

Pages Missing

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The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

OVER LAND AND SEA.

"In an exchange," says the Central Presbyterian, "we note the protest of a good woman against electing two men as elders on the ground that they do not take any church paper, and are too ignorant of their church work to hold office." The best type of Christian elder will be found to be a regular reader of a good religious newspaper. The same is true of the best type of Christian layman.

The well-known Scotch evangelist, Mr McNeil, who has visited several countries, including Australia and South Africa, is now in New York. He has addressed large audiences in Carnegie Music Hall.

The fiftieth anniversary of the death of Chalmers falls on the 30th of May, which chances to be a Sunday. The spirited proprietors of the *People's Journal* are offering prizes for the best essays on the life and character of Dr. Chalmers and the Free Church in 1847 and 1897. Two money prizes are offered, and a number of copies of Professor Blaikie's new life of Chalmers.

The death of Dr. Joseph Brown, of Glasgow, recalls the fact that the father of this good minister of Jesus Christ once took out a license to sell strong drink. But he withdrew it in a few days. When asked the reason, he said he would not undergo a repetition of his first Saturday night's experiences of a licensed public-house for any money. The Excise people admiring and wondering greatly at the goodness of the honest Christian man, promptly gave him back the money he paid for his first and last license.

The sacred isle of Iona has been connected with the mainland by telegraph. The first message was sent to the Queen in the name of the islanders congratulating her on her record reign. The second was to the Duke of Argyll and the Marquis of Lorne. The Free Church minister next sent a message to the Bishop of Argyll, and one in Gaelic to a gentleman in Oban, both of whom are guarantors, while the Established Church minister sent one to Mr. Nicol, M. P. All this looks well for the approaching celebration in June of the 1,300th anniversary of the death of St. Columba.

In 1876 the United Presbyterian Church gave up 98 congregations in England, but in 1895 there were 577 congregations in Scotland, and 191,881 members. The year 1896 shows an increase of finances in all departments. One marked feature of the United Presbyterian Church has been a constant stream of congregational liberality and a succession of admirable treasurers who have been adepts at tabulating and handling the finance of the church.

Dr. S. Thornton, the Bishop of Ballarat, has submitted a paper to the Victoria Institute, which revives the question of the origin of the Australian aborigines. We live in a time when the links which connect far scattered branches of the human family are being laid bare with startling suddenness and completeness. It was already known that the Australian was related to the Dravidian populations in India; but what shall we say to a connection between ancient Australia and ancient Ireland?

The established Church of Scotland may well look forward with satisfaction to the approaching General Assembly, as her funds for 1896 show an increase of £18,400 over those for 1895. On Foreign Missions there is an increase of about £6,000; on Home Missions of about £1,400; while the largest increase of all, some £9,000, is on her Endowment Scheme, of which this is the Jubilee year. Even the Jews, by virtue of a legacy, and notwithstanding Mr. Menzies of Fordoun, have received an extra £2,000.

The American Baptist Publication Society does not seem to have felt the hard times that have so seriously affected other organizations. Its sale of books and periodicals last year exceeded those of the previous year by about \$45,000. It has published 122 new books, pamphlets and tracts, with an issue of 2,769,028 copies, which with its periodicals makes a total of over 41,000,000 copies. The missionary work has been enlarged and its expenses increased, but its deficiency lessened by \$3,000.

Some interesting statements regarding the increase of drunkenness among women have been made by the physician of the Laennec Hospital in France. These results are worth considering here, for we are far from boasting immunity in this matter. Dr. Grandmaison says that, out of the first five hundred of the out-door patients who sought his aid, thirty one per cent of the women and seventy per cent of the men showed signs of chronic alcoholism. A few of these cases were girls under twenty, but fifty one per cent of the women drunkards were between the ages of twenty and forty—that is, the most active working period of life. Of 118 women, cooks sixty, one-third of the twenty seven laundresses, and thirty four out of seventy char-women were inebriates. The smallest proportion was amongst the seventy two needlewomen, of whom eight per cent were drunkards.

The severest indictment of the Greek soldier is that he is not amenable to discipline. It is "no uncommon thing," says a correspondent, "to hear the word of command disputed or discussed on the parade ground or on the march." Discussion never makes a soldier. Forensic disputes are out of place in a camp. The first step toward military success is to obey orders. And the Christian foeman might profitably give attendance to the same rule in his spiritual warfare.

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Toronto May 20, 1897

WHAT OF THE NIGHT?

“Defeated but not discouraged” is the hopeful, brave, motto of the Antis. It rose on the applause of Saturday Nights meeting in Association hall. It expresses an attitude for which there is reason to be thankful. “What next?” is the current question. The answer is that probably a protest will be lodged, and a recount will be demanded. Not with the intention of thwarting the will of the majority, but because there is reason to believe a recount will change the figures reported. Then there is a serious legal question at stake, for lawyers of eminence believe that no Sunday franchise exists, that such has not been conferred by past legislation and if not, no popular vote can create a legislative right. This position seems to be strong enough to cause the Company alarm. It must, in the interest of justice, fair play, and for the sake of conscience be pushed to the utmost. The point is no mere technical one. It is a matter of right and it would be utterly delinquent to allow Sunday cars and the consequent evils until such time as every right and proper effort to the contrary has been crushed by the superior power of the law of the land. In this matter it is not a question of pleasantries, but of stern duty. Antis! Do your duty.

TORONTO'S DOWNFALL,

The battle has been fought and lost. We do not mean by this that the fight has been ended—only the first battle, that of the ballots, and the most important battle. The legal fight still remains and it is important, but the sad fact cannot be denied that sixteen thousand voters in Toronto have cast their ballots for Sunday cars. That is the most serious aspect of the case, for it proclaims that of thirty-two thousand people qualified to vote, a majority was found in favor of unnecessary Sunday labor, and of Sabbath desecration. The latter term is not too strong, for there is no justification under the sun for unnecessary Sunday work, and we have yet to find the advocate of Sunday cars who rests his case on the ground of necessity. Toronto has fallen. She held a unique position among the cities of the world. She was quoted as an example, and her example was encouraging to

the faithful in other cities where the load of Sunday labor had become too galling to be quietly borne. Now the enemy rejoices. If Toronto was not able to maintain her Sunday quiet what hope is there for Detroit, Cleveland and such cities? The defeat of Saturday is a serious defeat for the Sabbath Observance cause. It behoves the Christian people to take the matter to heart. There is need of humiliation, of sackcloth and ashes. The blow may have been permitted to humble our pride, as has been said, certainly it reveals a volume of opinion undreamt of in Toronto on the side of evil. The first duty is to humble ourselves before God and confess our shortcomings. In this city of churches, where the Bible is thought to be very generally accepted as the rule of life the surprise should be that as many hundreds as there are thousands should discharge a public duty contrary to the obvious precepts of God's Word. The result opens up an avenue for mission work, and we hope the churches will be quickened in their efforts to create a proper respect for the Lord's Day and be the means of turning the minds of the people from the worldliness which has taken such a hold of them.

It is true that a Presbyterian minister said or was reported to have said to the Presbytery of Toronto that he believed a Christian Sabbath could be observed even though cars were run on the Lord's Day. His shot was not worth the powder spent on it. His position is so utterly untenable as to be beneath notice, but to his shallow utterance some people attribute the loss of not a few votes. All we need say is that we hope he realizes his responsibility in the premises.

But there were influences more tangible and less subtle at work. The power of money was apparent. The power of the monopolists, of the capitalists, of those who scrupled not to sell their consciences for the hope of better times in business was painfully felt.

Liberty! shrieked the sycophants. Yes liberty, to make money on the Lord's Day. Liberty to force an army of hard working officials to work on Sunday. Liberty to forsake the city with its churches and worship for the beer gardens of the adjacent parks. The sacred cause of liberty was never more foully outraged. To the Street Car Company the service means gain, and if rumour be true the steamboats on the various Toronto routes will ply their trade on Sunday in order to share the unholy traffic. To face all this the most strenuous efforts must be put forth by all genuine Christians. Christians, as a rule, admit the precept that only works of necessity and mercy should be allowed on the Lord's Day. The labour entailed upon the car officials is unnecessary and unmerciful and will not be defended by any one who has regard for his theology or his logic. Therefore it becomes a Christian duty to oppose any further encroachments and to fight against a settled indifference to the evils of Sunday cars, such as may be engendered by familiarity with them.

We have to say that such vigilance will be found to be necessary. Our readers know that our warnings in the past on this question have been uttered with a knowledge proved by the course of events and when we warn of danger in the near future we do so knowing the intention of those interested in turning our Sabbaths to account for their own gain. Indeed but little secret is made of this intention, and on Saturday evening, at one of the city clubs it was the open boast of certain well-known men—the more dangerous because they appear in the guise of Christianity—that they would make the “Sundays hum” and scatter old-fashioned ideas to the winds. The words of one of these men were “Gentlemen, this is only the beginning. In a short time you won't know this city. We'll make business go, and make things lively all round. We have taken the first step

only to-day." This speech is authentic without doubt, and we quote it to show that in the flush of victory the habitual caution of these men having been forgotten, the truth as to their purposes was let out. The Lord's Day Alliance has much work ahead of it, and now is the time to strengthen its membership and to propagate its salutary truths.

We congratulate the Anti Car men on the devoted fight they made and on the admirable organization they placed in the field; also on the educational value of the campaign. Continue the good work and so deepen the impression made.

RE-INSTATEMENT OF THE JEWS.

The desire of many Jews, says the *Independent*, to recover a national existence in Palestine has recently had a new impulse given to it largely through the personal efforts and enthusiasm of Dr. Theodore Herzl, an Austrian, who has devoted himself to the subject with great energy and devotion. He has organized societies, secured the co-operation of influential men in many countries, and now feels that the movement is so far under way as to warrant a congress to be held in Munich next August to arrange details for the execution of the plan. The term by which Dr. Herzl describes the movement is "Zionism," and he speaks both of political and philanthropic Zionism, the latter including the efforts to provide for indigent Jews in their own land, while the former means the movement for the establishment of a political state. It seems to be understood that he has secured the approval of the Sultan to the scheme, and anticipates no difficulty from the Ottoman Government. Delegates will be sent from various centres in the United States. The reform Jews do not join in the movement. They do not look upon the references to the return of the Jews in Scripture to be literally fulfilled, and do not believe in the practicability of the scheme.

THE MINISTER'S DUTY.

In the Sunday car campaign the cry of clerical interference was heard as a matter of course. When a cause is hard driven for arguments, it necessarily falls back on any specious plea available, on the principal that any sibboleth will do. We do not suppose the ministers, who must know the hollowness of the accusation, are influenced to any appreciable extent by it. Their standing as citizens is perfectly clear and no amount of abuse should daunt them in the path of their duty. The time was when many right thinking moderate people believed ministers should not interest themselves in public questions, even when a moral element was at stake, but happily that time has passed away and more enlightened views of the duties and responsibilities and rights of citizenship prevail. The cry is raised merely because of the dearth of argument and with the object of creating a prejudice if possible in the minds of citizens who have but little respect for the church or for religion, and unfortunately there are many such. But the questions which are important to the ministers is: "what would the fifteen thousand voters against Sunday cars have thought of us, had we shrunk from the battle? How would inaction harmonize with our consciences before God?" The ministers would have betrayed their trust had they hesitated to follow their convictions; and one of the brightest things which will remain in the memory of the recent fight was the most admirable, faithful service rendered by the ministers. They may depend upon it that their labors are appreciated by the best thinking men and women in the community; they may depend upon it, that defeat has not lessened, but strengthened

their influence in this city, and never did they occupy a higher place in the esteem of their congregations than on Saturday night when the result of the vote was declared, a result which made the loyal workers and the pastors companions in sacred adversity.

On the attitude generally of the pastor to public questions the following advice by a contemporary is not void of interest:--The true course for the individual pastor who desires to create a better public sentiment than exists, is to endeavor to deepen the tone of piety and conscientiousness in his own church; to consider that it is by the church in its normal life that the community is to be raised permanently; to deliver discourses concerning these evils, judiciously prepared, alleging as facts only those things that can be proved, firmly advocating reasonable and practicable measures, without bitterness, vulgarity, or irritating satire; to endeavor to induce other ministers of all denominations to pursue the same course; and to converse privately and convincingly with his leading members, endeavoring to arouse them to the discharge of their duties as citizens.

Agod and Infirm Ministers' Fund. The Committee on this Fund have done well in paying the annuities as usual even though in the face of a deficit. To have done otherwise would have entailed considerable distress and inconvenience to many of the old servants of the Church. The Convener and Secretary have issued a circular asking the Western Section of the Church, for \$1,800, to meet the shortage. If every congregation gave a small contribution the Committee could meet the Assembly without a debt.

An Estimate of Of the many good things said of General Grant. General Grant during the recent celebrations, perhaps the best, compressed into a single sentence has been Levi P. Morton's estimate of the elements of his success: "Calm judgment concerning General Grant reveals his most striking characteristic to have been a singular pertinacity, great personal modesty, a broad power of mental analysis, quiet, unostentatious self-reliance, conspicuous devotion to his friends, and forbearance toward the weak, the misguided, and the unfortunate."

The Christian Ministry. From a brief suggestive article in the *Christian Advocate* the following interesting extract is taken. It is from the pen of the Rev. Dr. E. H. Dewart, Toronto: Though it is to be desired that "all the Lord's people were prophets," yet it is true, as Dr. Miley says, that "the functions of the ministry must ever constitute it a distinct class in the Christian Church." We find in the New Testament that there was in the early Church such an order of men. In the pastoral epistles their qualifications and duties are fully defined. If in the Old Testament dispensation men were called by God to the prophetic office, who were to warn and admonish the people and rebuke their wickedness, it is most reasonable that the men who in the Christian dispensation are to be God's messengers of life and salvation to the world, should be called by Him to the office and work of this ministry. Accordingly we learn that it is God's prerogative to "send forth laborers into His harvest." "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. iv. 11). St. Paul said to the elders of Ephesus: "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers" (Acts xx. 28). Ordination is the recognition and approval by the Church of those whom God has endowed and called to the ministry of the Gospel.

COME, LET US GIVE THANKS.

It is good to give thanks. It makes men feel richer, and happier, and braver to find that they have many reasons for gratitude. And this is what they do find when they consider God's dealings with them. For the good we have received, for the ills we have escaped, for the right things we have done, for the wrong things we have not done, we are thankful; for it is the Lord who has led us, and love and wisdom, goodness and mercy, are in His hand. Forget not all His benefits, who giveth bountifully, forgiveth cheerfully, and upbraideth not at all.

The individual owes the first duty of thanks for innumerable gifts and mercies. For the good things that minister to bodily health and comfort; for all the restful, helpful, and instructive thoughts brought to the mind; for the cheer which a firm faith imparts through all vicissitudes and experiences; for the sympathy and help, and encouragement of unselfish friendship; for the thousand and one beneficent influences which make for a life of righteousness—all these touch the springs of gratitude which well up in praise and thanksgiving.

Then there is the household, with its intimate and loving relationships. Morning and evening the mercies of God are dwelt upon. Whether its comforts be few or many, it is a home, and a home is the dearest and most heavenly thing on earth. It speaks of a father's providence, a mother's tender ministries, and the delightful society of innocent children. Is the circle still complete? Let the heart overflow with praise to God. Is some one missing? Then the beautiful sympathy of those who remain is a balm. Cares and trials and afflictions we cannot escape—but we bear them better in homes where hearts are drawn together in love, and where the spirit of Christ prevails.

Love of country is next to love of God, and we have a country worthy our deepest love. No fairer or richer lies beneath the sun, and with all the frailties of man it is governed so that there is the minimum of oppression with the maximum of liberty and opportunity. We are at peace. We are coming more and more to hate and fear war.

Finally, we have the Church. Not more sacred than the household, not more necessary than the State, not altogether perfect nor fully united, it is yet a precious and gracious institution. It is both divine and human; divine in its aim and spirit, human in its character and composition. Its doors are ever open, and all are welcome to its altars. Its ministries are broad as human needs; its influences pure and unselfish. Whatever is good it inculcates, whatever is helpful it approves, whatever is true it confirms, and whatever is humane it promotes. Faith in God, hope of a glorious immortality, right living and triumphant dying are the privileges it declares to all. The Church is of God's founding, and no other institution so fully illustrates His beneficence. As men and women shall gather in their sanctuaries to give thanks for the blessings of the year, they cannot be unmindful of what the Church has done for them and is doing for the world. Its Psalms and hymns inspire tuneful hearts, its organ harmonies smooth ruffled spirits, its prayers lift up the timid and disheartened, its sermons open the way before the perplexed, its fellowship gives courage and direction to faltering steps, and its sympathy is inexpressibly sweet to the afflicted and sorrowful.

The State could not be what it is without the home, the home could not be what it is without the Church. The magnitude of God's mercy is shown in providing these institutions for our comfort and happiness. We have failed Him often and at many points, but He has never failed us.

Bless the Lord O my soul,
And forget not all His benefits;
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with loving kindness and tender mercies,
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle.

THE BLESSEDNESS OF MINISTERING.

Service is a badge of Christian discipleship, and only those who wear that badge can come into a full appreciation of the richness and completeness of the compensations that accrue to those who deny themselves, take

up their cross, and follow the divine Lord. In many ways the work of ministering was dignified and magnified by Jesus. When certain of His disciples were carried away with an inordinate ambition to sit, one on His right hand and the other on His left hand, in His glory, He not only administered a deserved rebuke to them, but made it clear that greatness in the kingdom of God is dependent upon the principle of service; not the formal service demanded in the exercise of religious duties, but rather the larger service demanded by the need of humanity, and springing out of the intense love manifested by Jesus for mankind, and instilled by Him into the hearts and minds of His followers. Where, therefore, He said, "Whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all (for even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many)," He not only rebuked His thoughtless disciples, but set His seal of approval upon and glorified the service rendered by even His humblest follower.

A deed of loving kindness sends out its beneficent influence in at least three directions. It blesses the doer, it blesses the recipient, and it is well-pleasing in the eyes of the Master. In Lowell's vision of Sir Launfal, the leper, transformed into the Christ, says to Sir Launfal in a "voice that was softer than silence,"

"Lo it is I, be not afraid!
In many climes, without avail,
Thou has spent thy life for the Holy Grail;
Behold, it is here,—this cup which thou
Didst fill at the streamlet for Me now;
This crust is My body broken for thee,
This water His blood that died on the tree;
The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me."

The world is rich in people who are making its waste and desert places to blossom as the rose through the blessedness of their quiet ministering. Not much is said of their gracious labors, because they are performed without ostentation, or desire for public recognition of any kind. The satisfaction that comes from doing good and the consciousness that their labors of love meet the approval of their Lord is all the reward they desire for their devotion to the needs of others. It was no desire for public praise that led the wife of a minister in New York to take a sick child from a poor family, into her own home, and nurse it through an illness which proved contagious, resulting from a malignant disease with which the noble woman is now herself prostrated. Nor was it any other than her love for her Saviour and for humanity that recently induced a good woman of another church to separate herself for three weeks from the duties and comforts of her own home to serve as nurse for a poor stricken woman in the neighborhood, who had no special claim upon her.

A great many similar instances might be cited of the sincere devotion of men and women to the needs of their fellows, where there is no other impelling motive than that arising from the love they bear to Him who "came not to be ministered unto, but to minister." The reflex action of such ministering is one of greatest compensations. No one can do a good deed without reaping some substantial benefit therefrom. To alleviate the suffering, to assuage the sorrowing, to encourage the disheartened, to share the burden of the overburdened, to relieve the distressed, to nurse the sick, to counsel the wayward, to sympathize with the tempted, to ameliorate the condition of the poor—to minister to God's needy ones in any way, is to accomplish in some measure the work performed by Him who went about doing good, and who, in comforting His disciples shortly before He was offered up as "a ransom for many," uttered these prophetic words: "He that believeth on Me the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father."

On every hand there are opportunities to perform deeds of loving-kindness. There is never any drought in this field. It is always inviting. Here indeed the harvest is always plenteous, and the laborers in it are too few. If all those who name the name of Jesus were to imitate His holy example toward those who needed His sympathy and love, what a gracious and wide-

spread revival of practical, philanthropic Christianity the world would witness! To those who are thus filled with the self-sacrificing spirit of Jesus, and consecrate themselves to the service of their fellow-men, there shall come a unique realization of the blessedness of ministering, at that day when the Son of man shall come in His glory and shall say to those on His right hand, "Come, ye blessed of the My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, 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. * * * Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."—*Christian Advocate*

ART THOU WEARY? ART THOU LANGUID?

This is the beginning of a very old and popular hymn. The first two lines of each verse contain a question, and the two following lines give the answer. We have other hymns similarly constructed: for example, "Peace! perfect peace!" "Who is He in yonder stall?" Such hymns require part singing to bring out their full meaning. Fully four years ago I heard "Art thou weary?" sung on a Sunday evening in Dr. Parker's, City Temple, London. The choir sang the questions and the congregation gave the answers, and I still remember the fine effect produced. I should like to see these question-and-answer hymns similarly sung in Australia. Half the effect is lost where all sing both question and answer.

Most hymn-books have the hymn in question, but there are some different readings. "Church Praise" has "Angels, martyrs, prophets, virgins." This, in Sankey's Collection, reads, "Saints, apostles, prophets, martyrs." The latter is, possibly, the better of the two. "Saints and apostles," as having experience, are better qualified to testify to Christ's power than "angels."

It is, however, to the teaching contained in the hymn that I desire to direct attention. That teaching, as far as it sets forth the new life in Christ, is for the most part of a sombre nature. The first verse is one of the most cheerful:

"Come to Me, saith One, and coming,
Be at rest."

Verses two and three speak of the "wound prints" and the "crown of thorns." The fifth relates to the after life, but does not rise high:

"Sorrow vanquished, labor ended,
Jordan past."

There is nothing about positive enjoyment. The fourth verse is pitched in the lowest key:

"If I find Him, if I follow,
What His guerdon here?
Many a sorrow, many a labor,
Many a tear."

This is true, but is it the whole truth? Is this all that Christ saves us to? An unconverted person might well say, If this is all that Christ restores, let me remain as I am. Does the Saviour not give peace and hope and joy and assurance during this life? Till we come to Christ we are like a traveller who has lost his way in the bush. He goes round and round, Hours of walking and anxiety bring him no relief. Physically and mentally he labors in vain. By-and-bye he comes to the track, and then he knows where he is. The cold perspiration ceases, and his mind is at rest. There are miles to be travelled still; there are sharp pinches here and treacherous places there; but he is certain that the track leads to his home, with its rest, its plenty, and its sweet companionship. No one could make him believe that he is on the wrong track. So when once we have taken Christ as our Saviour, we become new creatures and possessors of new and glad feelings. All difficulties are not surmounted. We have temptations and hesitating sins, and there is a hard struggle often between the old nature and the new. We are not exempt from the ills of life—its losses, disappointments, its "thorns in the flesh," its troublesome duties. We may have fightings within and fears without; we may have days of darkness and backslidings; still we know that Christ is ours and that we are homeward-bound. Amidst the clouds and darkness we still hear His "It is

I; be not afraid." We know, like Paul, whom we have believed; and, though we are cast down, we are not destroyed. High spiritual enjoyment and communion with Heaven are not confined to the life beyond. That life is only a continuation and an expansion of what begins here. Heaven is enjoyed in some degree on this side the grave, and the nearer we keep to God, the more we shall have of "the light of His love." Our aim should be to expect much in this life and to have heaven in present possession. The nearer we keep to God, the more we shall experience that "the happy land" is not "far, far away," but is here and now within us."—in the *Australian Presbyterian*.

DOES GOD CARE?

Two kinds of human life are lived, one on each side of that question. The life of faith not only says that God does care, but walks also in the consciousness that God's eye marks everything. There is restraint it may be, but it is restraint that guards purity, uprightness, and everything worth preserving. But there is also rest from burdens there, and balm for wounded spirits, and healing for broken hearts. Even the place of trial is a Holy Place, where the soul is shut in with God. There may be a veil between the tried one and God, as there was in the Sanctuary; but, nevertheless, God is near, though His face be hid for a while. On the other side the idea of God's caring about what man is, or does, or suffers, is looked upon as a strange hallucination; there men revel in a liberty that becomes license. They drink from fountains at first bright and fresh, but which soon grow tasteless, stale and putrid. There are places of trial, but these are not places of child-like entreaty and of holy communings. They are dark valleys of horrible isolation and bitterness and cursing. There are broken hearts there but no healings. There are wounds and bruises and putrifying sores, but there is no balm and no physician.

How strange is it that a faith and its negation should mean so much for us! On one side we have the bright, sunny south; on the other the bleak, dark north. Which is true? Is the one in a fool's Paradise, and is the other facing the sober, saddening certainties which the former will by-and-by have to meet? Or has the first found the Home, built and furnished for man, and has the other missed it, and is he losing himself in wilds where there is no provision, and only starvation and death?

It might seem as if the answer to these questions was beyond us, and that the future alone could furnish the reply. But that is hardly true. On the side which shuts God out there is stunted growth and blighted life. On the side which shuts man in with God life rises into Christ-like stature, and pureness, and beauty. The men who prove what possibilities lie in manhood do their work and make their influence felt there. We might imagine that the difference lay in the men, and not in the influence of the conviction under which they live. But it is not so. Men pass from the one side to the other, and when they do, they in each case cease to be the men they were before. The man who passes from the thought that God does not care—the man who lays down the thought that he and his thoughts, and doings, and interests, are nothing whatever to God, and who is mastered by the conviction that God *does* care—takes into his veins a new life. The new life changes him, and, no matter how poorly equipped he may be with talent or with education, he will become a man after Christ's pattern. The man who *loses* that faith becomes like the dwarfed and hollow things among which he moves. Could there be a fuller proof of which is true and which is false than that loss and gain? The belief that God does care fits in with the plan of this universe; it belongs to the system of things. In other words, it is true; and the contrary belief, that God does not care, is false.

If we come to the Scripture, we see whence the light and power of the conviction that God does care has come. The regulations in the camp of Israel have what seems to many the strangest of all reasons behind them. It is that God cares. *He* is among them. Things are forbidden because they distress and offend Him, and even obedience to the sanitary regulations has the consecration resting on it that it is pleasing to God. God is with them in their warring. They look to God, and make no provision of battering rams, mining tools, or scaling ladders; and the result is a miracle which brings God still nearer to them. The walls of Jericho collapse, and the Israelites walk in. God is still with them

there, and His curse lies upon the riches of the sinful city. Achan crosses the line. He passes from faith to unbelief, and he is a doomed man. He imagines there is nothing in his notion that God cares, and so he wraps up the wedge of gold and the Babylonian garment, content if he is not observed of man. A hole is dug behind the screen of the tent, and the spoil is, he thinks, securely hid. But God cares. God cannot be with a people where thought of that kind prevails, and where deeds like that are done. And so God leaves them, and Achan's name is written large in black dishonour upon the page of Israel's history. A lad is sold to passing merchantmen who take him down into Egypt, where he is sold again. But the young slave hears one strain breaking through his sorrow—it is, that God sees, and that God cares. He is trusted, honoured, flattered, tempted. But he is saved by the same conviction that God cares. The manhood that is nourished on that thought saves Egypt, and leaves us, perhaps, the grandest life-picture in the whole story of Ancient Israel.

That is the life which God's servants live, and it is the faith which they preach. When the Lord would wash Peter's feet, Peter forbade Him. He could not brook the idea of the Lord so forgetting His dignity and the distance that lay between them. Do we understand the meaning of the Lord's reply? It seemed severe: but it was only true. The man that keeps the Lord at a distance, the Lord must necessarily be distant from. If we will not suffer Him to forget what belongs to His dignity, we can never know how low that love will stoop to serve us. It must wash our very feet; and in that deep abasement of itself in most menial service, and in endless caring even for the smallest things, it must bear us down into deepest and most child-like trust and confidence and hope. The way of life lies there.

ENGLISH PRESBYTERIAN SYNOD.

The Synod of the English Presbyterian Church, which met at Sunderland on Monday evening, April 26th, has done honor to itself and the cause of Foreign Missions by elevating one of its veteran and most devoted missionaries to the highest honor in its power viz., that of the Moderator's chair.

The Rev. H. L. Mackenzie, of Swatow, has spent all his life in the service of Christ in China. He went out to the field in 1860, and has never left his first love. He has now the honor of being the oldest man in an honorable field, which is still dear to many evangelical hearts in Scotland, and will always be associated with the name of William Chalmers Burns, the founder and pioneer of the mission, which reaches its jubilee this year. The life of William Burns is one of our classical biographies, and the memory of his name and that of others, who have gone home, is still fragrant in the minds of those who have studied the history of the China mission.

This is not the first time that a foreign missionary has occupied the Moderator's chair of the English Presbyterian Church. The present Moderator's name has always been associated with Swatow, and the Moderator in 1887 was the Rev. W. S. Swanson, of Amoy. The history of the China mission is a noble one. It has never wanted a devoted band of trained and cultured missionaries, and the Rev. H. L. Mackenzie is perhaps the foremost of them all—still alive. Other names will occur: Carstairs Douglas, of Glasgow, brother of Principal Douglas, of Glasgow Free Church College; George Smith, of Aberdeen, who was associated with W. C. Burns in his early pioneering work. These two have died in harness. The Rev. H. L. Mackenzie, who was raised to the Moderator's chair on Monday evening, is on the line of a noble apostolical succession, which, includes many who have gone home to rest, and others who are laboring in the field still. Mr. Mackenzie has been a distinguished missionary and a wise administrator, and has done a great deal to bring about the formation of a Native Christian Church in China. He knows the country thoroughly, and has always been able to commend the cause of China, both by his pen and in public addresses. The peculiar feature of the China Mission of the English Presbyterian Church has been that it has mainly drawn its staff of missionaries from Scotland, and from the Free Church especially. Glasgow has given two names;

John C. Gibson, of Swatow, son of the late Dr. Gibson, of Glasgow Free Church College; and the Rev. Thomas Barclay, of Formosa.

WORLD'S W. C. T. U, TORONTO '07

The arrangements for the great Convention of White Ribbon to meet in Toronto next October are being enthusiastically carried on. The day sessions of the Dominion and World's Conventions will be held in the Pavilion of the Horticultural Gardens. On Friday evening Oct 22nd a Banquet will be tendered the delegates of the World's Convention. This banquet will be a unique welcome to the distinguished guests who will assemble in Convention, addresses of welcome will be given by prominent Canadians and responses will be made by the members of Convention. The music and other accompaniments of the banquet will be of such a character as to attract and interest all. The evening sessions will be held in Massey Hall.

PROGRAMME.

On Thursday evening under the auspices of the Dominion Union, Miss Willard and Lady Henry Somerset will speak. For Saturday, Monday and Tuesday evenings the programme will be arranged by the World's officers and will be full of interest and enthusiasm. The Grand Chorus of 300 voices, under the leadership of Mr. A. T. Cringan, will lead Convention singing. On one of these evenings the Chorus will be 300 children who will present an unusually attractive programme of temperance and patriotic songs in addition to a patriotic temperance demonstration illustrating the extent of W. C. T. U. work throughout the world.

"SIXTEEN TO ONE" IN THE CHURCH.

Sixteen women working for the glory of God, to one man.

Sixteen females testifying of saving grace to one male.

Sixteen men loafing on the streets talking politics on prayer-meeting evening, to one found at the prayer-meeting.

Sixteen professed Christians patronizing the theater and dime circus to one openly denouncing them.

Sixteen dollars wasted for tobacco to one used to beautify the house of God and make it inviting.

Sixteen men talking about the future outlook of their party, to one who talks of the future outlook of his church and the outlook for a gracious revival.

Sixteen persons who "say prayers," to one who prays as though that were to be his last prayer.

Sixteen men praying for "peace and prosperity within our borders," and yet voting for riot and bloodshed, to one who votes as he prays.

Sixteen men talking "protection" to one who is using his influence and vote to "protect" his own sons and daughters from temptation, vice and premature death.

Sixteen men talking about "saving the nation" who have not once thought of how much their influence has been telling in their homes for years, to one who is consistent in his talk and actions as well.

Sixteen men talking of the effect of "free silver" upon the nation, to one who talks the effects of free grace upon the heart and life which enjoys that grace.

Sixteen persons waiting to do greater things for God at some future time, to one who is improving each little present opportunity to speak a kind word or do a kind deed in Jesus' name.

Sixteen homes in which the children never hear a prayer offered in their behalf, or in which home there is erected no family altar, to one home where family worship is observed night and morning.

Sixteen times as much energy and consecration needed in the church to-day to enable us to meet present duties and responsibilities, as we now have. May God help us!—*Holiness Review*.

"Be anxious for nothing. He will give you all. Yes, in his heart are treasures with which the petty joys you love on earth are not to be compared. What I tell you is true; you shall possess His power; you may use it as you would use the gifts of love.

Alas! men doubt, they lack faith and will and persistence. One thought borne inward, one prayer uplifted one echo of the word within us, and our souls are forever changed.

MISSION FIELD.

NEW HEBRIDES.

The—"Dayspring" missionary ship which was wrecked in October last on a coral reef near the New Caledonia Islands, will in all probability, have a successor. From the last issue of "Quarterly Jottings from the New Hebrides," we learn that the insurances effected on the vessel amounted to £5,000, and as she originally cost £7,000 there is a dead loss of £2,000. On the wreck being reported, friends of the work came forward with promises amounting to £1,300. It remains with the New Hebrides Mission Synod and the churches immediately responsible to say whether a new vessel shall be procured.

From the New Hebrides Rev. Mr. McKenzie, of Erakor, sends most pleasant intelligence: "I have had much encouragement since you last heard from me, for eighty-nine have renounced heathenism, and now there are less than twelve heathens in my district. Most of those who came in this year belong to a small island, Mell, where in years gone by they were exceedingly hostile. The change which the Gospel has wrought at that village is simply marvelous; on several occasions my life was in danger, but now they seem as if they could not do enough for me. To see those people in their grass school-church, already twice enlarged and still too small, all nicely clothed, so different looking from the days when painted and feathered, and to hear them sing heartily, praising that Name which is above every name, was enough to gladden any missionary's heart, and abundantly reward him for many long years of toil and discouragement. We have now fourteen church members in that island. At Erakor, at the communion in July, we had the finest gathering ever seen here. Our church was crowded and about 100 had to remain outside. We have over 200 church members, nearly all of them took their seats at the Lord's Table, and twenty-one sat down for the first time."—*Missionary Review*.

THE ETHICS OF BUDDHISM.

A careful examination of the Buddhist writings and of the Old Testament shows that every valuable moral precept inculcated by Buddha or his followers was freely taught by Moses and the prophets centuries before Buddha existed; but this is scarcely to be wondered at, considering the light which has been thrown of late on the extent to which nations in earlier days had intercommunication. The ethics of Buddhism were evidently derived from nations with whom the inhabitants of India had commercial and other relations, including the Jewish, which was in its greatest prosperity five hundred years before Buddha was said to have existed; and also later, when the captivity took place, and there arose a tendency toward the dispersal of that people.

From the account of Chandra Das, however, one inference is easily gathered—modern Eastern Buddhism is idolatry. The "Light of Asia" is often made to appear a pretty and innocent philosophy. When the present drawing-room craze for "Esoteric Buddhism" has subsided, perhaps certain scholarly and comfortable people may perceive that Buddhism is, after all, merely a gross and degrading worship of idols. The great temple at Lhasa is a place of gods many and lords many. All the details in the Buddhist Calendar—over 400 in number—are represented, mostly in life-sized proportions. There is a colossal figure of the goddess Palden Thamo. The pope of this strange religion, the Grand Lama, was a child of eight years of age, the supreme embodiment of modern Buddhism. It is a pity our devotees of the now-fangled cult can not be sent to Lhasa and kept there till a course of genuflections before the Grand Lama and a stay among the crowd of gods and goddesses in all their tawdry glory caused them to see their folly, and be cured of their infatuation.—*Missionary Review*.

A missionary writes: "One morning I passed a man lying near the road, and asked him why he was lying there. He opened his eyes wearily and said, 'I am very hungry. I have not tasted rice for more than three days, and I can not walk any further.' 'Poor fellow,' I said, 'I'll bring you some food, and then perhaps you will feel better.' Away I went, and presently returned with a leaf plate full of rice—every grain white and separate as Hindus love to have it. 'Take a little,' I said. The man opened his eyes once more, and looking at the rice, oh, so hungrily, and at me, oh so pitifully, he waved his hand feebly and said, 'I daren't, I daren't; my caste, my caste.' 'But,' I replied, 'if you don't eat it, you will lose your life, and what then will be the good of your caste?' 'Sir, come back the answer feebly, 'if I lose my caste what will be the good of my life?' I do not suppose the rice would have saved him."

LOOKS INTO BOOKS.

The *Critical Review* for April, edited by Prof. Salmon, contains as usual careful and scholarly notices of the newest literature in theology and philosophy. This quarter it is philosophy rather than theology which is prominent. Among others there is a notable work by a Canadian author. Prof. Watson, of Kingston, on "Christianity and Idealism." The first place is given to a discriminating critique of the new edition of Pfeiderer's *Philosophy of Religion*, by Principal Fairbairn. The staff of reviewers contains many of the foremost scholars in Britain, and the magazine enables one to keep in touch with the progress of theological thought in all its main fields. Edinburgh. T. and T. Clark. Price 1s. 6d.

The *Preacher's Magazine* for May is Memorial Day number, full of good matter, but in most of which, unfortunately for us, we Canadians have little interest. Apart from this, there is a good sermon by Mark Guy Pearse on "Jesus the Carpenter," and good notes on the Sunday school lessons, with outlines of addresses on the golden texts. Wilbur B. Ketchum. 2 Cooper Union, New York. \$1.50 a year.

The *Eclectic Magazine* for May shows a varied number of selections from foreign magazines. A political article—"The New Situation in China"—heads the list. There are several biographical sketches—"Coventry Patmore: A Portrait," "Gibson's Autobiography," and a centennial review on "Sir Cloudesley Shovel" and his school of heroes. One of the interesting papers is entitled "Some Changes in Social Life during the Queen's Reign." Written in a bright, chatty style, it has all the charm of reminiscence to older readers, and information to younger ones. A better idea of the variety of selection in the number may be obtained by glancing through titles such as "The Mission of Tennyson," "Tiger Shooting in the Decau," "Life in a French Commune," "Some Plantation Memories," "The Irish School of Oratory" and "Pagan Ireland." A valuable number is the "Story of a Philanthropic Pawnshop"—an account of a German venture which has proved a success in all respects.

The June number of *Harper's Magazine* will be distinguished by the first instalment of a new novel by Frank R. Stockton, "The Great Stone of Sardis," dealing in the humorist's most whimsical vein with events in the twentieth century, including a submarine expedition to the North Pole. Among the other features will be the first of two papers on the British Parliament, "The Celebrities of the House of Commons," by T. P. O'Connor, and an instalment of "The Martian," with drawings by Du Maurier, one of which will be given, as it was left, unfinished. The illustrators will include C. D. Gibson, Frederic Remington, and F. H. Lunsford.

ARTICLES YOU SHOULD READ IN MAY MAGAZINES.

"Geological Progress of the Century." By Henry Smith Williams, M. D., in "Harpers."

"Scientific Kite Flying," with Especial Reference to the Hill Experiments." By J. B. Millet, in "Century."

"Experiments with Kites." By Hugh D. Wise, U. S. A., in "Century."

"Photographing from Kites." By William A. Eddy, in "Century."

"Harvard College in the Seventies." By Robert Grant, in "Scribner."

"Henry Drummond." By Ian MacLaren, in the "North American Review."

"The Chancellor of the French Republic"—Gabriel Hanotaux. By Baron Pierre de Combertin, in "Review of Reviews."

"Hebrew Rock Altars." In the "Biblical World."

"General Grant's White Mountain Ride." By Geo. B. Smith, in "St. Nicholas."

"Edgar Allan Poe." By M. A. De Wolfe Howe, in the "Bookman."

"The Capture, Death, and Burial of J. Wilkes Booth." By Ray Stannard Baker, in "McClure's."

"Some Personal Aspects of the Queens of Europe." By Geo. E. Kenton, in the "National."

"Korean Interviews." By Prof. Edward S. Morse, in "Popular Science Monthly."

"A Sunday in Gibraltar." By the Countess of Meath, in "Sunday Hours."

THE HOME CIRCLE.

PROPHECIES.

Sometimes you will look back to these bright days
With grateful eyes
And think of all our glad, happy ways
With soft and happy
You will remember how we read or talked
In the library
Or, summer evenings how we strolled or walked
Through fragrant glades

Sometimes alone, or in a busy throng
As you will sing
Soft, clear and sweet, a hymn or some song
We used to sing
And oft, awake or sleeping, you'll recall
This cozy room
Books, music, and the pictures on the wall
And flowers in bloom

You will remember every tender word
You're said to me
The knowledge that you've spoken no harsh word
Will comfort me
Sometime you'll weep and pray, but all in vain
As far you roam,
For one short hour to rest from grief and pain
In this sweet home

Dear heart I grieve that I must leave this here
To walk alone
But sometime we shall find each other there
Around the Throne

THANK GOD FOR MOTHER.

After one of the hard-fought battles of the war, a Confederate chaplain was called hastily to see a dying soldier. Taking his hand, he said, "Well, my brother, what can I do for you?"

He supposed, of course, the young fellow would want to cry to God for help in his extremity; but it was not so.

"Chaplain," said he, "I want you to cut a lock of hair for my mother; and then, chaplain, I want you to kneel down, and return thanks to God for me."

"For what?" asked the chaplain.

"For giving me such a mother. O, she is a good mother. Her teachings are my comfort now. And then, chaplain, thank God that by His grace I am a Christian. What would I do now if I were not a Christian? And thank Him for giving me dying grace. He has made this hard bed feel 'soft as downy pillows are.' And, O chaplain, thank him for the promised home in glory—I'll soon be there."

"And so," said the chaplain, "I kneeled by his bed with not a petition to utter, only praises and thanksgiving for a good mother, a Christian hope, dying grace, and an eternal home in glory."

HIS ANSWER.

During the February term of the Supreme Court in one of our Eastern States, occurred a trial that caused a great amount of excitement and enlisted the sympathy of the entire community. A lad of nineteen years was before the bar of justice, to plead for life and liberty. He had been indicted for murder. Beginning by taking a few coins from his benefactor, he entered upon his career of crime which ended by his taking that which he could not give—the life of a fellow creature. After the verdict had been pronounced by the grave, white-haired judge, one of the jurors entered the dock, and taking him, who was only a boy, by the hand, asked: "Henry, what led you to do it?" With tears streaming down his pale cheeks, he replied: "Because I had no mother." The boy or young man who has a mother to influence him toward purity of life, possesses a gift that is inestimable and "above rubies." How hardly we realize that but for that tender influence, we might be passing our lives, unloving and unloved, behind the gloomy walls that have enclosed, for life, a mind and soul placed here to do the Master's will.

REVERENCE FOR OLD FOLKS.

The car was crowded when an old man, leaning on a cane, entered, groping along with the aid of his cane for a seat. He had gone more than half-way without finding one, when a boy of about ten years old caught sight of him, and was on his feet in a moment.

"Here, sir," he said kindly, "take this seat, sir, if you please."

"But what will you do?" the old man asked.

"I'll stand," was the smiling answer, which he did.

"Well, bless you, my lad," said the old man as he sank down in the comfortable seat. "I'm a thousand times obliged, and I am sure when you get lame and old there'll always be a seat for you."

A Greek historian tells how in the pure and early and

most virtuous days of the republic, if an old man entered the crowded assembly, all ranks rose to give room and place to him. In the "Iliad" this respect for the aged is prominently portrayed.

A company with several young friends, a boy was hurrying along the walk of a busy street. Suddenly he stopped, with a glad exclamation, took off his hat and bowed, while his face grew radiant. A country carriage, in which sat an old-fashioned but smiling old lady, went rolling by.

"Who's that old lady that you're so mighty polite to?" asked one of the boys.

"That's the best and dearest old lady in the whole world," was the quick, proud answer. "That's my grandmother."

Many a boy, could he voice his thoughts, would sing with the poet:—

Who shall guess what I may be?
Who can tell my fortune to me?

And we can easily answer the questions when a boy who respects age asks them:—

For bravest and brightest that ever was sung,
May be—and shall be—the lot of the young.

"GOD IS LOVE."

People said that she was an odd little girl, but every one loved her. Her name was Betty, and her years were very few, but then they had been such happy years!

Her mamma had taught her many wonderful things about the world around her—of the flowers, and the little shells by the seashore, and of the tiny bugs which she found in the grass. Most wonderful of all, of the love of God which numbered all these tiny creatures, and cared for each one. She knew nothing of sin or of selfishness, so that it was a very beautiful world to Betty; she made friends with everything and loved everything, and was happy. "She will learn soon enough of the sin and sorrows of the world," said her mother. "I will teach her the love of God."

One morning Betty was playing on the seashore. It was a lovely, summer day. The ocean seemed to have forgotten that it would be angry, and dozens of children played about on the beach, busy with their houses, and forts, and cities of sand. On a bench, not far from Betty, sat a young man. He looked tired and sick, and as if he alone of all that throng was friendless or unhappy. An older person would have seen in a moment that he was a scholar, his face bore the marks of hard thought and study, and everything about him seemed to show that he was one whose life was spent among books. But to Betty he was simply a person who seemed to have nothing to do and who would doubtless be glad to play with her.

"She had been playing 'store' all the morning, with sand and pebbles, so she moved her wares up to the bench and smiled up at the young man in a friendly way.

"Don't you want to play store with me?" she asked, as he seemed to take no notice of her friendly glances.

The young man stared, and did not seem to understand, till the child explained that she was keeping a grocery store of sand and shells, and that she greatly desired his custom.

"But suppose I have no money," he said, smiling. "What do you do when you have no money little girl?"

"O, I ask mamma, don't you?" said the child.

"I have no mamma, she has been dead a long time," said the young man, the sad look coming into his face again.

Betty looked down. It was really too dreadful to think of any one without a dear, good mamma. She felt very sorry, indeed, for the poor young man, and when she spoke again she said very gently:

"Is your papa in heaven, too?"

The student hesitated. What should he say? He could not tell this child that he had no belief in heaven—that he had studied, and reasoned, and doubted, till he had come to the conviction that there was no God, and that his lack of faith had brought his father's grey hairs with sorrow to the grave.

"My father is dead," he said, at last, "and I hope that he is in heaven."

"But haven't you anybody?" insisted the child.

The student shook his head. It had been different when he had been a college boy in the pride of youth and health, and sure of his own opinions. Unbelief had not brought peace; and in his disappointment, and saddened by many sorrows, even this childish sympathy was sweet to him.

"I have no one in the world who cares for me, or loves

me, and I am very weak and sick and lonely," he said, taking the child's little hand in his.

"But God loves you," said the child, her eyes full of tears. "Mamma says 'God is love,' and I know that He is sorry that you are sick, and that He will comfort you and make you well and happy if you ask Him."

The stranger got up and walked away so suddenly, that the child looked after him sadly, fearing that she had offended him. But she soon forgot it, and was happy all the long bright day.

But that night, when the ocean moaned sleepily and the moon made a path of light across the water, she remembered and, kneeling beside her little white bed, offered a sleepy, childish prayer for the sick and lonely stranger. And the young man walked up and down by the sea, and his heart cried out:

"The child is right, 'God is love.' He is not to be found out by searching, or reason, or study. He is love. I have wandered in a far country of doubt and pride, and now, full of sorrow and disappointments, 'I will arise and go to my Father.'"

GWINE BACK HOME.

As we waited in the depot at Nashville for the train, some one began crying, and an excitement was raised among the passengers. A brief investigation proved that it was an old colored man who was giving way to his grief. Three or four people remarked on the strangeness of it, but for some time no one said anything to him. Then a depot policeman came forward and took him by the arm, and shook him roughly and said:

"See here, old man, you want to quit that! You are drunk, if you make any more disturbance I'll lock you up!"

"Deed and I hain't drunk," replied the old man, as he removed his tear-stained handkerchief. "I'ze losted my ticket an' money, an' dat's whut's the matter."

"Bosh! You never had any money to lose! You dry up or away you go!"

"What's the matter yere," queried a man as he came forward.

The old man recognized the dialect of the southerner in an instant, and repressing his emotions with a great effort he answered:

"Say, Mars Jack, I'ze been robbed."

"My name is White."

"Well, then, Mars White, somebody has done robbed me of my ticket an' money."

"Where were you going?"

"Gwine down into Kentuck, whar I was bo'n an' raised."

"Where's that?"

"Nigh to Bowlin' Green, sah, an' when the war dun sot me free I cum up this way. Hain't been home sence, sah."

"You had a ticket?"

"Yes, sah, an' ober \$20 in cash. Bin savin' up fur ten y'ars, sah."

"What do you want to go back for?"

"To see de hills an' de fields, de tobacco an' the co'n, Mars Preston an' de good old missus. Why, Mars White, I'ze dun bin praying for it fo' twenty years. Sometimes de longin' has come till I couldn't hardly hold myself."

"It's too bad."

"De old woman is buried down dar, Mars White—de ole woman an' free chillen. I kin 'member the spot same as if I seed it yisterday. You go out half-way to de fust tobacker house, an' den you turn to de left an' go down to de branch whar de women used to wash. Dar's fo' trees on de odder bank, an' right under 'em is whar dey is all buried. I kin see it! I kin lead you right to de spot!"

"What will you do when you get there?" asked the stranger.

"Go up to de big house an' ax Mars Preston to iet me lib out all the rest of my days right dar. I'ze ole an' all alone, an' I want to be nigh my dead. Sorter company fur me when my heart aches."

"Where were you robbed?"

"Out doah's, dar, I reckon in de crowd. See! De pocket is all cut out. I'ze dreamed an' pondered—I'ze had dis journey in my mind fur y'ars, an' now I'ze dun bin robbed an' can't go!"

He fell to crying and the policeman came forward in an officious manner.

"Stand back, sir!" commanded the stranger. "Now, gentlemen, you have heard the story. I'm going to help the old man back to die on the old plantation and be buried alongside his dead."

"So am I!" called twenty men in chorus, and within five minutes we had raised enough to buy him a ticket and leave \$50 to spare. And when he realized his good luck, the old snow-haired black fell upon his knees in that crowd and prayed:

"Lord, I'ze been a believer in you all my days, an' now I dun axes you to watch ober dese yere white folks dat has believed in me and helped me to go back to de ole home."

THE BIBLE CLASS.

PAUL'S ANXIETY FOR THE GALATIANS.

(For May 30th.—Selections from Galatians.)

BY PHILIP A. NORDELL, D.D.

It is possible that the news of the defection of the Galatian churches reached Paul while he was still at Corinth, and that the Epistle to the Galatians was written from that city. In that case it seems strange that in returning to Antioch in Syria he did not go from Ephesus along the great route of travel and commerce that ran over land from Ephesus through South Galatia, and meet the Judaizers face to face. It seems more probable that the news of the mischief they were working did not reach him until after his return to Antioch. Timothy, who lived in Lystra, would naturally take the route just described, and on learning the situation, could be depended on as a good friend of Paul to inform him at the earliest opportunity. That Paul was greatly agitated on the reception of this news is clear from the tone of the Epistle. For some unknown reason he may have been able at once to make a personal visit to the Galatians. But as the situation called for immediate attention the happy thought of writing a letter again occurred to him. Such a letter would not only serve to express his indignations at the underhand methods of his opponents and his opinion of the utterly false and barren system which they were trying to substitute for the Gospel, which had proved itself to be the power of God unto salvation; but it would also help to prepare the way for his own coming, as soon as circumstances permitted.

THE JUDAIZERS IN GALATIA.

The Galatian churches were the first founded by Paul among the Gentiles. They were also the first to bear the brunt of that tremendous conflict with Judaism which, during the larger part of the Apostle's ministry, threatened the very existence of Christianity. Notwithstanding the action of the church in Jerusalem in repudiating the Mosaic law as a condition of salvation, a large part of the Jewish-Christian church still clung tenaciously to it as a divine institution that had not been superseded. Some of the zealots for the law, representing themselves as members of the church in Jerusalem, and even claiming correct authority from James, the head of that church, followed Paul's track among the Gentiles for the purpose of spying out the nature of his work, and undoing it so far as lay in their power. To this end they sought to undermine his authority as an Apostle by belittling him in comparison with the Twelve; by representing that what little he knew of the Gospel had been derived from these original Apostles who were still faithful observers of the law; and that this little had been most blasphemously perverted by him into an abrogation of the law, given through Moses, and reaffirmed by Jesus Himself, who said that He came not to destroy but to fulfil it. They insisted that the Gospel preached by this alleged convert to a faith that he had violently persecuted, was a flagrant rebellion against the entire Old Testament religion, which by common consent of Jews and Christians was given of God. Nay, he had proved his inconsistency by demanding circumcision in one place while denouncing it in another. Such slanders not only on His Gospel, but on Himself, demanded immediate refutation.

THE LETTER TO THE GALATIANS.

The letter which he sent was a vehement utterance of his indignation at the baseness of his enemies, and of his amazement at the Galatians for suffering themselves so easily to be seduced from their liberty into spiritual bondage. The opening is abrupt. Without his usual words of thanksgiving or commendation Paul turns at once to the matter in hand. The letter consists of three parts, first a vindication of his apostleship, in which he proved that his authority was independent of the Twelve, that it had been received directly from Christ, and that it was not only fully acknowledged by the leading Apostles at Jerusalem, but had sufficed for the correction of Peter himself when he was vacillating for fear of offending the Jews. In the next place, addressing himself to the doctrine of Christian liberty, Paul proved triumphantly that a return to the law as a means of salvation was not an advance to a

*An Exposition of Lesson 22 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

higher standard but a retrogression to a lower; that the law-principle of Judaism and the faith-principle of the Gospel are not supplementary, but antagonistic, for the law was not given to save men, but to reveal sin by creating transgression, in other words to bring men under a sense of guilt and condemnation as a preparation for the salvation which is through Christ. Indeed Abraham himself had not been saved by circumcision but by faith. An acceptance of circumcision meant not only an acceptance of the law as a sole means of salvation, but a total rejection of Christ, and an absolute nullification of His death. This crushing refutation of the arguments presented by the Judaizers is followed, in the third place by a series of practical exhortations to conform the outer life to the high inward life of the Spirit.

It is difficult to conceive the originality and force of the arguments by which the Apostles broke away from the immemorial interpretation of the Old Testament, and from all the trammels and exclusiveness of Judaism as well as from its fondest hopes and most cherished observances. His well-nigh incredible boldness in bringing upon himself the furious hatred of his nation, as he knew he must, could have been due only to an inspired faith. The Epistle not only destroyed the work of the Judaizers in Galatia, root and branch, but it worked an epoch in the history of the church. To every subsequent age it has become the unanswerable vindication of the spiritual life from the bondage of legalism. It established forever the principle that justification is by faith, and not by outward rites or ceremonies.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON IX.—CHRISTIAN FAITH LEADS TO GOOD WORKS.—MAY 30.
(1 James ii. 14-23.)

GOLDEN TEXT—"I will show thee my faith by my works." James ii. 18.

TIME AND PLACE.—A. D. 44 or 43. Jerusalem.

INTRODUCTION.—The council at Jerusalem, referred to in the last lesson, was presided over by James, who seems at that time to have been the chief pastor of the church at Jerusalem. There is some uncertainty as to his identity. It is probable that he was "James the Lord's brother." The Apostle James, the brother of John, had suffered martyrdom some years before this, and there is good reason to believe that the other apostles of that name, James the Less, is not meant. Our present lesson is taken from the Epistle of James, and is placed in this connection because of the prominence of its author in the council at Jerusalem. The epistle is addressed to Jewish Christians throughout the world, and its purpose is to promote morality among them.

VERSE BY VERSE.—V. 14. "What doth it profit?"—Of what use is it? "Though a man say."—That is, though a man profess to have faith in Christ. "Works."—Such acts of obedience and service as are prompted by faith.

V. 15. "A brother or sister."—The reference is to a Christian brother or sister, but the principle is of wider application.

V. 16. "Be ye warmed, etc."—To say this might be a token of sympathy, but it does not make the sufferer warm; it avails nothing.

V. 17. "Is dead."—It gives no evidence of life, because it does not act. "Being alone."—Having no works, nothing to show that it is alive.

V. 18. "Show me thy faith, etc."—It is impossible to show faith except by obedience to the divine law, and a life of service to Him and to our fellow-men.

V. 19. "Thou believest. . . . devils also believe."—This illustration shows that simple belief is not enough. The question is what we believe and how we believe.

V. 20. "Is dead."—In the Revised Version the word is *barren*, that is, *fruitless*.

V. 21. "Our father."—Abraham was regarded as the father of the whole Jewish race. "Justified."—Made righteous, or accepted as righteous. "By works."—Because the works showed his faith. "Offered Isaac his son."—He did not actually slay him, but his purpose was to obey the command.

V. 22. "Imputed unto him for righteousness."—The fact that he believed God, as shown by his obedience; that is, his faith was so imputed.

THOUGHTS.—False standards are the weapons which Satan uses in his efforts to destroy the Christian church. He will wreck a soul on some little question, if he can, as quickly or as willingly as on some more difficult one. He will discuss matters of religion wherever he sees a chance for him to overthrow a soul. In dealing with the Pharisees, Paul had frequently to warn them against trusting in good works. In the church, he labored earnestly

against any such standards being lifted up. James here deals with those who have gone over the line the other way, who place no value upon good works, but talk only of faith. Both Paul and James were sound in their teaching, but they were presenting different phases of the truth to different people, for different needs. "Those who cry up the Gospel so as to set aside the law, and those who cry up the law so as to set aside the Gospel, are both in the wrong. There must be both faith in Jesus Christ and good works, the fruit of faith."

Profit and loss is a question of vital importance to the Christian. "All things should be counted profitable or unprofitable as they tend to forward or hinder the salvation of our souls." It is not all that is necessary to profess faith—not enough for a man to say I have faith; neither is it enough to do deeds of charity, or acts of kindness. There must be a responsive heart. While Paul enforces the rule that men are justified by faith, James illustrates the natural results of saving faith in the fruits of good works. They are inseparable. If a man believe in Jesus to the saving of his soul, and receives the love of God, he voluntarily finds expression for his love, and proves that his heart is renewed by his brotherly care of those around him. He serves others in love. He does all things for the glory of God.

Practical demonstration of truth may be expected from the true Christian. Profession, human reasoning, self-sufficiency, or imaginary goodness, will not weigh in the balances of God. Faith does not live alone. It takes to itself its counterpart, which is good works, and they twain are one, and from them spring all the acts of devotion which Christians set forth.

Head-belief alone does not make a Christian. Being convinced of the existence of a God, and His supreme power and authority, is not salvation. Admitting that it is a truth that Jesus Christ is the Saviour of the world, does not bring pardon. "With the 'heart' man believeth unto righteousness." Heart-belief, in the plan of salvation, is what makes man "the friend of God." It is the solace which delivers man from slavish fear. True faith lives and grows, and is active. By it the heart, the soul, is brought into sweet communion with God, and is made acquainted with spiritual truths. Head-belief fails to bring these ~~exercises~~, and fails to make a man better because he believes. But real, true faith is a key to the storehouse of God, where the soul finds eternal life, with all the delights of God's abundant blessings.

ILLUSTRATION.—Faith, as a converted Irish lad defined it, is "grasping Christ with the heart." Another has said: "Faith is trusting God in the dark." A little girl wrote her definition on a slate: "Trusting God, and asking no questions." A devoted saint says: "Faith is the amen of the soul to what God says." This faith always is known by good works, as an oak tree is known by its acorn and leaf, and as an orange by its color and taste.

Two men were crossing the river in a boat. They disputed about faith and works. One said that good works were not necessary to prove a man's faith. The other said they were. The man who was rowing the boat, by their request, gave his opinion. He said, "I hold in my hands two oars. The one in the right hand I call faith; the one in my left, works. Now, gentlemen, please to observe, I pull the oar of faith, and pull that alone. The boat goes round and round, and makes no progress. I do the same with the oar of works, and there is no advance. I pull both together, and in a few minutes we will be at our landing-place." So faith without works, and works without faith will not answer. They must be united.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—"That ye may be Perfect and Entire." James i. 1-15.

Second Day—"Be ye doers of the Word." James i. 16-27.

Third Day—Love is the Royal Law. James ii. 1-13.

Fourth Day—Christian Faith Leads to Good Works. James ii. 14-26.

Fifth Day—"He doeth Righteousness is Righteous." 1 John iii. 1-24.

Sixth Day—"Being Fruitful in every Good Work." Col. i. 1-29.

PRAYER MEETING TONIC, May 30.—"THAT YE BEAR MUCH FRUIT." John xv. 1-14.

FRUIT OF THE SPIRIT.

Through the Scriptures, the righteous are represented as bringing forth fruit. "Israel shall blossom and bud, and fill the face of the world with fruit." The bud and blossom represent, in a very striking manner, the first exercise of Christian experience. However, this may be easily counterfeited. Every tree bears a nulli-

tree of false blossoms, which by the superficial observer, may not be distinguished from the true. They may for a time appear even more gay and beautiful. As it appears in full bloom, it would be impossible for the keenest eye to discover them. But as soon as the season arrives for the fruit to begin to grow, these fair blossoms are withered and gone, and nothing remains but a dry and wilted stem.

But real children of God shall not only bud and blossom, but they shall "fill the face of the world with fruit." In the Songs of Solomon, the church is compared to an orchard of pomegranates with pleasant fruits. This is a beautiful figure. The pomegranate is a kind of apple. The tree is low, but spreads its branches, so that its breadth is greater than its height. So the true Christian is humble and lowly; while his good works spread all around him.

The blossoms of this tree are large and beautiful, forming a cup like a bell. But when the flowers are double, no fruit follows. So the double-minded hypocrite brings no fruit. The pomegranate apple is exceedingly beautiful and delicious; and so the real fruits of Christianity are full of beauty and loveliness. Again, the followers of Jesus Christ are said to lay up for Him all manner of pleasant fruit, new and old. But, backsliding Israel is called an empty vine, bringing forth fruit unto himself. Here we may distinguish between the apparent good fruits of the hypocrite and those of the real Christian. The latter does everything for Christ. His real desire is the glory of God, and the advancement of Christ's Kingdom; and this is the ruling motive in all his conduct. But the former, though he may do many things good in themselves, yet does them all with selfish motives. His ruling desire is to gratify himself, and to promote his own honor and interest, either in this world, or in that which is to come.

The fruit which his people bring forth is that on which Christ chiefly insists, as a test of Christian character. "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." He compareth Himself to a vine, and His followers to branches; and informs them that every branch which beareth not fruit shall be taken away. In the passage quoted from the first psalm, the righteous is said to bring forth fruit in his season. And in the ninety-second psalm and fourteenth verse it is said, "They shall still bring forth fruit in their old age; thus exhibiting a constancy of fruit bearing, and an uninterrupted growth even down to old age.

But, it becomes a matter of serious inquiry to know what is meant by bringing forth fruit in his season. The Apostle Paul says, "The fruit of the spirit is in all goodness, and righteousness, and truth." Hence we conclude, that bringing forth fruit in season must be carrying out the principles of the Gospel into every part of our conduct. In another place, the same Apostle informs us more particularly what are the fruits of the spirit; "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Let us, then, carry out these principles, and see what influence they will have upon the Christian character.

LOVE.—Love is something that can be felt. It is an outgoing of heart toward the object loved, and a feeling of union with it. The Apostle John, whose very breath is love, says: "This is the love of God, that we keep His commandments." How did Christ love us? So strong was His love that He laid down His life for us.

JOY.—Another fruit of the spirit is joy. We are commanded to rejoice in the Lord at all times. If we have a proper sense of the holiness of God's moral character; of the majesty and glory of His power it will fill our hearts with "Joy unspeakable and full of glory."

PEACE.—Another fruit of the Spirit is peace. This is of two kinds; peace with God and peace with man. The impenitent are at war with God; there is therefore no peace for them. But the Christian becomes reconciled to God through Christ. He finds peace in believing on Him.

MEEKNESS.—Meekness is a twin-sister of Peace. It is a temper of mind not easily provoked to resentment. The word used in the original signifies easiness of mind. It is an eminent work of the Spirit; and we may judge of our spiritual attainments by the degree of it which we possess.

LONG-SUFFERING AND GENTLENESS.—Long-suffering and gentleness are twin daughters of meekness. The latter is the disposition of the heart. The former are actions which flow out from that disposition, in our intercourse with others. Long-suffering is God-like. It is an imitation of the forbearance of God towards His rebellious creatures. Gentleness is one of the most lovely of all the graces of the spirit.

GOODNESS.—Goodness is another fruit of the Spirit. It is doing good both to the bodies and souls of others, as we have opportunity. "Be kindly affectioned one to another." This is a distinguishing trait in the Christian character.

FAITH.—Another fruit of the Spirit is faith. Indeed, it may be called the father of all the rest. The proper definition of faith is a belief of the truth.

TEMPERANCE.—Temperance is another fruit of the Spirit. This consists in the proper control of all our desires, appetites and passions.

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 Committee. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2465, Toronto, Ont.

LET US TAKE TIME.

"Let us take time for the good-by kiss. We shall go to the day's work with a sweeter spirit for it.

Let us take time for the evening prayer. Our sleep will be more restful if we have claimed the guardianship of God.

Let us take time to speak sweet, foolish words to those we love. By and by, when they can no longer hear us, our foolishness will seem more wise than our best wisdom.

Let us take time to read our Bible. Its treasures will last when we shall have ceased to care for the war of political parties, and rise and fall of stocks, or the petty happenings of the day.

Let us take time to be pleasant. The small courtesies which we often omit because they are small, will some day look larger to us than the wealth which we have coveted, or the fame for which we have struggled.

Let us take time to get acquainted with our families. The wealth you are accumulating, burdened father, may be a doubtful blessing to the son who is a stranger to you. Your beautifully kept house, busy mother, can never be a home to the daughter, whom you have no time to caress.

Let us take time to get acquainted with Christ. The hour is coming swiftly, for us all, when one touch of His hand in the darkness will mean more than all that is written in the day-book and ledger, or in the records of our little social world.

Since we must all take time to die, why should we not take time to live—to live in the large sense of a life begun here for eternity."

HOW TO GET ON IN THE WORLD.

Most of our successful men began life without a dollar. They have won success by hard work and strict honesty. You can do the same. Here are a dozen rules for getting on in the world:

Be honest. Dishonesty seldom makes one rich, and when it does, riches are as a curse. There is no such thing as dishonest success.

Work. The world is not going to pay for nothing. Ninety per cent. of what men call genius is only a talent for hard work.

Enter into that business or trade you like best, and for which nature seems to have fitted you, provided it is honorable.

Be independent. Do not lean on others to do your thinking or to conquer difficulties.

Be conscientious in the discharge of every duty. Do your work thoroughly. No one can rise who slights his work.

Make all the money you can, honestly; do all the good you can with it while you live; be your own executor.

WHAT BOYS ARE FOR.

Some time ago a gentleman, in addressing a company of boys, said: "Can any one of you tell me what a boy is good for?" One of them put up his hand and began to snap his fingers. Said the speaker, "What is it?" The boy replied, "A boy is a good thing to make a man out of." "Yes, it is a tremendous good thing," was the response of the man.

This question and its answer have set us to thinking. If a boy is a good thing to make a man out of, the proper question is, What kind of a man? That will depend on the influences which surrounded the boy and the training he has. If influences are bad, then there will be necessary careful training to counteract the bad.

The boy does not understand the dangers with which he is beset. He does not understand the pitfalls that are in his pathway. He must, therefore, be warned of his danger when he is a boy, and be taught to be a man—a royal man. He must have the education thus afforded, and more in the higher Christian schools if possible.

There is danger in the path of every boy. What is it? There is danger in the alluring tobacco habit. Boys, by education and religious training, need to be made to feel there is danger in these habits. They need to be anchored in good habits and sound moral principals.

If boys are to develop into good men they must be wisely trained for nobility and worth in our churches and homes. They must have the right kind of culture—heart, mind and body—to make out of them the right kind of men.

THE LITTLE FOLK.

THE BLUE BIRD.

A glint of blue flits 'neath the sky,
Amid the merry May-time;
A living gem, light-winged and shy,
Enjoying its brief play-time.

Now perched upon an alder spray
That bends beneath its lightness,
It gives unto the dowy day
A soft and sudden brightness.

And from its little throbbing throat,
Comes "Twitter, twitter, twitter!"
A sweet, a swift, a slender note,
But never one that's bitter.

A cheery voice that tells of Spring,
At rosy dawn and after;
The busy Blue bird carolling
A song of love and laughter.

—[A. T. Schuman in May St. Nicholas.

JOASH.

Among all the stories that we read in the Bible about the Kings of Judah and Israel, there are few more interesting than the story of how little Joash was made king when he was but seven years old.

Poor little fellow! he had a wicked grandfather, Jehoram, who married a daughter of Ahab, King of Israel, and, helped by his bad wife, "wrought that which was evil in the sight of the Lord," and a wicked father, Ahaziah.

Now when Ahaziah was dead, his mother Athaliah determined to rule the kingdom. She worshipped the false god Baal, and she knew that Jehu had killed a great number of his priests and worshippers in Israel, so that unless she could have matters her own way in Judah, very soon there would be no idolaters left. So this wicked woman gave orders that all Ahaziah's sons and nephews should be put to death, in order that there might be none to claim the throne. So for six years she ruled the land, and openly worshipped Baal.

But she did not know that when all the other princes were killed, a little baby son of Ahaziah's had been saved alive. This little child, only a year old, had a brave aunt, Jehoshabeath his father's half-sister, who took him and his nurse and hid him in the bed-chamber. Not in a bedroom such as you sleep in every night, but a room in which the beds were kept. In the East people sleep chiefly on mattresses laid on the floor, which by day are rolled up and put away in a special room. It was among these rolls of bedding that this kind, good woman hid the poor little baby and his nurse.

Jehoshabeath was the wife of Jehoiada, the high priest, and as soon as it was safe she carried little Joash into the Temple, and kept him hidden there. No one but herself and her husband seem to have known who the baby was, and there he was brought up quietly till he was seven years old. Those must have been six sad years for the faithful worshippers of God, for "that wicked woman," Athaliah, as the Bible calls her, had set up a temple to Baal not far off, and her sons had even broken down part of the Temple, and taken sacred things from it for their idol-worship.

But we may gather from the story that the people of Jerusalem did not love Athaliah, and when little Joash was seven years old, Jehoiada thought the time had come to make him king. This good priest got the chief captains of the army to take his side, and he sent for all the Levites from all the cities of Judah, and gathered them together at Jerusalem.

Then he brought out the little king in the sight of them all, and set a crown upon his head, and the Book of the Law in his hand, and anointed him, and cried, "God save the king!"

Does it not remind you of how our own Queen was crowned and anointed, and a Bible given into her hand, while the people shouted in Westminster Abbey? After all these hundreds of years we crown

our kings still, you see, as the Jewish kings were crowned of old. They too are God's anointed.

You can imagine how delighted the people were to see the little king, and how they came running to the Temple, shouting and crying! There was such an uproar that Athaliah herself heard it, and came to see what had happened.

Up to the Temple came that proud, wicked woman, and there, set on a platform in the vast open space, she saw her little grandson, whom she thought was dead, with his crown of gold. And all round him were the soldiers with their flashing weapons, and the white-robed priests, and the trumpeters, and all the people of the land rejoicing and singing.

Then she rent her clothes in despair, and cried, "Treason! Treason!" for she felt her reign was over. And the soldiers would have killed her then and there, but the priest would have no one slain in the house of the Lord, so they dragged her away to the gate of her own palace, and there they killed her as she had caused so many others to be killed.

You would think, would you not, that Joash would never forget that great day, and the kind priest who had sheltered him so long, and given him back his kingdom. But alas! though Joash did what was right as long as Jehoiada lived, after the old man died he fell into the evil ways of his forefathers, and worshipped idols again. And when the son of Jehoiada rebuked the people, and threatened them with punishment from God, they grew furious with him, and the king was furious too. "In the court of the house of the Lord," the very place where Jehoiada the priest had proclaimed Joash king in his boyhood, they stoned Zechariah the son of Jehoiada to death by that very king's command.

Wicked and ungrateful, was it not?

And yet, children, have we not all been made heirs to a kingdom far greater than that of Joash? And how much gratitude do we often show to the Elder Brother who laid down His life that ours might be saved?

DO AS YOU ARE BID.

"Do as you are bid." Do you remember mother or nurse saying these words to you when you were quite a little child? And you perhaps feeling that you did not want to do the thing, why should you—why, why?

A little child cannot always understand the why of obedience, and indeed it is best that it should learn to do as it is bid without asking "why," since it is a plain duty that children should do as they are told. When they grow older they will see the answer to that Why, and realize that it is all for their good that they should do exactly what their parents or their nurse tell them. A little boy I will tell you of would have lost his life if he had not learned to be obedient to his father's first word.

His name was Tommy, and one winter's day his father, Mr. Fraser Tytler, took him and his brother Sandy to skate on the lake in Regent's Park. The ice broke, and Tommy and his father fell through into deep water, Sandy was snatched away by another gentleman just in time. As he sank in the cold water little Tommy caught hold of his father, who told him not to cry, nor to struggle, but just quietly to hold on to his sleeve. This Tommy did, while the icemen on the pond ran a long ladder near the hole, and presently got Tommy and his father out. He was carried home, put in a warm bath, and then wrapped in hot blankets, so that he took no harm.

His father wrote in a letter soon after, "Certainly nothing could be better than Tommy's behaviour. The little man implicitly obeyed me, not shedding a tear or uttering a sound, which the people who saw his diminutive size seemed much astonished at, one gentleman calling him 'a little hero.'"

If Tommy had not learned to be obedient on dry land, he never would have been able to keep quiet in the cold water, as his father bid him, and if he had screamed or struggled he would probably have been drowned.

PRAYER.

"The Spirit himself maketh intercession for us, with groanings which cannot be uttered."

Hast thou ne'er felt some sweet and saintly spirit
Glide graciously into thy very own,
And soothe its troubled fears, and strongly bear it
In prayer unto the Heavenly Father's throne?
Hast thou ne'er flung thee down to restless slumber
Nor known some heart for thine did meanwhile pray,
And all the cares that late did thee encumber
Had vanished with the morning quite away?
Yea, I have felt such holy benediction,
A childlike peace that words could not express,
And when I asked and learned it was no fiction,
My heart has overflowed with thankfulness.
Ah, is it not most beautiful to bear
Another's soul to heaven thus in prayer?

CHARLES W. JEROME.

A PATAGONIAN PRAYER.

You know, said Max Muller, in a recent lecture when people talk of savages, they always take the people of Terr del Fuego or the Patagonians as the lowest of the low. Darwin has set the example, for he speaks of them as hardly deserving to be called fellow-creatures. Their language, he adds, is scarcely to be called articulate. Captain Cook has compared their language to a man clearing his throat, but according to Darwin, no European ever cleared his throat with so many hoarse, guttural and clicking sounds. I have shown, on the contrary, that these people possess a dictionary of 32,430 words; and an Italian, Giacomo Bove, describes their language as "sweet, pleasing, and full of vowels." How shall we reconcile these conflicting statements, and yet it is on evidence like this that the most far-reaching theories have been built up. But that is not all. We know naturally very little of the religion of these Patagonian savages, but if prayer is a fair index of the worth of a religion, let me read you a Patagonian prayer:

O Father, Great Man!
King of this land!
Favor us, dear Friends every day,
With good food,
With good water,
With good sleep!
Poor am I, poor is this meal:
Take of it, if thou wilt.

This is a prayer uttered by people whom Darwin compares to "devils like those that rush on the stage in the 'Freischutz.'" To me it seems a prayer in which we ourselves could join without much shame. It is not addressed to a fetish, or to a totem, or to an ancestral spirit; it is addressed to an unseen Father, to a dear friend, the king of their land, to whom they offer the best they have, though it is only, as they say, a very poor meal.

ONE GIRL'S WORK.

A few years ago a little girl applied to a pastor in one of our large cities for admission into his Sunday school. She was told that the classes were so full that there was no room for her, and that the church was so small that no more classes could be organized. Much disappointed, the little girl began to save pennies (her family were poor) for the purpose of enlarging the church, in order that she and other children like her might be accommodated. She told no one of her ambitious purpose, however; so that when the pastor of this church was called to her bedside a few months later he saw nothing unusual, only a frail child of six and a half years.

The little sufferer died, and a week later there were found in her battered red pocketbook (which had been her savings bank) fifty-seven pennies and a scrap of paper, which told in childish print the story of her ambition and the purpose of her self denial.

The story of that little pocketbook and its contents, and of the unfaltering faith of the little owner got abroad. It touched the heart of saint and sinner alike. Her inspiration became a prophecy, and men labored and women sang and children saved to aid in its fulfillment. These fifty-seven pennies became the nucleus of a fund which in six years grew to two hundred and fifty thousand dollars, and to-day this heroine's picture (life-size) hangs conspicuously in the hallway of a college building at which fourteen hundred students attend, and connected with which there are a church capable of seating eight thousand, and a hospital for children named for

the good Samaritan* and a Sunday school room large enough to accommodate all the girls and boys who have yet asked to enter it.

A fairy story? It reads like one but happily it is not one. The little girl's name was Hatty May Watt, and the splendid institutions described are located in Philadelphia.—*Harper's Round Table*

HERE AND THERE A GEM.

"Resolve to see the world on the sunny side, and you have almost won the battle of life at the outset."

If the soul has the least scintillation of a desire to be holy; much more, if it is bent on being holy; still more, if it is striving and struggling to be holy; is it conceivable that the Incarnate Love should not meet that desire, that longing, that striving, and visit the soul with power?—Gouldburn.

"In all eternity no tone can be so sweet
As where man's heart with God in unison doth beat."

When courtiers come down into the country, the common home-bred people possibly think their habit strange; but they care not for that, it is the fashion at court. What need, then, the godly be so tender-foreheaded as to be out of countenance because the world looks on holiness as a singularity. It is only the fashion in the highest court; yea, of the King of kings himself.—*Leighton*.

SYNOD OF MONTREAL AND OTTAWA.

The Synod of Montreal and Ottawa met on the 11th inst., at 8 o'clock in St. John's church, Almonte. The attendance was not large especially from the eastern portion of its district, but it was fairly representative, and a good deal of business was disposed of. The opening sermon was preached by the Rev. James Fleck, of Montreal, to a congregation that filled the church. His subject was Ezekiel's vision of dry bones, which he treated in a vigorous and interesting fashion, with special reference to present day needs.

After the calling of the roll the moderator made a few remarks referring to the peaceful and happy year of work which the church had enjoyed. One cloud, and the only one, was that which gathered around the graves of some of the brethren who had been gathered to their rest. There was, however, not a little brightness in the fact that many prophets and sons of the prophets had been added to their number. Then it had been a year of anniversaries, especially was it the year of the Diamond Jubilee of the Queen.

At this point a member of the Synod struck up the National Anthem, which was sung with great enthusiasm.

In closing Mr. Fleck thanked the court for its courtesy towards him during his term of office. He would now ask the court to elect his successor. The clerk intimated that five Presbyteries out of the six within the bounds had nominated the Rev. Duncan McDonald, of Dundee, Presbytery of Montreal, for this office. One Presbytery had nominated the Rev. Mr. McKenzie, of Brockville. This gentleman, however, withdrew and Dr. McDonald was elected unanimously to the moderator's chair for next year.

A vote of thanks was then tendered to the Rev. J. Fleck for his sermon and a request that he send it to the Church papers for publication. Several items of routine business were disposed of and the first sederunt closed.

On the following morning the Synod resumed at 9 o'clock, and after the usual hour spent in devotional exercises proceeded to business.

Prof. Scrimger reported on Ecclesiastic Co operation. He stated that there had been no application during the past year either from the Methodist or Presbyterian Church for the readjustment of any of their mission stations. There were still a few places where both were represented; but local considerations might account for this. But the number of such cases is much less than it was a few years ago. The existence and influence of the committee had been of great benefit to both denominations. The condition of things at present was such as to render the continuance of the committee unnecessary.

Dr. Campbell, of Montreal cordially endorsed these statements. But Dr. Campbell of Renfrew spoke strongly on the other side and intimated that the state of things in the neighborhood of his Presbytery was not so rosy as that spoken of by Dr. Scrimger. In doing so he referred to places where the Presbyterians were first in the field, and then their work was interfered with by the coming in of other denominations.

The Rev. J. R. McLeod, of Three Rivers, was sorry that Dr. Campbell had met with such unfavorable experiences, and cited cases in the Presbytery of Quebec where the most cordial consider-

ations for the rights of other churches obtained. Finally, the report was adopted, but the committee was re-appointed.

Dr. Scrimger brought the matter of Colligny College before the Synod. For the past eight years this institution has been under the management of the Board of French Evangelization, but as it had been found impracticable to utilize it in the interest of that work and as there were some financial problems to be faced which could better be undertaken by another board it asked the Synod to undertake the management and carry on the work. The matter was referred after some discussion to a committee to consider the situation and report as to a recommendation. At a subsequent soderunt the committee reported in favor of asking the Assembly to place the College under the control of a board which should represent the Presbyteries of the Synod and administer it for the Church. It was reported that a guarantee fund of over \$1,700 had been provided for a short term of years in order to tide it over present difficulties and give it a chance to become self-supporting.

The Rev. M. H. Scott, convener, presented the report from the committee on the mission to lumbermen. The aim of the committee was to circulate religious literature throughout the camps. Six colporteurs of the Bible Society had done much work in this connection, several ministers also had visited some of the camps, and had given away tracts, books, etc. A new departure had been taken during the past year, viz., the distribution of literature among boat and barge men, on the canals. The Rev. C. B. Ross and the Rev. James Bennett had taken this part of the work in hand. The income was \$286. While the expenditure was \$301. Mr. Scott moved the reception and adoption of the report, and that the mission be recommended to the generosity of the churches. Agreed.

At the afternoon soderunt the Rev. J. R. McLeod presented the report of the Synod's committee on augmentation. He stated that the congregations were doing better than in former years. Thirty-eight congregations were receiving aid from the fund to the extent of \$6,545. Contributions to the fund from the churches were 6,695, only a trifle more than the Synod is receiving. The fund has been of inestimable benefit to the church. By its aid many charges have pastors who would otherwise be unable to maintain ordinances. It is hoped that the interests of the fund will be still better recognized than hitherto.

The Rev. Dr. Campbell, of Renfrew, advocated great care on the part of Presbyteries in applying for grants from the fund. This care would prevent all friction between all the parties interested. Formerly, for many years, this Synod had received more than it had given to the fund. This year, however, it had given more than it had received. The special mission he had in view in appearing before the Synod, was to ask for an increase of \$5,000 towards the augmentation fund, from the provinces of Ontario and Quebec. The Synod of Toronto and Kingston is to be asked to raise \$2,000; the Synod of Hamilton and London had promised to raise \$2,000, and this left but \$1,000 to be raised by the Synod of Montreal and Ottawa. He felt sure that this would be raised with but little trouble. The young people's societies and the Sabbath schools could do a great deal towards this object.

The Synod then expressed gratitude to the great Head of the Church for the success which has attended this fund, and in view of the great need of the North-West, agreed to raise the additional one thousand dollars asked for, and to appeal to the young people's societies and Sunday-schools to help in this direction.

EDUCATION IN QUEBEC.

The Rev. Prof. Scrimger read the report upon education. In doing so he stated that it was based chiefly upon the official reports of the departments in the provinces of Ontario and Quebec. The report from the latter indicates that the system in the latter province is very far from what it ought to be and from what it might easily become. Teachers' salaries are yet shamefully low, the qualifications insufficient, average terms of service are short, the school buildings are poor and badly equipped, parents withdraw their children at a very early age, while the principal reason for sending them at all appears in many cases to be to prepare them for communion. This is discreditably in the oldest province of the Dominion. He was glad to say, however, that matters were improving. The joint annual expenditure by government and municipalities for education was \$2,800,000. The number of teachers without diplomas has been reduced by 213, the number of teachers belonging to religious orders is less by sixty two, while the latter, it is expected, will be required now to furnish evidence of qualification in the future. Probably the most hopeful sign of all is the increased interest in education which is taken by the people generally. An improvement in the whole system may be looked for, as both political parties are committed to it.

Coming to Ontario, he said that the report from that province was of unusual interest owing to the prominence which it gives to

moral and religious instruction. In December the minister had sent out circulars to all the inspectors asking answers to a lengthened series of questions. These bore largely upon the personal and relative social and moral duties of the pupils and teachers. The report of the minister gives the answers in full, and should be studied by every clergyman in the province. Fully seventy-five percent of the teachers belong to some Christian Church, and the regulations regarding religious instruction are followed in about ninety percent of the schools. These regulations were helpful to the moral tone of the pupils. The minister is persuaded that no lasting benefit would be accomplished by authorizing the teachers to give direct religious instruction; besides, strife and bad feeling would be unavoidable. Few of the teachers are competent to expound religious truths satisfactorily to all concerned. Moral instruction receives full and constant attention. Moral duties, the rights and duties of one towards another, are certainly within the sphere of the state. Dr. Scrimger held that more might be done in the way of religious instruction. It was gratifying to find that in 1895 the Scriptures were read in 5,218 schools out of 6,660 in the rural districts and prayer was offered in 4,917 of them. In 5,000 schools, however, no advantage was taken by clergymen of the privileges of visitation allowed them by law. The report admitted that there was some force in the objection against teachers being allowed to give dogmatic doctrinal teaching; but claimed that there was no force in the objection to teaching Bible history. This is a field that may be easily common to all denominations. That history is the most interesting and instructive in the world, and no one can afford to be ignorant of it. This is done in the Protestant schools in the Province of Quebec, and no friction results from it.

Dr. Campbell, Montreal, said there was great ground for gratification in the largely increased interest taken by the Province of Quebec in the work of education.

It was then agreed to receive and adopt the report; to express satisfaction at the sign of improvement in the Province of Quebec, and especially the increased interest on the part of the people generally; also, to express gratitude at the signs of the very high moral and religious character of teachers in the public schools of Ontario, and urge that a place be given to the study of biblical history in the course of instruction.

The Wednesday evening soderunt of the Synod was devoted to a conference upon the work of the Holy Spirit. The Rev. J. McLeod opened with a paper upon "The Spirit in the life of the Church." He said the first point which should be noticed was the necessity of a firm belief in the personal existence of the Spirit. All the attributes of personality are ascribed to him in scripture. He is also Divine, equal with Father and Son. He had authority, in the control and administration of the Church. Next there was necessity of the Spirit controlling and guiding every form of church work. The Holy Spirit will work through two agencies, first through consecrated men and women, and second, in the use of his own word, which is the "sword of the Spirit." How are we to secure His help? In two ways—by prayer and by implicit obedience. With such a spirit the Church of God will march on.

The Rev. David McLaren then gave a paper upon the work of the "Spirit in the Foreign Missions of the Church." Jesus sent His disciples forth to witness for Him. The Holy Spirit is the prime agent in witnessing for Christ. The Spirit inspired the Word, concerning which Christ said "search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." Another agency employed by the Spirit is the work of consecrated believers. All such are His witnesses. True mission work must find its origin and power in the influence of the Spirit. He alone gives success in this work.

After these papers a discussion took place upon the numerous points which had been raised. Among those who took part in this were Rev. M. H. Scott, the Rev. Dr. Armstrong, the Rev. A. Russell, the Rev. J. C. Campbell, the Rev. J. A. Macdonald, the Rev. G. C. Pidgou, Mr. Walter Paul and the Rev. A. H. Macfarlane.

On Thursday morning after routine the Rev. Dr. Armstrong appeared and spoke in the interests of the Aged and Infirm Ministers' Fund. He reminded the Court that some adverse criticism of the management of the fund had appeared in the public press. He informed the Synod that all these objections had been fully and triumphantly met by the Convener in the Synod of Kingston and Toronto. He also claimed that this scheme of the Church was accomplishing a good and necessary work. The fund, therefore, should meet with a liberality of support worthy of its great importance.

The Rev. A. H. Scott followed upon similar lines, and sustained his contention by citing a number of statistics.

The Rev. Dr. Campbell, Renfrew, the Rev. Dr. Campbell Montreal, the Rev. Orr Bennett, the Rev. J. R. McLeod and others

spoke very strongly in the interests of the fund.

On motion of the Rev. J. Hastie, the Synod expressed its confidence in the administration of the fund and commended it to the generous sympathy of the Church, with the hope that the deficit of the present year may soon be reinvented.

CHRISTIAN LIFE.

The Rev. James Hastie presented the committee's report on Christian life. He said that the Sabbath services in the sanctuary are, on the whole, well attended, still there is room for improvement. The week-night services are not so well attended. The Synod will be pleased to learn that there is a general deepening of spiritual life. Social and commercial life is said to be fairly well reported of. The life of the family bears evidence of more seriousness; but it is not all that can be desired. In the Sabbath-schools and Young People's Societies there are many marks of usefulness. Testimony is borne to this from many quarters. Some Sessions report no special outpouring of the Spirit as having been enjoyed; but there is no evidence of barrenness. Many hindrances to spiritual life were noticed; but these may be met and overcome by the help of the Spirit of God. On the whole the Lord's day is well kept, but complaint is made against railway traffic and the new amusement of cycling on the Lord's day. Intemperance was deplored and such institutions as the W.C.T.U. were commended. In closing, Mr. Hastie moved a series of recommendations, which, in effect, urged sessions to exercise a loving oversight over the young; urged congregations to practice systematic giving; urged all members to do their uttermost to keep the Sabbath day holy; that the Synod re-affirm its belief in the principles of total abstinence, etc.

After a prolonged discussion these recommendations were adopted.

It was agreed to hold the next meeting of Synod in the First Presbyterian Church, Brockville, on the second Monday of May, 1898.

The Synod resumed at two o'clock and was constituted, the Moderator in the chair.

The appeal of Mrs. Marjory Robertson was taken up. This lady asked that the session of Vankleek Hill be instructed to erase from its records all reference to her case, also that said session be instructed to grant her a certificate of disjunction as a member in good standing in that church, in the year 1872. In her letter she states that, in accordance with the decision of Presbytery, she was entitled to these as her rights. No evidence could, however, be obtained as to why she did not avail herself of these rights twenty-five years ago. It was reported that her statements as to her rights in the premises was correct, and if the session records sustain this statement, there will not likely be any opposition. In the meantime, a committee was appointed to make the necessary enquiries, and report.

The Rev. Dr. Crombie read a paper upon the "Administration of the Lord's Supper," which we hope to be able to present to our readers in the near future.

A conference was held upon the paper, in which the Rev. J. R. McLeod, the Rev. J. Nichols, the Rev. D. McLaren, the Rev. Dr. McDiarmid, the Rev. Mr. Rattray, the Rev. K. McLennan and the Rev. A. H. Macfarlane, took part.

Dr. Crombie was thanked for his admirable paper, and asked to give it to the press.

THE SUNDAY SCHOOLS.

The Rev. D. McLaren presented and read the report upon Sabbath-schools. Two hundred and ninety-eight of the schools had reported. There are seven French schools, and as an item of interesting information it was stated that nineteen lady superintendents are reported. In one school there were nine elders acting as teachers, in another there were seven, and in another six. These schools raised \$14,600. and \$7,500 had been spent upon their own running expenses. Looking at the report as a whole there was abundant reason to thank God for the amount of success vouchsafed. He moved that sessions be more careful in the preparation of their reports to Presbyteries and Sabbath-schools. Further, that increased diligence be given by teachers and superintendents to be faithful in the training of the children in giving to the Lord's

cause. After some discussion the report was adopted.

The Rev. J. R. McLeod presented the treasurer's report of Synod finances, which was adopted.

The standing committees for the ensuing year were appointed.

Votes of thanks were tendered to those who had contributed to the entertainment of the Synod during its proceedings. This ended the business and the moderator addressed the Synod as follows:—

Fathers and brethren:—At the close of this Synod permit me to thank you for your great kindness to myself during all the sittings of Synod. To me it has been a great pleasure to witness the brotherly spirit which, all along, characterized your deliberations. Our meeting together has sorely been a blessing to us all. I think we have found it to be true that, "an iron sharpeneth iron, so a man sharpeneth the countenance of his friends." We have reason to be thankful that we had no "burning question" before us this year. We would not, even if we could, forget beloved brethren whose faces were familiar to us in our Synod a year ago, but who have gone, since that time, to join the general assembly and church of the first-born in heaven. During the last twelve months the rider of the pale horse has gone through several parts of the bounds of this Synod. This is particularly true with regard to the Presbytery of Montreal.

Brethren, the time has now come for us to say to each other here the word farewell. And we go back to our life work more resolved than ever to be faithful unto death that at last we may "join our friends who have obtained the prize."

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.

The meeting of the Synod of Montreal and Ottawa during the week at Almonte took a number of the ministers out of town to attend its sessions. The attendance from the whole Province of Quebec, however, was exceedingly small, not amounting to more than a dozen and these were chiefly those who held official positions or had some special business to bring before the court. The truth is the immense size of this Synod and the great distances that must necessarily be travelled to reach the place of meeting has always hitherto interfered with the success of the meetings as regards attendance, and have diminished greatly the weight of its deliberations. It has never in any fair way represented the churches within the bounds. Much of its work is of a purely routine character and little would be lost from the efficiency of the Church if it were dropped out from the organization altogether. So long as the other Synods of the Church are satisfied of their usefulness of course this cannot be done without destroying the symmetry of the Church. It is more probable that it may lead to its division into two Synods—one for the Province of Quebec and the other for eastern Ontario. In point of numbers actually attending each would in all likelihood be as large as the existing one and do as good work. It is an open question also whether some of the existing Presbyteries would not be the better of division or re-arrangement. Such changes, however, cannot be hurried and will no doubt find advocates as soon as the need for them is more plainly felt. One thing which certainly interfered with the attendance this year was the fact that the Assembly is to meet so far away as Winnipeg and a good many of those who had been elected as Commissioners felt that they could not face the cost of both journeys. Indeed there is great difficulty in securing the full number of Commissioners at all in most of the Presbyteries. There is considerable disappointment at the rate to Winnipeg offered by the railways, and unless some further concession is yet made before the time of meeting many of those who have been appointed Commissioners will stay at home. The practical effect of this would be to prevent any meeting of the Assembly from being held in the Northwest for a very long while to come. This would be a cause for

deep regret and would no doubt make it more difficult to keep up the interest of the Church in its most important Home Mission field. It is to be hoped the railways will yet find some way of meeting the situation.

The Rev. Dr. Whittier who was called some weeks ago to Calvin church has also been called to Greyfriars' church, Port-of-Spain, Trinidad, and has intimated his acceptance of the latter. Calvin church will therefore proceed to make another election as early as possible.

At a special meeting of the Presbytery of Montreal held during the meeting of Synod thirteen members of the graduating class in the Presbyterian College were licensed to preach and are now open for calls.

GENERAL.

R. W. Geddes, Presbyterian missionary at Revelstoke, B.C., for the past year, has removed to a new field at Duck Lake, Man.

The annual meeting of the Presbyterian church, Severn Bridge, was held recently. The Treasurer's report showed a small reduction of the floating debt during the past year. A letter from the Presbytery was read, expressing gratitude to God for the large increase in membership, and asking the field to become self-supporting. The general business of the congregation was attended to, a time of pleasant sociability enjoyed, and the following elected to the Board of Management: W. H. Miller and S. Rainey for three years; R. Trinder and J. Blackwell for two years, and G. Robinson and G. Cockburn, for one year.

Anniversary sermons were preached in Victoria Presbyterian church Toronto Junction May 16th by the Rev. Dr. Parsons, morning and evening, respectively. On Monday the anniversary tea meeting was held in the basement of the church, after which a very pleasing entertainment was given in the lecture-room. The Rev. J. W. Rae, pastor, occupied the chair, and gave an excellent address. This was followed by able speeches by the Rev. Dr. Turnbull and Rev. W. S. Hill. The musical part of the programme was exceptionally fine.

Cooke's Church, Toronto, was the scene of a very interesting and enjoyable entertainment on the evening of May 12, on the occasion of the fortieth anniversary of the induction of Rev. William Gregg, D.D., as pastor of the church. Beginning at half-past six o'clock tea was served in the basement of the church, after which the large number present repaired to the church proper, where a musical service was rendered by a large choir, under the direction of Mr. A. T. Cringan, Miss Hamilton presiding at the organ, and short congratulatory addresses were delivered by Rev. Principal Caveo, Rev. Canon Sisson, Rev.

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Wm. Patterson, Rev. W. J. McOughan, Rev. Dr. Hals, of Maghara, Ireland, Rev. Dr. Thomas, Rev. Dr. Briggs and Rev. W. S. Ball. Rev. Principal Caven spoke of Dr. Gregg's work in the pulpit, in the professor's chair and as the historian of the Presbyterian Church in Canada. He said that, whatever else might be said of Dr. Gregg, it could at least be said that he had kept the faith during a time when theology is passing through a stage of fluctuation and rationalism. Rev. Canon Sanson, who was present at the special invitation of Dr. Gregg, he being the only minister in active service at the time of Mr. Gregg's induction, said that he preached his first sermon in Little Trinity on July 11, 1852. He indulged in reminiscences of early days, and spoke feelingly of his long-known colleague Dr. Gregg. In replying to the address, Dr. Gregg spoke of the early history of Cook's Church, when they used to meet for worship in a small frame building on George St. At that time, he said, the population of the city was under 50,000, and there were less than 6,000 Presbyterians in Toronto. He mentioned some of the names of his early parisheners, such as Hugh Miller, Principal Patterson, Arbuckle Jordan, Ald. John Carr and others, the memory of whom, he said, was still fresh in his mind. He thanked the members of the church for their kind token of esteem.

The celebration of Rev. Dr. Fletcher's 25th anniversary as pastor of McNab St. Presbyterian Church was celebrated on the evening of May 11th by a social gathering of the congregation. Services were held in the early portion of the evening. Dr. Macdonald presiding. Rev. Dr. Fletcher expressed his gratitude for having been spared so long in his labor of love, and congratulatory addresses were given by Revs. Dr. Burns, Dr. Laing of Dundas, Neil McPherson and Mr. J. M. Dingwall. The congregation then repaired to the Sunday school room, where an address from the congregation was read by Mr. Alex. Davidson, session clerk, and a check for \$600 was presented to Dr. Fletcher. Mr. D. McPhie, Chairman of the Board of Managers, congratulated Dr. Fletcher, and in a neat speech to Mrs. Fletcher he presented her with a basket of flowers. Dr. Fletcher responded feelingly and he thanked the congregation on behalf of his wife and children and himself. Refreshments were served to the large gathering and a social time indulged in.

Sabbath May 10th was the thirty-fifth anniversary of the pastorate of Rev. Dr. Cochrane in Zion Presbyterian Church. In a stirring sermon, one that thrilled the hearts of the congregation that crowded to excess the large church, the Rev. Doctor took occasion to refer to the long connection subsisting between his people and himself, and incidentally remarked how few, how very few, there remained of the warm hands and kindly hearts that had bade him welcome five and thirty years ago. Dr. Cochrane's apparently inexhaustible vitality, his unwearied and unabated desire for work, his single-handed spiritual oversight of perhaps one of the largest congregations in

Western Ontario and his conscientiously attended multiplicity of other duties fill his people with loving wonder and amazement. After thirty-five years, he dwells more securely in the hearts of his people to-day than ever he did before. Those who differ with him doctrinally are as equally fascinated with him, as is the large body of worshipping people, to whom he is the personification of Presbyterianism, and in whose service he is spending and being spent with a prodigality that has captured their entire affections. The sermon at night—on the subject of Queen Esther's effort on behalf of Mordecai—was full of dramatic fire and burning eloquence and vividly showed the keen eye, clear brain and unabated power of the forceful preacher. During the evening, Miss Jessie Cochrane, rendered a sacred solo entitled, "I heard the voice of Jesus say."

PRESBYTERY OF HURON.

This Presbytery met in Clinton on the 11th inst., Rev. M. McKenzie of Hovan, China being present was invited to sit and deliberate. Mr. J. A. Hamilton B. A., gave the report of the financial Committee calling attention to those congregations which have failed in contributing to some of the schemes of the Church, and to the gains and losses in families and members, etc. Mr. Acheson was re-elected Convener of the Home Mission Committee. Leave was granted to the congregation of Knox Church Goderich to mortgage their church property for a sum not exceeding \$9000, the object being to enlarge the Church. A motion was passed expressing the Presbytery's sympathy with Dr. Ure in the loss he sustained by the death of his wife. Mr. McLean, minister, and Mr. McIlveen, elder, resigned as commissioners to Assembly, and Messrs. J. S. Henderson and Robert Pollock were appointed in their place. Mr. J. S. Henderson was appointed a member of the Assembly's Committee of Bills and Overtures. Circulars from Presbyteries regarding the reception of ministers were read. In the afternoon and evening a Presbyterial Convention of Christian Endeavorers was held which was fairly well attended, and at which addresses on important topics were given, followed by practical discussions which must have been very helpful to those present.

The next regular meeting of Presbytery will be held in Clinton on the 13th July at 10.30 a.m. A. McLEAN, Clerk.

THE TWO WIVES.

There were two wives—the one wise, the other foolish. The wise wife demanded of her husband, even before their marriage, that he should insure, so that, should she be left desolate, yet would she not be destitute also. And the husband did so, and his love for her was greater than before, and his days were long, and he lived to collect the insurance himself.

But the foolish wife did scoff at and revile the agent, who pleaded with her husband, and had already persuaded him to insure. She denied its value, and bargained with him that he should bring her the silver which he was to pay for being insured. And she agreed to care for it, and with it provide many new and beautiful things for their home to the end that they might enjoy it together. And the husband, yielding, gave her the silver, yet repenting of his determination, but did not take the policy which the agent brought. Soon after the husband was stricken with a fever, and died, and the foolish wife was fain to sell even her trinkets to buy bread for herself and the children who had been born unto her.

This clearly illustrates the importance of making provision for one's family, and there is no better medium than by a life insurance policy.

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In this somewhat noted educational centre, resides Bishop Benjamin W. Arnett, D.D., a divine who is of especial prominence because of his thrilling eloquence with which he has swayed many audiences. Among the high officials of the church, no one is more distinguished than he.



Before being elected bishop he was a leading minister in his church and also a very prominent Republican. He represented his county in the Ohio Legislature for several years.

Having given this sketch of the bishop, the following testimonial from him will be found very interesting reading and fully explains itself.

To whom it may concern:

"In April, 1894, while on my way home from Philadelphia I caught a very severe cold, which soon developed into rheumatism. It was impossible for me to rest by day or sleep by night. About the first of June I was compelled to take to my bed, where I remained for some time. When I was able to get up, I could only get about by the use of crutches.

"The fall came on and the rheumatism grew worse, lasting all through the winter of '94 and '95. I suffered as I never suffered before. I thought that the spring would bring me relief, but it did not, consequently I was forced to cancel a number of engagements to speak.

"One day in June, 1895, my wife said, 'Bishop, I read so much about Dr. Williams' Pink Pills, suppose you try them and see if they will not help you?'

"I said, 'No, there is no use of getting them for we have tried almost everything that has been recommended to us, and none of the remedies suggested seem to help my case.'

"She said no more, but went to Xenia, Ohio, and bought a box of the pills. On her return she gave me a dose at noon and another at night. She was only called one time to attend to me during that night.

"For months previous she had been called three to four times during the night. The next day I took three to four doses of the pills, and the second night I was not disturbed. My wife, for the first time in more than ten months, had a good night's sleep.

"I have not lost a night's sleep since that time on account of the rheumatism. I carry a box of Dr. Williams' Pink Pills in my pocket wherever I go.

"I cheerfully bear testimony and hope that others may find relief as I did. I have recommended Dr. Williams' Pink Pills to several people.

"Yours for God and Man.

BENJAMIN W. ARNETT."

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale people.

Why

Do people buy Hood's Sarsaparilla in preference to any other,—in fact almost to the exclusion of all others?

Because they know that Hood's Sarsaparilla cures when others fail.

The question of *cost* is just as positively decided in favor of Hood's Sarsaparilla, as the question of comparative sales. Remember,

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists sell. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills cure liver ills, easy to take, easy to operate.