A large congregation assembled. The officiating ministers were Revs. Messrs. Morison, Whillans and MacDougall.

The Rev. James Cattanach, B.A., of Centreville Presbyterian church, South Monaghan, has received a call from the Presbyterian church at Tawnytown, Md., U.S.A., in the Baltimore Presbytery. Mr. Cattanach has already signified his intention to go. The Presbytery of Peterborough is called to consider Mr. Cattanach's resignation.

The labors of Mr. A. E. Thompson on the Severn Bridge mission during the past winter have been abundantly blessed. Rev. G. Grant, B.A., of Orillia dispensed the ordinances on March 21st, baptizing eight adults, and receiving into the church thirty eight members at Gray Church. Rev. Dr. Gray of Orillia conducted service on Sabbath March 23rd, receiving ten members into full communion.

New St. Andrew's church New Glasgow had a very pleasant and successful social recently in the hall of their church. The main design of the occasion was to give a welcome to their new pastor—Mr. Thompson. There was quite a lengthy and entertaining programme, and addresses of a happy and congratulatory nature from all the resident pastors in turn, ending with remarks from Mr. Thompson himself.

The Rev. A. E. Duncan was inducted into Knox church, Cannington, on April 3rd. The day was fine, all that could be

desired; the attendance at the ordination and induction service large; the church beautifully decorated. Every member of Knox church, was interested in making the occasion one that will leave a lasting effect on those assembled. The newly ordained minister was addressed by the Rev. Mr. Cameron, and the congregation by the Rev. J. McD. Duncan. Psalm 121 being sung, the ceremony was brought to a close with the usual benediction. In the evening a reception and entertainment was held in the church, and proved a grand success.

Rev. Mr. Cook, of Smith's Falls, occupied the pulpit in St. Andrew's church, Carlton Place, on March 28th, and announced the resignation of the Rev. Mr. McNair as pastor of the church. In the evening Mr. Cook paid a great tribute to the memory of the late Rev. Dr. Mark of Ottawa.

Mr. John C. Bain, the pastor of North Ekfrid Presbyterian church, preached his farewell sermon on March 28th, to a large congregation. He took for his text Rev. i. 5 and 6, "Unto him that loved us," etc., from which he preached a most effective discourse. This closed Mr. Bain's full term in North Ekfrid, where he is leaving many warm and sincere friends. We understand that he was sent to this missionary station by the Presbytery of London.

The annual report of St. Paul's church, Ormstown, (Rev. D. M. Morrison, pastor) shows that twenty-one persons united with the church during the year. There were fifteen removals, five being by death. Very satisfactory reports from the various societies, missionary and otherwise, connected with the church were submitted. The receipts exceeded the expenditure in the general fund, while the large sum of \$1,250.90 was contributed for the mission and other schemes of the Church.

A large and deeply interested congregation assembled in the Presbyterian church Markdale on Tuesday 23rd inst., to witness the induction of Rev. L. W. Thom into this pastorate. Owing to the death of Rev. D. McLeod, B. A., of Pricoville, interim Moderator, Mr. Harrison presided. Mr. Davy preached the induction sermon from Rom. xi. 6, "But without faith it is impossible to please God" after which Mr. Harrison narrated the steps taken in the call which were satisfactory, and then asked the usual questions which having been satisfactorily answered by Mr. Thom, the charge of induction was pronounced. Dr. McRobbie of Shelburne was appointed to address the newly inducted minister but being unavoidably absent, Mr. Harrison performed that duty and gave an excellent address on the duties of the Christian Minister. Mr. Morrison followed, giving suitable counsel to the people in a thoughtful and practical address, after a closing hymn, Mr. Mahan pronounced the benediction. Mr. Thom has received a cordial and hearty welcome to the village and from his people and enters upon his labors here with bright prospects of usefulness.

Though the new Presbyterian manse, Renfrew, has been occupied by Rev. Dr. Campbell and family for some time, it was only within the last week or two that the finishing touches were put upon the interior. Then, the Dr. and Mrs. Campbell thought, would be a favorable opportunity for inviting the congregation to inspect the comfortable mansion they had built as a home for their pastor and his family. So invitations were issued for an "At Home" recently. All afternoon and evening, the commodious rooms were thronged with their many friends to congratulate the host and hostess on their bright, cheery, roomy, handsome new home. The design, exterior and interior, the arrangement of the rooms and halls, and the handsome finish of the woodwork were all in turn admired. This week was the twenty-fifth anniversary of Dr. and Mrs. Campbell's marriage, and while the manse itself stood as the grand silver-wedding gift, the knowledge of the anniversary had got abroad to some extent, and many gifts to brighten and decorate the new home were placed about the rooms. A bevy of young folks of the congregation assisted in serving refreshments in the breakfast room, and it was late on in the evening when the last of the guests had taken their departure, uttering the oft-expressed wish of the day that long might the Doctor and his wife be spared to enjoy the comforts of their new manse.



## CORRESPONDENCE.

Editor Presbyterian Review.

DEAR SIR,—In reply to Rev. Dr. Morrison re Sabbath School Publications, I may be permitted to say that abuse is not argument. In all this discussion I have tried to be gentlemanly as well as truthful. Again I ask if the Conveners deficit of \$1,400.00 reported to last General Assembly was judged by a special Committee and in their judgment the deficits might be at close of the year \$5,000.00, and it has proved to be really \$3,200.00. I am quit within the mark when I say that it is \$1,800.00 worse than the Conveners statement while it happens to be according to the same Conveners reckoning \$1,800.00 less than the judgment of the special Committee. Who is to say what a special Committee going into the matter this year may make it? Where would they have been without the \$2,040.00 from the children and \$500.00 special subscriptions. I am sorry to see Dr. Morrison justify the use of the children's pennies in this way, more sorry that he should look upon the increased subscriptions as indicating approval of such methods.

He ought to know that but very few of the children, their parents or Sabbath school superintendents and ministers had any idea that such use was being made of their contributions. Something over seven thousand dollars, \$7,000.00, already sunk to gratify a mere sentiment is I say a sinful waste of the Lord's money. And when we can have all ends accomplished without any financial loss and have the best lesson help extant by an arrangement with the Presbyterian Board, in my opinion we ought to make every effort in our power to do so, their helps are more than holding their own and must continue to do so.

W. DRYSDALE.

Montreal March 29th 1897.

## THE SARNIA PRESBYTERY.

The Presbytery of Sarnia met in the St. Andrew's Church, Sarnia, on the 9th inst.

Mr. C. H. Daly, of Oil Springs was appointed Moderator for the next six months and took the chair.

Revs. Gourlay, Haddow, Haig and Weir were asked to sit with the court. Mr. Jordan reported that he had moderated in a call at Watford on the second Tuesday in Feb. in favor of Mr. Haddow, formerly of Milton.

The call was signed by 150 members and 66 adherents promising \$850. annual stipend with manse and two weeks holidays. On motion of Dr. Thompson it was agreed to sustain the call. Mr. Haddow at once intimated his acceptance of the call. His induction will take place at Watford on Tuesday 6th of April, 2 p.m.

Rev. W. G. W. Fortune, and Mr. Ross were appointed on the Synod's committee on Bills and Ordinances.

Dr. Thompson was unanimously nominated as Moderator for the next General Assembly.

The next ordinary meeting was appointed to be held in St. Andrew's Church, Sarnia, on the second Tuesday of July next at 11 a.m.

Mr. Currie, on behalf of the Home Mission Committee gave in the half-yearly report to March 31st, 1897.

Several recommendations were made and considered. The report was received.

It was agreed that owing to the great difficulty of working the field and in the hope that the labors of an ordained missionary will so consolidate the work that ultimately money will be saved to the Church, the Presbytery respectfully ask the Home Mission Committee for a grant of \$100 for one year to the united field of Marthaville, Brooks and Inwood under the charge of Rev. Mr. Weir.

Congregations of Knox Church and Monkstown, desired Rev. G. J. A. Thompson for six months from April 1st, 1897, and the congregation of Courtright having expressed its willingness to unite with Corruna for that period, the Presbytery grants the desire of the petitioners.

Mr. Eadie, Convener of the Committee on Christian Life and Work, gave in a most excellent report which was read and received. After consideration of the recommendation (four in

number) the Presbytery adopted the report, but could not see its way clear to support the recommendations.

The Sabbath School Committee's report was given in and read by Mr. Jos. Elliott, and received. After discussion it was agreed to adopt the report with its recommendations.

Mr. Nichol, Convener of the Committee on Young Peoples' Societies gave in a report which was received and adopted.

The Presbytery proceeded to the election of delegates to the General Assembly Messrs. Jordan and Pritchard being appointed scrutineers. The following members were elected in order of the Roll. John McKinnon, B. D., F. O. Nichol and J. E. Elliott, B.A., by ballot, John Thompson, D. D.; W. G. Jordan, B. A.; Elders, Francis Blaikie, Hon. Alex. Vidal, J. C. Scott, Hugh McDonald and P. A. McDiarmid.

The following finding in the matter of Assembly remits was adopted. 1st—In the matter of representation in Assembly the Presbytery approve of reduction to one-sixth. 2nd—(a) In the matter of permanent place of meeting, the Presbytery approve, (b) That the permanent place be Toronto, (c) On the question of billeting members the Presbytery give no expression. 3—The Presbytery disapprove the appointment of a Mission Board. 4—The Presbytery recommend the appointment of an Editor of Sabbath School publications and associate the name of Rev. Mr. Fotheringham therewith.

Presbytery closed with the benediction.

Geo. Cuthbertson.

Clerk.

## MEETING OF PRESBYTERY.

The Presbytery met in Knox church, Owen Sound, March 16th, and was constituted. Mr. Yeomans was appointed to supply Knox Sydenham and Holland Centre till the end of June. The question of rearrangement of Knox Sydenham and Holland Centre was considered, and Messrs Simpson Drs Fraser and Waits, and Mr Hartman were appointed to look into the whole matter and report in June. The Home Mission grants were revised as follows: Lion's Head, \$6.00; Indian Peninsula, \$2.00 for summer, \$3.00 for winter, Crawford, etc., \$5.50, and Johnson, etc., \$3.00 per week. The Session of Kemble was appointed to act in electing and ordaining elders in Lake Charles. Mr. P. McNabb was appointed on the Synod's committee of Business. The following commissioners to the General Assembly were appointed: Ministers—Messrs. Simpson and P. McNabb, by relation, Dr. Somerville, Mr. McLaren and Dr. Waits by election. Elders—Messrs. Aickin, J. Armstrong, Howey, J. Sword and Dr. Sloane.

The remit on establishing a S. S. Board of Publication was left over till the adjourned meeting. Presbytery agreed to recommend that the Billeting System in connection with the General Assembly be done away with—that the Assembly create a fund for the payment of travelling expenses of commissioners, and that Presbyteries be recommended to provide for the board of their own commissioners to Assembly. S. S. report was held over till April meeting.

It was agreed on reconsideration that the Presbytery rate this year be 6c. per communicant.

The question of the Temperance Legislation before Parliament was considered and Messrs Somerville, McLaren and Acheson were appointed to draw up a finding in terms of the discussion. Messrs. Brown and Cruickshank appeared, to ask the advice of Presbytery in regard to financial difficulties in Herworth. Presbytery agreed to cite the Session and managers of the congregations to appear at an adjourned meeting of Presbytery to be held on the 20th April at 10 a.m. in Knox church, Owen Sound. Presbytery adjourned and the meeting was closed with the benediction.

J. SOMERVILLE, Clerk.

## CHATHAM PRESBYTERY.

Chatham Presbytery met in St. Andrew's Church, Chatham, on 9th March at 10 a.m. The minutes were read and sustained. Rev. W. Burns of Toronto, being present was invited to sit as a corresponding member. Mr.

D. Currie was elected moderator (for six months). Reports were received from committees appointed to visit mission stations. It was agreed to hand over Buxton to the care of K. C. S. M. S. and to ask grants and supply from the P. M. C., as follows: \$2 per Sabbath for Morpeth; \$3 per Sabbath for Harrow; \$2.50 per Sabbath for Bentpath, and \$200 for the year for Price, etc. At the request of Mr. Larkin, moderator, Messrs. McMillan, Urquhart and Sowersby were appointed with him a provisional session for Buxton, etc. Dr. Battisky was granted leave of absence from his congregation for three months. The clerk read Mr. Gilchrist's resignation, of his charge of Blytheswood, etc., and stated that the session and congregation had been duly cited. Commissioners were heard expressing their appreciation of Mr. Gilchrist, but he adhered to the resignation and it was accepted to take effect on 29th inst., and Mr. Patterson was appointed to declare the pulpit vacant and to act as interim moderator of the session. The annual report of the Presbyterian branch of the W. F. M. S. was read and received. Presbytery approved of the proposed sites of new church buildings to be erected at McKay's Corners and at Scotland.

Messrs. McKerra and Gemmill were reappointed auditors of the Treasurer's books. Dr. Battisky, was decided a member of the Synod's Com. on B and O. The following were elected Commissioners to General Assembly. Messrs. Mahon, Tolmie, Naures, Dr. Currie, Jamieson and Hunter, ministers, and Hooker, Seckirk, Ising, A. Bartlet, R. McDonald and Stewart, elders. Conveners of standing committees read reports on Church Life and Work, Sabbath Schools and Y. P. S. Mr. Burns gave an account of the needs of the A. and I. M. Fund. It was agreed to hold next regular meeting in First Church, Chatham, on July 13th at 10.30 a.m. Closed with the benediction.

W. M. Fleming.

Essex, 16th March, 1897. Clerk.

## MEETINGS OF PRESBYTERIES.

Chatham—in First Church, Chatham, on July 13th, at 10.30 a.m.

W. M. Fleming.

## PRESBYTERY OF SAUGEEN.

The Presbytery of Saugeen met in Palmerston on the 9th March. The Rev. A. B. Dobson was appointed moderator for the next six months and took the chair. Mr. Macvicar was thanked for the efficient manner in which he had discharged his duties as moderator. Mr. Ramsey asked that the interim session of R. L. congregation be relieved of its duties, and that the congregation be put under the care of the Mount Forest session, so long as the present temporary relation continues. The request was granted. Messrs Morrison, Stewart, Mackellar and Munro, ministers, and Messrs. Burne, Covil, Macdonald and Hamilton, elders, were appointed commissioners to the next General Assembly. A circular, ancient Knox College was read requesting each graduate to become responsible for \$20. Mr. Aull was heard on behalf of its claims. Mr. Miller gave in a carefully prepared report on "Church Life and Work," which was adopted, and the thanks of the Presbytery tendered to him for his diligence. Mr. Aull gave in the Home Mission report, which was adopted. The supply of the mission stations was considered and left in the hands of Mr. Aull. Messrs Macvicar and Morrison were appointed members of the synod's committee on bills and ordinances, and Messrs Munro and Covil, members of the Assembly's committee on bills and ordinances. Mr. Ramsey presented the following deliberance, ancient Mr. Thom's removal from the Presbytery which was adopted. The Presbytery of Saugeen in turning with their brother the Rev. L. W. Thom, who has, after thirteen years' service, resigned the charge of Arthur and Gordonville desires to record its sense of the faithfulness with which Mr. Thom has during these many years discharged his pastoral and Presbyterial duties and of the kindly and brotherly relations which have always united him in the work of Christ's Church with the members of this Presbytery. The Presbytery refused in the hope that there may yet be



many years of extensive usefulness before him in our beloved church. And its prayer is that by God's blessing his ministry may be attended with ever increasing success, and that when he is called from the work and warfare of earth it may be to enjoy the glorious reward of those who have turned many to righteousness.

The Presbytery approved of appointing an editor on Sabbath School publications. Mr. Dobson gave in a very full report on Sabbath Schools, which was adopted, and the thanks of the Presbytery tendered him. The congregation of Moorfield asked leave to build a manse which was cheerfully granted. A telegram was received from the Clerk of the Presbytery of Ottawa, intimating that a call from Knox Church, Ottawa, to the Rev. Mr. Ramsey, of Mount Forest, had been sustained. The Presbytery agreed to meet in Mount Forest on the 23rd inst., to issue said call. The Presbytery passed the following resolution, "The Presbytery of Saugeen having been led to understand that the Ontario Government had promised to go as far in the way of temperance legislation as public sentiment will warrant, and Provincial jurisdiction allowed, and being strongly of opinion that the legislation recently introduced into the Local Legislature by no means fairly represents the great body of public sentiment as manifested by the Plebiscite of 1894, hereby records its grave dissatisfaction with the proposed legislation, and its very earnest desire that such amendments may be made to the bill as will make the law of the Province much more restrictive of a traffic so fruitful of evil results, as the liquor traffic.

And that copies of this resolution be sent to the members of the Local Legislature who represent any of our members, and that the Rev. Mr. Aull, of Palmerston be asked to bring it in the proper way before the meeting of the Ontario Alliance which is to convene in Toronto on Thursday, the eleventh day of March.

S. Young,  
Clerk.

#### PRESBYTERY OF ORANGEVILLE.

The Presbytery met at Orangeville on the 9th inst. Mr. E. A. Harrison in the chair.

Mr. McKenzie reported that the Presbyterial Commission had visited Dundalk. In the matter of the appeal of Messrs. John Sinclair and R. M. Mitchell, M. D., against the action of the session in removing their names from the communion roll, the Commission found that the session had simply noted on the communion roll the time at which they ceased to attend ordinances, and the commission instructed the session to give them certificates (if they applied for such) of good standing up to the date at which they ceased to attend ordinances.

In the matter of the petition from the congregational meeting, while the commission of Presbytery deplore the unhappy friction that exists in the congregation, they yet find nothing that reflects on the character of Mr. Harrison or on his work as a minister, and earnestly urge all parties to seek to forget the past and work for the things that make for peace.

All the Assembly's Remits were adopted and Rev. T. F. Fotheringham nominated as Editor of the Sabbath School publications.

The clerk read a report forwarded by Rev. D. McLeod, B. A., to the effect that he had met with the people of Flesheron and Eugen congregations and moderated in a call, which was given to Rev. L. M. Thom, late of Arthur.

The call was signed by 137 members and concurred in by 103 adherents. They promised \$750 annually to be paid in semi-annual instalments, together with the free use of a rented house or manse.

The call was sustained and accepted by Mr. Thom, and his induction appointed to take place at Flesheron on Tuesday 23rd inst. at 2 o'clock p.m. Mr. Harrison to preside, Mr. Davey to preach, Dr. McRobbie to address the minister and Mr. Morrison to people.

Mr. McKenzie reported that he had met with the people of Camilla and Mono Centre and moderated in a call in favor of Rev. Jas. McMillan, who

had been laboring there during the past year as ordained missionary.

The call was signed by 120 members and 19 adherents, they promised \$600 stipend per annum to be paid semi-annually and free use of a manse.

The call was sustained and accepted by Mr. McMillan and his induction appointed to take place on Wednesday, 24th inst., at 2 p.m., at Camilla, Mr. McKenzie to preside, Mr. Mattheson to preach, Mr. Bell to address the minister and Mr. Nully the people.

The Presbytery appointed the following ministers as commissioners to the General Assembly, which meets at Winnipeg in June next, viz: J. W. Orr, Mono Mills; J. J. Elliott, B. A., Hillsburg; Dr. McRobbie, Shelburne; W. Farquharson, B. A., Claude and P. Fleming, Caledon East. Elders are not yet appointed.

Rev. R. Torrance, D.D., was nominated as moderator of next General Assembly.

A letter was read from Rev. R. Hughes, late of Rosemont, now of Worcester, Mass., claiming \$69 for services rendered at Everett. The clerk and Mr. Farquharson were appointed to investigate the matter and report.

Mr. McKenzie read a letter from the Secretary of the Foreign Mission Committee to the effect that said committee would require \$30,000 in excess of last year's ordinary contributions. This is due to the fact that less had been received through legacies, and the work had been greatly expanded during the last eighteen months. It was agreed that the Presbytery urge the congregations to use extra efforts to aid this fund.

Rev. P. Fleming tendered his resignation of the pastoral charge of Caledon East, and St. Andrew's Caledon, and Rev. N. Morrison tendered his resignation of the pastoral charges of the congregations of Corbetton, River-view and Gardiner.

The clerk was instructed to cite said congregations to appear for their interests at next regular meeting of Presbytery.

Mr. Bell read a report on Sunday Schools, and Mr. Morrison a report on Church Life and Work, and Mr. Elliott a report on Young People's Societies, with the following recommendations: 1. That the Sessions take a more careful oversight of the Young People's Societies, and especially that they see to the returns of the annual reports. 2. That the Assembly's plan of study be adopted where at all possible. All these reports showed a very encouraging state of affairs within the bounds of the Presbytery.

The next regular meeting will be held at Orangeville on May 4th.

H. Crozier,  
Clerk of Presbytery.

#### PRESBYTERY OF GUELPH.

The Presbytery of Guelph met, according to appointment, in Chalmers' Church, Flora, on the 16th March, at 9 o'clock forenoon, the Rev. Wm. Robertson, B. A., moderator. There was an unusually large amount of business, of which we can give only some of the most important items.

Attention was called to the death of Mr. Knox, ordained missionary at Hawkesville and Linwood, and a committee was appointed to prepare a suitable minute on the event, to report at next meeting. Mr. Hamilton was appointed Moderator of Session in the meantime.

The Finance Committee presented its report, giving, among other particulars, the names of congregations in default, with their payments to the funds of the Presbytery.

The Clerk submitted in tabulated form the statistical reports received from congregations and stations in the bounds, remarking that every one had sent in returns, and pointing out leading features of the report as compared with the preceding year, showing a gratifying progress in each of the items, except the total contributions to this scheme of the church.

Auditors were appointed of the Treasurer's books, who subsequently reported, giving the state of the accounts in connection with each of the funds under his charge.

A long report was received from the Committee appointed to consider the remits from the General Assembly. In

that part of their report dealing with the proposed establishment of a Board of Publication and the appointment of an editor of Sabbath School publications, it was recommended that the suggestion be not approved, and that it be given as an instruction to the Committee on that department to study economy in their work, and guard against incurring large pecuniary liabilities. This recommendation was voted down, and the establishment of a Board of Publication and the appointment of a stated editor approved.

Instructions were given to the Session of Hawkesville and Linwood to send their reports in time for the meeting of the Home Mission Committee.

The Committee appointed to prepare a resolution on the decision of Presbytery at its last meeting, in the case of complaints by certain persons, reported, and the report on the congregation of Knox Church, Galt, was received and the resolution approved.

A question from the Session of that church was referred to a special Committee for consideration and report, and a reference from the same was referred back to the Session with the addition of three ministers and two elders to act as assessors with them in looking into the matter.

A long time was spent over a Call addressed to Dr. Jackson by the Madison Avenue congregation of the Presbyterian Church, Cleveland, Ohio. Commissioners were fully heard from the Session and Congregation of Knox Church. The final result was that Dr. Jackson accepted the Call, and it was agreed that the present pastoral tie be dissolved on and after the last Sabbath of March. Mr. Smith, of St. Andrew's Church, Guelph, was appointed to preach and declare the charge vacant on the first Sabbath of April, and to act as Moderator of Session during the vacancy. A Committee was appointed to prepare a suitable minute on the removal of Dr. Jackson from our midst, and the same reported at a later sederunt, and their minute was approved. Our space forbids giving the minute in full, but a copy will be sent to Dr. Jackson and the Madison Avenue Church, Cleveland.

The following were appointed Commissioners to the General Assembly, which is to meet in Winnipeg in June next: Drs. Wardrop, Middlemiss and Torrance, with Messrs. Donald Strachan, J. B. Mullan, J. C. Smith and P. J. McLaren, ministers, and Messrs. W. B. Thompson, Robert Morrice, Robert Middlemiss, R. Morton Hamilton, Wm. Simpson, David McCrae, and Alexander Carter, ruling elders.

A communication from Dr. Warden was read, giving the names of congregations in the bounds that had not sent contributions to the Home Mission nor to the Augmentation Funds. The communication was referred to the Finance Committee.

Mr. Atkinson gave notice of an overture to the General Assembly which he would introduce at next meeting, recommending the appointment of a Standing Committee on Theological Education, and the enactment of regulations for their guidance.

Home Mission business, including the supply of vacant stations, occupied some time. It was stated that Dracon and Metz and Baden had certain students in view whom they were desirous of obtaining during the summer months, and the Session of Hawkesville and Linwood were instructed to take the matter of their supply into consideration and report to the Clerk before the meeting of the Home Mission Committee on the 31st inst., at which appointments will be made.

The Committee to whom at an early stage of the proceedings the application of Mr. Anderson, formerly a minister of this church, but laboring for a few years as a pastor of a congregation in Monroe, Wisconsin, had been referred, reported, recommending that the application be favorably entertained, and that the General Assembly grant leave to receive him. The Clerk was instructed to issue the usual notice requiring to be given in such cases.

The next meeting was appointed to be held in St. Andrew's Church, Guelph, on the third Tuesday of May at ten o'clock in the forenoon. The names of those present having been taken down, the proceedings were closed with the benediction.

**PRESBYTERY OF MAITLAND.**

Met at Ripley March 16th. Commissioners to the General Assembly were appointed as follows:

Rev. A. McKay, J. I. Murray, A. Sutherland, R. S. G. Anderson, A. Miller, and elders, W. Dawson, G. McIntyre, J. Gordon, H. Chambers, A. Stewart.

The resignation of Rev. A. Sutherland was left on the table till next meeting. Reports of deputations to aid receiving congregations were received and considered.

A unanimous call from Bluevale and Eadies to Mr. W. J. West, M.A., was sustained. Provisional arrangement was made for the ordination and induction of Mr. West.

It was agreed to make the January meeting rotatory.

The Presbytery approves of the appointment of a permanent editor and of the transfer of the publication of Sabbath School literature to Toronto.

Mr. Miller was appointed member of Assembly's Committee on bills and overtures.

Rev. W. J. Day, M.A., of Simcoe was nominated Moderator of the Synod of Hamilton and London.

Messrs. Hall and James McGee were appointed members of Synod's Committee on bills and overtures.

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

The annual report of the Presbyterian W.F.M.S. was read. The Presbytery expressed gratitude to God for the success of the society during the year.

Missionary addresses were given by Messrs. Maxwell and Miller.

It was agreed to invite Rev. Murdoch McKenzie to spend three weeks in the Presbytery lecturing on Missions, arrangement for meetings to be made by the clerk and Mr. McLennan.

A resolution of condolence re death of Mrs. McFarlane was passed and a copy ordered to be forwarded to Mr. McFarlane. Next regular meeting of Presbytery will be held at Wingham, May 18th, at 9 a.m.

John MacNabb,  
Clerk.

Lucknow, March 25, 1897.

**THE APOLLO HARP.**

We would call special attention to this new musical instrument, advertised in another column of this paper. It has many important features, we mention now only one: The symphonic slide is indeed a product of great inventive skill. By means of it the capacity of the Apollo Harp is placed among the large and high grade instruments. It will be the piano's substitute and rival at the summer cottage and watering-place. We bespeak for it a large run, which it richly merits.

Mr. Owen A. Smily will give a recital in Association Hall, Toronto, Tuesday, April 20th. As Mr. Smily's work has been confined exclusively to the United States for the past two years, it is safe to say that his first recital in Toronto since his return will be a success. The advance sale of tickets is

going well. Mr. Smily's selections will be confined to his own composition of musical skits and character sketches, in which he especially excels.

**SAVE YOUR TEMPER.**

Probably no small article among the indispensables of modern life causes more annoyance than a poor pen, when writing. Some say they have never yet found a pen to suit them. Our ideal of a pen, is one that seems to glide over the paper without effort, and by its own qualities makes the writing neater and more legible.

Experts in writing say that the Spencerian Co's Pens are the best. Whether this is so, it is not for us to say, but we are informed that those who send return postage to the New York Office, 450 Broome St., will receive samples of several of their different numbers, among which may yet be found that greatly to be desired thing, a pen that does not spoil one's writing and one's temper.

**SEVEN THINGS WHICH ARE HARD TO EXPLAIN.**

1. Why some men who are willing to toil and strive and save, that their families may be comfortable while they are alive, are not willing to pay a few dollars a year that their families may be kept from want after they are dead.

2. Why some men who are so prudent that they will not trust the welfare of their loved-ones to the strongest life insurance company in the land, are, nevertheless, willing to trust it to the most uncertain of human chances—the contingency of their living long enough and being fortunate enough to earn and save a competency.

3. Why, on the other hand, some men who are so unsuspecting that they will trust an acquaintance who has not a dollar in the world to almost any extent, will nevertheless hesitate to trust a life insurance company that guarantees its promises with millions of assets.

4. Why some men who could not rest a moment if their houses and stores and factories were not insured, never think of the importance of insuring their lives, by whose productive power those houses and stores and factories were acquired.

5. Why the man who refuses to insure his life because he can take better care of his money than the insurance company can, generally proves to be the man who is not able to take care of it at all.

6. Why some men, who say that their whole lives are devoted to laying up a competency for their families when they are gone, never seem to think of the simplest and quickest method of accomplishing that object, taking out a policy on their lives.—"The Metropolitan."

7. Why all intending insurers do not investigate the attractive plans of insurance issued by that strong financial institution, the North American Life Assurance Company, before insuring elsewhere.

If you have not yet seen a copy of the last annual report of the North American Life Assurance Company you had better secure one from the Head Office, 22 to 28 King street west, Toronto, or from any of the company's agents who will be pleased to give you all the information you may require respecting the excellent investment plans of insurance offered by that company.

**A FARMER'S WIFE.**

Tells a Story of Years of Pain and Suffering.

Doctors Utterly Failed to Help Her and Morphine was Unusually Resorted to—Became so Weak She Could Scarcely Perform Her Household Duties.

From the Beaver, Napacee.

Mr. and Mrs. Robt. Stone have been residents of the township of Ernestown, about ten miles east of Napacee, for a period of about three years, and in that time have gained the esteem of all their neighbors. For six years previous to this time they had lived in Glenwood Springs, Colorado, and it was during their residence there that Mr. Stone was attacked with an illness that made her life miserable for

years. To a reporter who recently interviewed her she told the following story: "During the early part of our residence in Colorado, my illness first came on. At the outset every two or three weeks I would be attacked with a pain in my stomach. Later on it greatly increased in severity, and at times was so bad that I would scream aloud with the pain. A doctor was called in, but the only benefit I ever received from his treatment was through



the injection of morphine into my arm, as a result of which the pain would gradually pass away. The medicine which was given me, however, had not the slightest effect, and the doctor appeared to be greatly perplexed, and thereafter continually resorted to injections of morphine whenever the attacks came on. These attacks continued at intervals until our return to Canada, when they increased in frequency and intensity. The result was that I grew very weak, and my whole system appeared to be giving out. My complexion turned a yellowish hue, and I had little or no appetite. Latterly I would be attacked with fainting spells, preceded by attacks of dizziness. I became utterly unable to stand fatigue, and could with the greatest difficulty perform my household duties. A doctor was called in who treated me for some time without benefitting me any. Then he gave me what I now know to be Dr. Williams' Pink Pills, and after I had used two boxes I felt somewhat better. I then purchased the pills myself and continued the treatment. I found that the pain was gradually decreasing. I could get rest and sleep at night, which had hitherto been almost impossible. I continued using Dr. Williams' Pink Pills for several months, and the result is that they have effected a complete cure, and I am now enjoying the best of health. I can assure you it is a great relief to be free from the trouble that made my life miserable for so many years and I have to thank Dr. Williams' Pink Pills for succeeding when doctors had failed."

Dr. Williams' Pink Pills act directly upon the blood and nerves, building them anew and thus driving disease from the system. There is no trouble due to either of these causes which Pink Pills will not cure, and in hundreds of cases they have restored patients to health after all other remedies had failed. Ask for Dr. Williams' Pink Pills and take nothing else. The genuine are always enclosed in boxes the wrapper around which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People." May be had from all dealers or sent post paid on receipt of 50 cents a box or 6 boxes, or \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

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and their perfect health certified to by a veterinary surgeon. This has ever been a feature of the Hygienic Dairy Farm—voluntary feature. Careless and irresponsible farmers object to set on the example. Our milk is purer, richer and creamier—the best for invalids. Try a sample week's delivery.

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Cuban, 2c; 7 Columbia, 10c; 14 Roman States, 15c; 10 Japan, 10c; 19 Heligoland, 25c; 8 Samoa, 12c; 4 Newfoundland, 10c; 3 Corea, 10c; 14 Brazil, 25c. Stamps bought. Price List, W. R. Adams, 7 Ann St., Toronto.

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**Sales** proved by the statements of leading druggists everywhere, show that the people have an abiding confidence in Hood's Sarsaparilla. Great

**Cures** proved by the voluntary statements of thousands of people, show that Hood's Sarsaparilla has great

**Power** over disease by purifying, enriching and invigorating the blood, upon which health and life depend.

**Hood's Sarsaparilla**

Is the One True Blood Purifier. All druggists. \$1.

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

STRATFORD PRESBYTERY.

The Presbytery of Stratford, held its regular meeting, within Knox church, Stratford, on Tuesday, March 9th, commencing at 10.30 a.m. Fifteen ministers and ten elders were present. Mr Bell, formerly minister of Listowel, sat as a corresponding member. The items of business of general interest were the following:

1. Commissioners to the General Assembly were appointed, namely, Messrs. Graham, Scott, Cosgrove, Cameron, (J. W.) and Craw, ministers, and Messrs. Peter Muir, Wm. Mundell, Wm. Taylor, John Oliver and John Brown, elders.

2. The Presbytery approved of Report V of the General Assembly. In re Remit VI., it was agreed to adopt the recommendation of the Presbytery Committee, and take no action.

3. Mr McKibbin, tendered his resignation of the charge of Millbank and Crosshill, on account of continued trouble in his throat. Further, he requested the Presbytery to allow his resignation to take effect at once, for reasons given. Commissioners from Millbank and Crosshill appeared, and were heard. After a conference between the parties interested and a committee of Presbytery, it was agreed to accept Mr McKibbin's resignation, and grant his request for immediate release. Mr. Kay, Milverton, was appointed Moderator ad interim of the Session of Millbank and Crosshill.

4. Mr. J. W. Cameron presented the report on Church Life and Work, which was received and adopted with thanks to Mr. Cameron. It was further agreed to take this report as the basis of a conference to be held within Knox Church, Stratford, the evening preceding the next regular meeting of Presbytery, namely, on Monday, May 10th, at 7.30 p.m.—W. M. McKibbin, Pby. Clerk.

PRESBYTERY OF ROCK LAKE.

The Presbytery of Rock Lake held its regular meeting at Pilot Mound and within Knox Church there on Wednesday, the third day of March inst. There was a large attendance of members.

The Session Records of Manitou and Glenora were examined and attested. A committee was appointed to Audit the books and accounts of the Convener of the Presbytery's Home Mission Committee; also those of the Presbytery's Treasurer and report at the next meeting of Presbytery.

Dr. Moore, Ottawa, was nominated Moderator of Assembly.

Messrs Rumball, Morden, Farquharson, Pilot Mound, and Bowman, Crystal City, Ministers, and Messrs. Fox, Morden, Mutch, Crystal City, and Strachan, La Riviere, Elders, were appointed Commissioners to Assembly.

Crystal City asked to have the grant as an Augmented congregation kept up as before. It was agreed to endeavor to do so.

Home Mission Report was presented. A letter was read from Thornhill Mission, asking for a re-arrangement of the Field when the committee were instructed to endeavor to carry out the wishes of the people. Mr McLennan, owing to the state of his health resigned Thornhill as Ordained Missionary.

Mr. Tattico, as Ordained Missionary, was re-appointed to La Riviere for the next six weeks. Mr Andrew to Cartwright and the Roland Mission Field was raised to the status of an Augmented congregation, with leave to hear probationers with the view of calling Mr Rumball was appointed to moderate in a call at Roland when the congregation is prepared.

Report on Church Life and Work was presented, when after lengthened discussion the report was received and transmitted.

Reports on S. S. Y. P. S., and Statistics and Finances were presented and ordered to be transmitted.

The committee re settlement of arrears at Killarney, presented their Report, when it was agreed to receive the report, re-commit it, and instruct the committee to take the matter.

Messrs Stracy, McLean and Strachan, students, presented sermons for examination. It was agreed to sustain the same and certify the students to Manitoba College.

Mr. Caven tendered his resignation of the Pastorate of Manitou, when all all parties were heard, it was agreed to accept the resignation. Mr. Farquharson was appointed to preach at Manitou on the 7th inst and declare the pulpit vacant. Also Mr Farquharson was appointed Moderator of the Manitou Session during the vacancy. The Session asked the Presbytery for supply when the matter was placed in the hands of the Presbytery's H. M. O. Messrs. Farquharson and Rumball were appointed to draft a minute on the resignation of Mr. Caven. Mr. Caven hunted in his resignation as Clerk of Presbytery, when it was agreed to lay the resignation on the table.

The next regular meeting of Presbytery was appointed to be held at Miami on the second Tuesday in July, at 8 p. m.

A telegram was read from the clerk of the Melita Presbytery, stating that a call from the congregation of Delorains to Mr. Fisher, Boissvain, was sustained. When it was agreed to hold an adjourned meeting at Boissvain, on Monday, the fifteenth inst., to issue the call.

Remits from Assembly were considered.

Remit re Assembly's Representation agreed to place of meeting agreed.

1. That there be a fixed place of meeting.

2. That the place of meeting be Toronto.

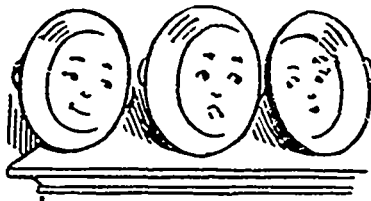
3. That the billeting system be discontinued.

Remit on S. S., considered, when remit was agreed to on condition that the affair be self sustaining.

Mrs Mackenzie, widow of the late Rev. M. Mackenzie, applied to be placed as an Annuitant on the Widows' and Orphans Fund. When it was agreed to appoint Messrs. Caven and Rumball to draft a petition to Assembly, and appoint Mr. Rumball to attend to the matter before Assembly.

The Riverside Mission Field asked for a loan of \$400 from the Church and Manse Building Board, when it was agreed to recommend the same.

WM. CAVEN, Pres. Clerk.



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and pails, and cans, and bottles (even baby's) — or anything that you want particularly clean, ought to be washed with Pearlina. You'll save work in doing it, and it's a great deal more thoroughly done. Dairies and dealers use Pearlina extensively. Just try it once, on your milk-ware or butter-ware—and then say if it isn't the most satisfactory way of cleaning. Pearlina is the most economical thing you can use, too. You get so much more out of it. JAMES WYLE, N.Y.

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Dear Madame:— Yours to hand. I recommend the Moore treatment because I have tried it, and know it to be just what he says it is. I was cured by it, and have remained so eight years; have known of many others being cured of the very worst cases. By

all means get it.

Yours truly, W. E. PENN.

EUREKA SPRINGS, ARK.

The above is a letter written by the late Rev. W. E. Penn, the noted Evangelist, to Mrs. W. H. Watson, New Albion, N.Y.



Aerial Medication has triumphed and I am cured. One thousand dollars would be nothing compared to this. I have had bitter suffering from Catarrh. Since I had Lagrippe the disease settled in the back of my head and my sufferings have been almost unbearable. I thank God I ever heard of your treatment, which has no equal. I can speak in the highest terms of Aerial Medication.

Miss E. S. Orr, E. Harpswell, Maine.

A Teacher's Experience.

While teaching a country school twelve years ago, I took Catarrh in its worst form, which almost made a physical wreck of me. In '92 I had LaGrippe, was followed by a very bad cough, free expectoration, loss of weight and strength. My physician advised change of climate. This I was not able to do, but used Aerial Medication; to the surprise of friends, it cured me, and for three years have had the good health that belonged to me twelve years ago.

RICHARD OSBORN, Brazil, Ind.

Medicine for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that Aerial Medication will cure Deafness, Catarrh, Throat and Lung Diseases, I will, until June 1st, send medicines for three months' treatment free. Address, J. H. Moore, M.D., Dept. H. 6, Cincinnati, O.

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