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## The Presbyterian Review.

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March 31, 1898.

## NOTES AND COMMENTS.

If the reports from Winnipeg are true, the Roman Catholic ministry of Manitoba, have decided to acquiesce in the Laurier School Settlement. The despatch, the confirmation of which will be awaited with interest, states that in a few days the Roman Catholic schools will be handed over to the trustees and come under the operation of the general law, a transaction which will place these schools among the public schools, and will allow of their earning the government grant.

No better appointment could have been made by the Home Mission Committee than that of Rev. C. W. Gordon, to visit the Old Land on behalf of the Missions of the Canadian Church, especially with respect to the new mining fields out west. Mr. Gordon is known in Great Britain, and his last visit was so successful as to astonish both the givers and the receivers. Should he find it convenient to accept the Committee's offer, the Church will be fortunate in his choice.

It seems to be the intention of the Church Union Committee in Scotland to have a draft report ready for presentation to the U. P. Synod, which meets in May. Consequently the negotiations are being pushed forward, and many of the more important points of difference have had long and frequent consideration. It is proposed that the right will be reserved to individual members to "assert and maintain whatever views of truth and duty they have hitherto been entitled to profess," and

that the question of Marriage with a Deceased Wife's Sister will be left an open one. Finances, Colleges, and other important questions have already been settled by the Joint Committee.

To the charitably disposed in Toronto, and they are many, and liberal, the appeal of the Working Boy's Home will not come in vain. The good it is accomplishing, among a needy class, is well known and we take it, that it only requires to be stated that funds are urgently required, to bring a prompt and generous response. Professor Geo. M. Wrong, is the Secretary, and friends may communicate with him at 469 Jarvis St., Toronto.

We again draw attention to the World's Week of Prayer which will be observed from April 3rd to the 10th. In the present crisis friends of the Sabbath cannot afford to neglect this means for the accomplishment of the object so near their hearts. For the past twenty years, the first week in April has been set apart in Great Britain for prayer for the proper observance of the Lord's Day, and has been the means of great help and encouragement.

It is probable that the brief speech of the Prince of Wales, recently delivered in the interest of peace will have a modifying effect on the situation. The Prince, who is a far-seeing man of affairs, who is quite aware of the weight his words will carry, hoped "that we should not need navies or armies much longer, but that we should have universal peace." Christendom will echo "Amen," for never was a time when rumours of war have had greater likelihood of fulfilment than the present, and the love of peace together with calm diplomacy were never more necessary to prevent European and American hostiles.

The Home Mission Committee had several important questions to deal with last week. In addition to the usual fields of labor, there is added this year, the Klondike, difficult of access, expensive in outfit, living and labor, and requiring men of no ordinary tact and knowledge of affairs. The need is great, and it is gratifying to the Church and the country to know that the Committee has risen to the occasion. Dr. Cochrane, the active and vigilant convener has served the Master and the Church most worthily and well, in the action he has taken, sanctioned by the Committee, to meet the requirements of the new field. The Church's missionaries have already accomplished much, and having been on the scene practically from the beginning, will keep pace with the growth of the camps if promptly backed up by the Church. Then the question of the nurses for the same region engaged the attention of the Committee through the deputation of ladies interested in that most praiseworthy object. We hope the Church realizes fully the noble work these devoted

ladies have set their hand to and that adequate support will be forthcoming without delay. We would impress upon congregations, and especially upon the ladies in every congregation, the great importance of this work, and would bespeak for it a generous response. In the other departments of work, the Committee finds much to do, and the prospects are bright for spring time and harvest.

#### THE OUTLOOK FOR THE SUNDAY SCHOOL.

THE *Ladies' Home Journal* is disposed to take a somewhat pessimistic view of the modern Sunday school, alleging that it is inefficient and on the decline. We do not know how far this may be true on the American side of the line. But we are satisfied that it is not true of Canada, at least in the Presbyterian Church. Of course there are many defects, and there is much room for improvement. We are not allowed to forget that the service is all volunteer unpaid service and that most of the teachers are amateurs. But on turning up Dr. Torrance's last statistical report which makes some comparisons, we find that in the last twenty years, during which our population has grown very slowly indeed, the attendance in our Sunday schools has a little more than doubled, and the number of teachers well nigh trebled. Personal observation has satisfied us that the order and efficiency of the schools in the cities and towns have greatly improved, while the country schools are at least as good as they were then. One of the needs is closer supervision by Sessions and Presbyteries. The Presbytery of Montreal has just completed a visitation of practically all its schools within the bounds by means of delegates, who for the most part were experienced teachers. The effect has been good. Other Presbyteries might do the same.

#### MONTREAL CITY MISSIONS.

IN our essay of the 17th we made reference to the report of the Montreal city missionary, who might be called the Presbyterian chaplain to the public institutions. But it must not be supposed that this is the amount of mission work the Montreal churches are doing in their own neighborhood. For over thirty years past Crescent St. church has maintained a missionary Sunday school on Nazareth St. in Griffintown and supplies an efficient band of teachers under Mr. James Ross as Superintendent. For a short time a church was organized in connection with it, but the population was too migratory to make this a success and the organization was given up. A Sunday evening service is, however, kept up and week night prayer meeting. The school numbers over 300 scholars, and there are 24 teachers. St. Paul's church after assisting Victoria church to self-support has recently taken up a mission in Point St. Charles and expends on it about \$7 a year. The school here numbers 130 with 17 teachers. Services are regularly maintained and a great deal of valuable work has been done in the district by visiting the homes and holding sewing classes during the week.

Erskine church contributes about \$4 a year for the maintenance of the Maisonneuve church and furnishes some of the most active workers in the Sunday school including the Superintendent.

Knox church has no mission under its care at the present time, but has only recently been relieved of responsibility for the Cote St. Louis Mission and so soon as its own church debt is a little reduced will certainly be found taking up some outside work.

St. Matthew's church has opened a mission in the adjoining municipality of Verdun. Calvin church has a branch Sunday school in St. Henry with an attendance of about 60. There is also a Sunday school at Montreal Annex where service has been begun. It has not yet been adopted by any of the churches but some arrangement for its maintenance is likely to be made before long.

In addition to all these the American Presbyterian Church has an active missionary centre on Inspector St. where there is a large Sunday school. Services are maintained regularly both on Sunday and during the week, under the care of a missionary Evangelist. The cost of maintaining these missions is not less than \$3000 per annum over and above the cost of the buildings which have been provided for most of them.

#### CHINESE WORK IN MONTREAL.

A MOST interesting Conference was held in Stanley St. church, Montreal, on Tuesday evening the 15th inst., of the teachers in the various Chinese Sunday schools in the City under the care of Dr. Thomson. About forty teachers were in attendance. Some discussion took place regarding the best books to use in teaching the men who come. They commonly bring their own books, but it was thought well that Dr. Thomson should print a list of books for the guidance of teachers in recommending the ones they should procure. The question of securing additional teachers was also considered in view of the fact that notwithstanding the large number engaged in the work, scholars often had to be dismissed for want of teachers. Attempts are being made to group them in classes instead of furnishing a teacher for every scholar as has been the usual practice. There seem, however, to be practical difficulties in the way of carrying this out beyond a very limited extent, and a larger number of workers is urgently called for in order that the opportunity offered for Christian influence on these strangers may be used. Over 300 teachers are now at work. There is room for nearly a hundred more.

This work presents many encouraging features. The Chinese population of the city is not large, as compared with some of the great centres in the United States, and, therefore, it has been possible to reach almost the whole of it in one way or another through these schools which now number 16 with an average attendance of 25 scholars each. The devotion of the teachers has been exceeded only by the eagerness of their scholars, to profit by their instruction. Of course the primary motive is to acquire a knowledge of English for business purposes, but almost without exception they receive the religious teaching given with the utmost respect, and in not a few instances with the deepest interest. Quite a number have already received baptism and a larger number have applied for it. It is expected that several will present themselves for baptism at the next communion in Knox church. A number who have returned to China are known to be exerting a good influence in their native villages. The Christian sentiment of Chinatown is itself now so strong that the usual vices which are associated with such districts elsewhere are found only to a very limited extent. Until recently the resident Chinese were almost all laundry men. Now quite a few are engaged in domestic service and are giving good satisfaction.

The appreciation of the service rendered them on the part of the Chinese themselves is indicated by the

fact that the collections taken in the schools for missions last year amounted to \$463, contributions from other special sources swelled this sum to a little over a thousand dollars. This is well on towards the total cost of this work to the Foreign Mission Committee.

#### THE MERRITON CARBIDE CASE.

**T**HE victory of the Lord's Day Alliance in the Merriton Case has been followed by an action taken on behalf of the Metropolitan Railway, attacking the constitutionality of Provincial Legislation, taking the cue from the decision of the Maritime Province Court. While the suit is in progress, and the result doubtful, some comfort can be rightly taken from the Merriton decision. Here the point at issue was whether or not under the Lord's Day Act the Carbide Company could operate its works continuously—during Sundays as well as on week-days. Magistrate Hall decided that the work cannot be carried on on Sundays.

The defence claimed the work to be one of necessity, that a cessation on Sundays would involve loss of material and practically render the manufacture of carbide commercially unprofitable. The evidence in support of this contention, the Magistrate found to be "weak and trivial, and unworthy of serious notice." On all points he found against the defenders, holding that no case of necessity had been made out, and that the operation of the works on Sunday would be a clear violation of the Lord's Day Act. The decision, then, has been a vindication of the course taken by the Alliance whose agent, Mr. O'Meara, deserves the thanks as well as the congratulations of all interested in the observance of the Sabbath. It is to be hoped an equally satisfactory decision will issue from the Metropolitan Railway Suit.

From the west comes the news that steps are being taken to impress upon the Manitoba Legislature the necessity of enacting laws for Sabbath observance. The other day numerous signed petitions were presented, to that effect, and efforts are being made to have the views of the petitioners embodied in the statutes.

#### RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

**T**HE discussion of this question by the Ministerial Association of Toronto and the conclusion practically reached by that body, has attracted much attention throughout the country. This is not to be wondered at, for the Toronto ministers have led in this question for many years, at least since the days of the Ross Bible controversy. The opinion expressed with practical unanimity by the Association is that it would be extremely difficult, if not altogether impossible to arrange a religious programme of study which would satisfy the religious bodies concerned and which would be accepted by them. This view has been held by many thoughtful educationists who know the strong bias in some quarters for sectarian teaching, but on the other hand the opinion has been very general, and very influentially supported, that an unsectarian syllabus would not be impossible, and in fact that such a syllabus ought to be provisionally tried. In discussions in the church courts some time ago, it will be remembered that this view was sanguinely supported and on the whole thought feasible. In the separate school campaign this view was insisted upon, as providing a *via media* between separate, sectarian schools, on the one hand, and "Godless" or secular schools on the other. And the

arguments in its favor to-day are strengthened by the facts of experience. Dr. Wilbur Crafts, the sociologist and publicist cites the case of the Pennsylvania Reform school at Morganza, as an apt instance. He says:

The school question is, Can the common Christianity be taught in the common schools in an unsectarian manner as the necessary basis of common Christian morals?

And the answer is:

It can be, for it has been.

In the case cited, that of Morganza, Dr. Crafts shows that a hand book for religious teaching was compiled by Rev. Father Canevan, of Pittsburg, a Roman Catholic priest; that the bishop of the diocese approved of the text-book, that it was submitted to Protestant authorities and approved of by them, and then adopted as the text-book for the school, where to the satisfaction of all concerned it has been used by Protestant teachers, in conjunction with the International Sabbath School Lessons as expounded in the American Sunday School Lessons (undenominational). Of course this case affords no proof that what works in Pennsylvania would work in Ontario where denominational feeling is very strong. Yet the signs of the times seem to point to a drawing closer in spirit of the Protestant bodies in Canada, and to an increasing charity in the relations between Roman Catholics and Protestants. If it is possible, as has been shown, to devise lessons acceptable to Protestants and Roman Catholics in one State of the Union, hope should not be abandoned that in a public school system such can be possible in Canada. That the question is one beset with difficulties there can be no doubt. That is obvious to all. But thoughtful, patriotic minds have solved greater difficulties in the past, and the church should not be unprepared with a reasonable solution in the future should an occasion for it arise.

#### CLOSE OF THE FISCAL YEAR.

**T**HE fiscal year closing to-day leaves some of the most important funds of the Church in debt, or with deficits. The Augmentation Committee which met on Tuesday, as also the Foreign Mission and the Aged and Infirm Ministers' Committees are in this regrettable condition, from which it is to be sincerely hoped belated contributions will still relieve them. It should be needless to urge on congregations and on well-to-do individuals the great urgency of the work with which these Committees have been entrusted. Our columns have ever been open to statements describing that work and to appeals for adequate support. We have some time had to regret that ministers do not bring the Schemes of the Church more prominently than many of them do, before their people, and when we receive appeals from the conveners of committees, or reflect on the worry entailed on committees in trying to make ends meet, we feel that with energetic pulpit co-operation the worry and difficulties would almost all disappear. It is not yet too late for ministers to make a determined effort to aid the needy funds, and on them more than on any other agency of the Church lies the responsibility for famished exchequers.

Among those selected for the honor of "D.D." by the Montreal College are Revs. Wm. Gillies, M.A., Kingston, Jamaica; J. L. Murray, M.A., Kincardine, Ont.; who has long held a prominent position in Western Ontario, and who will adorn the honor so deservedly conferred upon him; and Peter Wright, B.D., Portage La Prairie, a tried minister whose services to the church have been varied and valuable. We congratulate Montreal College on its selection and the new D.D.'s on the distinction for which they have been chosen. Convocation will be held on April 6th.

## Chinese Work at Home.

The following letter received recently by one of the teachers in the Chinese Sunday schools of Montreal from a Chinaman returning home speaks for itself. It need not be said that the recipient prizes it very highly and willingly publishes it for the encouragement of others in like work.

HONG KONG, November 30th 1897.

MY DEAR TEACHER:—It seems a long time since I have seen you. I hope that you are very well. I do not forget all your kindness to me. You were very kind to teach me about the Gospel of Jesus, to worship God in a proper manner and to avoid idolatry. Now I know God and love to worship Him. My heart trusts in Jesus as my Saviour. He died for my sins. I want to do right and pray God every day to help me. Please pray for me. I shall be very glad to get a letter from you. May God bless you all.

LING FOOT.

## Three Faces.

BY T. IVERTON.

*For the Review*

I once visited a temple dedicated to the worship of Confucius. In the interior there was a large image of the sage. The face is not attractive. It is strong, but cold and dull. Nevertheless it is true to what we know of the sage from other sources. He was a practical man, content with a shallow political virtue. He never had the prolonged struggle with evil through which Gautama passed, and is satisfied with far lower attainments. His main interest is in time, not in eternity, in men rather than in God. He is a philosopher and not a saint. Confucius does not take so serious a view of moral evil and human suffering as Buddha. His aim is to get a well regulated State, and believing that his one philosophy would secure that he rests happy. We may admire him much and concede that he is a good man, but there is something in us that he does not reach. Very different is the impression made by the great image of Buddha, St. Kamakura, in Japan. Here we have a nobler countenance.—The countenance of one who had passed through conflict and suffering, and who has now found repose. Unmistakeable traces of sorrow are left in the calm and thoughtful face, but there is nothing to indicate bitterness of heart. Buddha is an Ephaistos that is no longer in Lemnos. And yet the very pose of the figure speaks of despair rather than of hope, of sorrow rather than of joy. Pacing backwards and forwards in the grove of the monastery, hallowed by the devotions of ages, I wondered how much peace weary souls had found in the Nirvana of Buddha, and still more, if the Father of mercy may not have in some dim way communicated His consolations to them. Then the words of Christ, "Come unto me all ye that labor and are heavy laden, and I will give you rest," came into my mind and suggested thoughts about the appearance of the Son of Man. What might His face be like? It resembled that of Buddha more than that of Confucius. He too knew conflict, and sorrow and yet had great peace. His face is the index of a heart free from all bitterness and full of tender love. Thus far Buddha keeps us company. But then there plays around the face of Christ the light of immortality and makes it radiant with an ineffable and winsome sweetness. The face of Confucius is dull and cold. That of Buddha sad and sympathetic; that of Christ sympathetic, hopeful and loving. These differences will be perpetuated in those influenced by these great teachers. The disciples of Confucius will be strong men of affairs without refinements or depth of feeling. The devotees of Buddha will be inclined to rest in indolent repose. Christians will ever cherish a hope that forbids clinging to the past, and that urges to noble efforts in every good cause. Christian motives and hopes will secure the strength of Confucianism. The influence and Spirit of Christ will produce more refinement than any meditations on Buddha. He saves the soul by the death of its fondest hopes. Christ by the infusion of a new life in which all good shall be realized. The teaching and example of both

Confucius and Buddha fail because there is no spirit in them. The words of Christ are spirit and life to every soul that receives them. I looked away towards the Olympus of Japan and saw it rise in solitary majesty above the surrounding hills, and so, it occurred to me, does Christ rise above all other teachers—solitary, sublime and peerless, the only one competent to deal with the sins and sorrows of the world.

## Voices of the Spring.

That person must be strangely constituted who does not feel glad at the coming of spring. Nature herself seems joyful. The leaves are brightest and the song-birds are gayest, while the first flowers of the year seem somehow to be sweeter and purer than those of the advancing months. The very woods are vocal with new-found song. But it is not with the music of the birds that we are now concerned. Spring, like all God's works, has its special teaching and message for those whose ears are open and whose hearts are willing to learn.

The first of these is suggested by the freshness of spring. The leaves never look so vividly green as when they first come to clothe the bare branches that stood out so gaunt and black through all the storms of winter. We are attracted by the leafage because it is fresh, and by the songs of the birds because they have so long been silent.

Now nothing lends greater beauty and attractiveness to a man's life than this same quality of freshness. It is quite possible for a Christian to stagnate. He may content himself with resting on a past experience, and may live on from month to month without any new and fuller vision of Christ, learning nothing new, receiving no fresh impulse, gaining no increase of spiritual vigor, engaging in no effort to advance—becoming just a drone instead of a worker. Such is the inevitable result of prayer omitted, of the Bible laid away on the shelf, and of Christian service neglected. But there is on the other hand, a type of life that resembles nothing so much as a fresh, running stream. Does not the Master Himself use the same figure? "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into eternal life." "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water."

But spring sings to us also with a voice of hope. All through the winter it has seemed as though the bulbs and roots and seeds had perished in the frozen land. Thaw has followed frost, showers have fallen, occasionally the sunshine has been genial in its warmth, and there have occurred spells of that dark, still, close weather when the wood-lark sings late and the rooks begin to repair their nests in the high elms. But still the spring has lingered and no green blade has pierced the surface. The very air seemed heavy with disappointment.

Now all is changed. the long-closed buds are opening, pale green spikes are everywhere showing in the mellow glebe, snow drops may be found in sheltered nooks, the hum of insects is in the air, and the song of birds echoes through the forest glades. Winter taught us patience: spring, with its promise of a coming summer, bids us rejoice in hope. The nights are still cold, vegetation makes but slow progress, late frosts may still do mischief, it is yet many months ere the fruitfulness of harvest will gladden the farmer's eye. Still he rejoices, because everything is full of promise for the future.

Can we not learn this lesson of hope for our own life? We may have passed through a long season of disappointment and weary waiting. Plans that we formed—plans not merely prudent but pious—have so far been quite unsuccessful. We have endured cold and stormy weather and perhaps have allowed the frost to enter our hearts. Now listen to the lesson of spring. The promise made to Noah that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease," has a far-reaching application.

There is no such thing as loss in God's universe. Cause must be followed by effect, though not always at the time or in the way that we may expect. Every

earnest well-meant effort is followed by proportionate result. "Whatsoever a man soweth, that shall he also reap." Our painful attempts at self-culture will bring forth fruit in due time; our work for God will certainly not be labor wasted. "In due season we shall reap if we faint not." Apparent failure is a token of coming success. Christ taught us this when He said, "Except a corn of wheat fall into the ground and die, it abideth alone; but *if it die*, it bringeth forth much fruit." The first step in the process of growth and increase is outward decay and apparent destruction. If, then, we have fallen into despondency, we will now rejoice the more in the voice of spring-tide, for "Hope is brightest when it dawns from fears."

There is another song of spring, and it is the great truth of the Resurrection. We see risen and awakened life all around us. Not only have the roots and seeds been quiet underground, but hosts of insects, in their pupa form, have been sleeping through the winter, and now break from their long-sealed cases and emerge into fairer and more perfect life. It is Nature's Easter-tide, and teaches us that we, too, should arise from the slumber of indifference or sin that has overtaken us, and go forth to renewed activity and higher life. And then, too, with what power spring speaks to us of the last great Resurrection day! It was on a spring morning that Christ arose from the grave and became the first-fruits of them that slept.

Spring, too, has a song of consolation for the mourner. The flowers that are springing up on that much-loved plot in God's acre, are messages to the sorrow-laden heart of a spring-tide not so very far distant, when the worn-out dust we laid there with many tears shall arise to blossom as a flower in the Eden above.

But what manner of men and women ought we to be, who are the heirs of so bright a hope?—*Sunday School Chronicle.*

## Death, as Seen from this Side and from That.

BY REV. JOSEPH HAMILTON, MIMICO

*For the Review.*

A dark, heavy, threatening cloud overspreads the sky. But that cloud is heavy, and dark, and threatening on this side only. The other side, if we could but see it, is radiant with heavenly light. We can easily imagine that this storm cloud of ours may be seen on the other side by angels, and that they gaze with admiration on its glowing colors as we gaze with admiration on the golden glories of a sunset. How different the cloud appears as seen from this side and from that. We may well believe it is just so with death. Viewed from this side it is the "shadow feared of man." But wait till we get above the cloud; then what was gloomy will be radiant. Thus death has two sides,—a dark side that is turned toward the earth, and a bright side that is seen from heaven.

## Germans in the County of Waterloo.

BY REV. H. F. THOMAS, BRESTON.

*For the Review.*

A section of the Fatherland transplanted to Canada is found in Waterloo County, Ontario. There the *breizel* is still heard of and sturdy folk salute one another in the language of Martin Luther though Methodists and Baptists and Mennonites and Amish share the religious allegiance of the people. Devout feeling runs deep and steadfast adherence to right leads to strange results. No Mennonite wears a moustache. Hooks and eyes replace buttons. Hair is often uncut. The women wear a plain straight gown with a simple herchief pinned across the bosom, but under the poke-bonnet beams a kind face, and an honest glance in the eye shows a soul at peace with God and man.

Enter their homes. Humble they may be. A wide kitchen, which is sitting and working room combined. Doors lead out to bed rooms whose spotless covers and downy pillows promise much to the

wearied, one to the state parlor where cosiness and comfort reign and family ingenuity and skill are treasured up, another to the home held, it may be, by the married son or daughter. Trim and snug are the barns—sometimes better than the home, but not so often now that German thrift has begun to tell and the wilderness of wood to blossom with barley and wheat. Every German is a born gardener. The old ladies may be seen in autumn storing away seed for next year and you are favored if a share is loaned to be returned when the donor runs short. In spring-tide the earth fairly bubbles over with laughing flowers, and succulent vegetables, concealed behind this advanced guard, show the results of the home-made forcing box carefully fertilized and covered by a window sash. Talk of salads! No one has seen or tasted unless he has been favored by these skillful manipulators who take the despised "greens" and make tasty dishes not only to tempt the individual's appetite but restore his strength.

The love of color is seen in the picturesque costumes of the societies which flourish in the towns and villages. The gravity and solemnity of the ritual when employed by a German lodge is quite impressive. Musical taste keeps up a band, and it is one of the pleasures of summer evening sauntering or winter entertainment to hear the enlivening strains of "Die Wacht am Rhein," and see the grave faces light up with tenderness, while mellow voices, half-unconsciously, hum the accompaniment. The Turnverein, Liederkrantz, or German Club gives sociability a vent. Pleasant conversation with jest and song and, on the part of the young folks, a little hop pass a pleasant evening. All related, or at least acquainted, for a generation or more, it is almost a family party.

Their national respect for law and order is given freely to the institutions of our beloved Canada. They may be slow and cautious in forming friendships, but what would you have? A stranger must feel his way. During a Montreal merchant's absence, a pert clerk asked a customer, "What per cent. do you make over cost?" "Oh! sometimes five" replied the German. After the laughter subsided, he added, "Perhaps I don't count like you. When I buy here in Montreal for \$1.00, and sell for \$2.00, that is one per cent." No time is wasted by this citizen in rocky lands or sandy hills. If he comes to Ontario, nothing but the garden of Canada takes his eye, and he knows enough to stay here too. One man related how his great-grandfather, about 1812, picked his way through the forest, going ahead with the axe to remove saplings, while one of the children drove, till he could squat on the site of his choice. Here he hewed out his home. Much more might be related did space permit, but come and see us. A warm welcome awaits the visitor.

## A Brief Meditation on the Lord's Supper—Communion.

BY REV. D. PATERSON, D.D., ST. ANDREWS, P.Q.

*For the Review.*

The Lord's Supper is frequently called The Communion and the day on which it is observed "Communion Sabbath." This is in accordance with Scripture phraseology; (1 Cor. 10. 16.) The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? That is, a participation in His body and blood. It implies sharing something along with another, or others; joint participation in a common blessing, in which they have fellowship together.

But there is, in the first place, Communion with Christ Himself; reciprocal action between Him and His people, viz.: that of giving and receiving.

The ordinance is called "The Lord's Supper," and the Communion table, "The Lord's Table," and that, not merely because the Lord appointed it, but because He is present there. He is the entertainer, and the communicants are His guests. It is Christ that gives us His flesh to eat and His blood to drink; and we should receive it, not as from the minister or the elders who distribute the elements, but as from the hands of the Lord Himself.

But it is not the consecrated bread and wine only that He gives and we receive. They would profit us little, even if they were the very flesh and blood of Jesus, as the Romanists believe and the Lutherans, in some inexplicable sense, also affirm. He Himself, in foresight of that strange misconception, expressly declares, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit and are life." (John VI, 63). But, in the exercise of faith in Him as the Redeemer of our souls, who died for us on the cross, whose body was broken and His blood shed for us, we receive from Him, along with the material elements, the spiritual blessings of which they are the symbols and pledges, viz, pardon and salvation, and eternal life, with present peace, and joy, and the gift of the Holy Spirit.

The Lord Jesus Himself serves His guests, and with no scruple hand. He satisfieth the longing soul, and the hungry soul He filleth with good. They shall be abundantly satisfied with the fatness of Thy house and Thou shalt make them drink of the river of Thy pleasures: (Psalm cvi, 9. xxxvi, 8). These are His promises, and they may, so to speak, hear His voice inviting, yea, urging them, like a generous host, eat O friends, drink, yea, drink abundantly, O beloved, for my flesh is meat indeed, and my blood is drink indeed. And so it is, and so are all these words fulfilled to the believing humble soul, that hungers and thirsts for His grace, for His love, and for His righteousness; and that, being in His presence and sitting at His table, pours out his heart before Him, with all its sins, and sorrows, and burdens, in penitence, in supplication, in intercession, and in thanksgiving.

Thus "not after a corporal and carnal manner, but by faith," are earnest-hearted communicants "made partakers of His body and blood, with all His benefits, to their spiritual nourishment and growth in grace."

In the second place, there is communion with one another, in the Supper, as of friends sitting together at a feast, communion, as sharing in a common faith, and love, and joy, and hope, and holy purpose.

There is communion also in a larger sense, even with the whole church of the redeemed, of every tribe and class, and name, on earth and in heaven, for all are members of one mystical body, of which Christ is the Head. Oh that this "Communion of Saints," in which the churches profess to believe, as it is a spiritual reality, were also a visible actuality; not necessarily in the incorporation of all Christian bodies on earth in one vast organization, but in mutual charity, and brotherliness, and all feasible co-operation! Thus would the world believe that Jesus Christ was indeed sent by the Father.

## Obscurantism.

*For the Review.*

At a Protestant ministers' meeting in one of our large cities the other day, during the discussion of an aberrant theological system now making some noise in the world, one of those present excused himself for his ignorance on the subject by saying that he made it a matter of conscience never to read a book which was calculated to weaken his faith in God's word. He added that he was no coward, but he was thoroughly satisfied with Jesus Christ. He believed in the integrity of the Bible and considered it a waste of time to read what assailed these.

Now of course busy pastors cannot be expected to read all the new books and keep themselves thoroughly posted as to all the new movements in thought throughout the world. They must draw the line somewhere. But we would *firmly* hope there are few ministers in any Protestant Church that deliberately lay down any such rule as that indicated above, for it is nothing but obscurantism of the worst kind. Such a rule may be proper enough for children or weak minded people. It may be excusable in the case of a large number of laymen who never read theology of any kind, and know little about the subject. But for a teacher of others and a leader in religious thought to take such an attitude, is surely to make a confession of weakness and incompetency that any man ought to be ashamed of.

It would be folly, of course, for any minister to read only books that were anti-Christian or heretical. His spiritual life would be apt to run down on such unwholesome diet. But it is equally foolish to refuse to read

anything at all save what chimes with our own views, or with the views of our own church. Such a course will either beget a narrow-minded bigotry or produce a false security more dangerous to faith than almost any heretical reading that might be mentioned. The oak is prepared to resist the fierce tempest, by resisting the many lesser storms that test its foot hold on the mountain side. To shelter it from these artificially would be to ensure its ultimate overthrow.

In spite of anything that can be said such a course is cowardly, and the speaker betrayed his fear of the consequence to himself of such reading by the very language in which he sought to vindicate his practice. He would read nothing that was "calculated to weaken his faith." He was obviously afraid it might be weakened. It availed nothing after that to say that he was perfectly satisfied. It is possible to be satisfied on very insufficient grounds, and only by putting them to every reasonable test can we verify their soundness.

But further, a public teacher is bound to consider also the needs and difficulties of others under his care. Young men get hold of these erratic views by reading, and if they discover that their pastor knows nothing about them they are only confirmed in their feeling of conceited superiority to the old fashioned kind of simple-minded Christians. It is not desirable that the preacher should frequently air his knowledge of these views in the pulpit. That is apt to make more doubters than it helps. But he must be in a position to deal with them when they come up in conversation, as they certainly will, if he be much among the men of his congregation. It is well to have strong faith. It is still better when the believer can give a good reason for the faith that is in him.

## Home Mission Committee.

The semi-annual meeting of the Home Mission Committee opened in Toronto on Tuesday, March 22nd. Rev. Dr. Cochrane, convener, reported regarding the work done by the Executive since the last meeting, and the sending of missionaries to the Klondike. It was agreed that \$17,000 be given to the Synod of Manitoba next year for missionary purposes, and \$18,000 to the Synods of British Columbia for use during next year. An appropriation of \$10,000 was also made for the Klondike. An allowance of \$25,000 was made for Ontario and Quebec Synods for the next year, and, in addition to these, there will be about \$15,000 for travelling expenses for missionaries, which will place the total amount required to carry on the work next year at about \$85,000.

A deputation of Ladies from the Toronto churches waited upon the committee with reference to sending trained nurses to the Klondike. The committee expressed sympathy with the object and appointed a sub-committee to confer with the ladies.

At Wednesday's meeting of the Committee a resolution was passed that it is advisable to send a deputation to Great Britain to address the Synod and General Assemblies there, and to advocate the claims of the home mission work in Western Canada and the Klondike during the winter season. It was proposed that Rev. C. W. Gordon, Winnipeg, should undertake this work. Mr. Gordon asked for time to consider the matter. It was decided that all moneys in the shape of bequests should be kept apart as a separate fund until it reached the sum of \$30,000.

Revs. Dr. Warden, Dr. Robertson and Dr. Cochrane were appointed to look after the further supply of missionaries for the Klondike, and the appointments were made for the next six months for mission stations in the various Presbyteries in Canada.

In the afternoon the deputation of ladies met with the Committee and discussed the question of sending nurses to the Klondike. Rev. Dr. Cochrane outlined the work required to be done. A Committee was organized with Mrs. McLennan as President, Miss Inglis as Secretary, and Mrs. McCaughan as Treasurer. It was decided to send out at once to all Presbyterian churches in Canada, asking that a lady in each congregation be appointed to co-operate with the Toronto ladies in taking up subscriptions. The required sum was estimated at \$5,000, which it was considered would be sufficient to fit out two nurses and pay their travelling expenses and salaries for one year. They hope to raise the desired funds before the meeting of the Assembly in June.

## The Unknown Realms of Scripture.

BY LORA S. LA MANCE.

We were a party of six, all Sunday-school teachers, all supposed scriptural experts. One of our number was a retired American Missionary Association worker, and another one had been preparing for the foreign mission field when her health failed her. The five of us accepted the invitation of the sixth, our hostess, to attend a colored revival meeting near by.

We were the only white people in the crowded church. All about us were dusky faces; all around us the mellow negro voices rang out in characteristic negro revival songs. The words were trivial, the choruses but disjointed bits of sentences, but the melody was intoxicating to the senses. Tho untuned, what voices! Untrained, without rule, yet with a strange rhythm and passionate fire that stirred one's pulses as never operatic aria could.

Our dark-skinned brethren were of the Christian religion; therefore, they were nearer to us than heathen. Nevertheless, between us and them rolled a great gulf. They were illiterate, emotional, babes in the Gospel. They had never heard of the higher criticism, had never studied Barnes or Adam Clarke, and were not afraid of De Wette or Renan. So we sat there with the patronizing air that human beings are apt to assume when thrown in contact with mortals less wise than themselves.

Brother Jonah Watkins, a white-wooled, bent-backed man of seventy, was called upon to pray. He responded, in nowise overawed by our superior presence. He prayed as tho his lips had indeed been touched by alive coal from God's own altar.

"O Lord," he prayed, "Thou knowest dis people. Here we are befo' de, down on our marrer-bones in de lowlands of sorrow. Raise us up, deah Lord, an' stan' us up upon our feet upon de mountain tops of glory. An' de sinnahs of dis congregation, deah Lord, smite 'em wid de hammah of Jeremiah!"—

I heard no more. "The hammer of Jeremiah"—what was it? I had read the prophet Jeremiah through and through, with the commentaries and Bible dictionaries open at every page, but never a syllable had I caught about Jeremiah's hammer. What did this bent-backed colored man know about Jeremiah that the wise teachers of the law had overlooked? The question was broached on the homeward walk. Our party had all been struck with the expression, but not one of us six Sunday-school teachers had the remotest idea of what Jeremiah's hammer might be. The next day six men and women read their Bibles, and each of the six began at the first verse of the first chapter of Jeremiah. One by one, as we reached the twenty-ninth verse of the twenty-third chapter, we found what we were after.

"Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jeremiah's hammer was God's Word, that was able to break down the flinty resistance of the indifferent soul. Could Scripture reference have been more applicable? And the wonder of all was this low-born son of toil, spelling his texts out word by word, should have found the kernel of the meat, while others, with every help at hand, passed over it.

Then our retired missionary confessed that in one of her meetings a poor, illiterate soul had quoted the Bible's promise that God should be "as the shadow of a great rock in a weary land," and how shame and confusion had covered her that she could remember no such promise, and how she searched her Bible until she indeed found it, word for word as it had been given. After that confession we began to ask each other: "Are others as ignorant? Do they read the Bible with as unseeing eyes? And if so, why is it?"

One of our number who had read the sacred book through by course some fifty times during her life, now read it again from cover to cover. This time she was searching for the blind or hidden texts. Whenever she found a text or even a phrase that had an unfamiliar ring, or that she could not readily have assigned to its proper book, had not the Bible been open to the exact spot, she wrote it carefully down. The result was astonishing, yes, humiliating; for the number of these texts was not only large, but some of them this patient searcher would not have

recognized as Scripture had she read the words elsewhere.

The texts were tried on other people. Here, for instance, are a score of sample texts. How many Shakespearian scholars would fail to assign a quotation from the master doer to its proper play? How many church-members and Sunday-school teachers can write after each of these texts the name of the books in which it is found? We ask you to take pencil and paper and try it.

"The seed is rotten under their clods, the garnerers are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture."

"Their faces shall sup up at the east wind."

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God. Remove the diadem, and take off the crown; this shall not be the same. exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it to him."

"With the men of the common sort were brought Sabaeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads."

"In the day of our king the princes have made him sick with bottles of wine."

"The Lord hath opened his armory, and hath brought forth the weapons of his indignation."

"They have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar. Say unto them which daub it with untempered mortar, that it shall fall, there shall be an overflowing shower, and ye, O great hailstones shall fall; and a stormy wind shall rend it."

"Reprobate silver shall men call them, because the Lord hath rejected them."

"Will a man leave the snow of Lebanon which cometh from the rock of the field? Or shall the cold flowing waters that come from another place be forsaken?"

"The people that were left of the sword found grace in the wilderness."

"Woe to the bloody city. I will even make the pile for fire great. Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned. Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed."

"Gray hairs are here and there upon him, yet he knoweth not."

"The people shall labour in vain, and the folk in the fire, and they shall be weary."

"Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord are these."

"Oh that I had in the wilderness a lodging place of wayfaring men, that I might leave my people, and go from them!"

"Where is the dwelling of the lions, and the feeding place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid."

"And all of the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish."

"Dead flies cause the ointment of the apothecary to send forth a stinking savor."

"They shall not lament for him, saying, Ah my brother! or ah sister! They shall not lament for him, saying, Ah lord! or Ah his glory! He shall be buried with the burial of an ass, drawn and cast beyond the gates of Jerusalem."

"They will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them."

Here are some peculiar phrases, striking enough to fix themselves in any one's memory. Yet not one so-called Bible student in twenty can place them, and not one in ten even recognizes them as scriptural expressions:—"There is no discharge in that war." "The woman whose heart is snared and nets." "Servants upon horses, and princes walking as servants." "Money answereth all things." "A bird of the air." "Gold rings set with the beryl." "Love is strong as death, jealousy is cruel as the grave." "A Hebrew or a Hebrewess." "Old cast cloaths and old rotten rags." "The poor of the people that had nothing." "She came down wonderfully." "Chalkstones that are beaten in sunder." "The sieve of vanity." "Battles of shaking." "A wild bull in a net." "Sweet cane from a far country." "The cup of consolation to drink for their father or their mother." "Prisoners of hope."

Our Bible students rarely miss or mistake any portion of the early or historical portion of the Bible. They are thoroughly grounded in Genesis, Exodus, Leviticus, Numbers and Deuteronomy. They can rarely be caught on an obscure passage in Chronicles, Ezra or Nehemiah. Job, Psalms and Proverbs are familiar ground to them. They begin to stumble in Ecclesiastes and Songs of Solomon, and make here and there a mistake in Isaiah and Daniel. It is in Jeremiah where real and surprising ignorance begins to be displayed. Lamentations, Ezekiel and the twelve minor prophets are as full of pitfalls for the average student. The New Testament the real Bible student is invariably well grounded in. The lesson is plain. As Christians we either neglect the prophetic part of the Old Testament, or else we read it perfunctorily, as a matter of duty, our eyes blind to its beauties. Ought we so to honor one portion of the Scripture above another?—*The Independent.*



## MISSION FIELD.

## DO FOREIGN MISSIONS PAY?

BY THE REV. FRANCIS P. CLARK, D. D., PRESIDENT OF THE UNITED SOCIETY OF CHRISTIAN ENDEAVOR.

*From the North American Review.*

(Conclusion.)

An American missionary, Dr. Jonas King, was chiefly instrumental in promoting the introduction of the modern Greek Scriptures into the schools of Greece itself.

When in the town of Serampore, not far from the city of Calcutta, a few months ago, I saw in a bookcase of the Baptist College of that place a most astounding monument to the perseverance and genius of one man. There on a single shelf, were piled high, one above another, no less than forty Bibles or portions of the Bible in as many different languages and dialects, all of them the work of the pioneer missionary of the nineteenth century, the Rev. Wm. Carey, a name revered and honored in all Christian circles. He was the man whom Sidney Smith sneeringly called in his early days, when he wielded the shoemaker's awl and hammer, the "consecrated cobbler," became the greatest Sanscrit scholar of his time. He became professor of Sanscrit in the college at Fort Edward, at a very large salary, all of which he devoted to missionary purposes, and, as I have said, left this monument of Bibles of his own translation behind him. Most of these are in use to-day, for no better translations have ever been made, and yet this was only a small portion of the self-denying labors of this missionary hero. No wonder that an eminent writer of the Ethnological Society of New York enthusiastically declares: "Missions enable the German in his closet to compare more than two hundred languages; the unpronounceable syllables used by John Eliot, the monosyllables of China, the lordly Sanscrit and its modern associates, the smooth languages of the South Seas, the musical dialects of Africa, and the harsh gutturals of our own Indians." "But for the researches of our missionaries," says another, "the languages of further India," and he might add of most of the rest of the world, "would be a *'terra incognita.'*"

The contributions of the missionary to the science of philology naturally lead us to consider his relations to the general subject of education. But this is too vast a field to enter upon thoroughly in such an article. Surely no one will be hardy enough to deny that it pays to educate the human race. It pays not only the race that is educated; but every civilized nation and race on the face of the earth; for education means civilization, and civilization means progress, science, art, commerce, the interchange of ideas and the interchange of goods, larger markets, greater stability of government, more enduring peace.

Who can doubt, for instance, that if the Latin republics of South America were brought to the same level of education as the English-speaking republic of North America, the commerce of our country with those nations would be increased many fold, and a vastly larger market would be opened for our manufactures? Even more strikingly would this be true of Africa and Asia in their relations to Europe and North America, if the same standard of civilization prevailed in all quarters of the globe.

The reader, untravelled in missionary lands, would be surprised to see the extent to which these representatives of our churches have carried out their ideas of education. The school-house, to be sure, in their opinion, is subordinate to the church, but, as with their Puritan ancestors, the schoolhouse always comes next to the church, and often stands by its side. Speaking in a general way, it is not too much to say that there is not a missionary on the field to-day, among all the nine thousand who have gone out from Protestant lands, who is not also an educator.

Under the care of the Protestant missionary societies of the world, there are almost a million pupils under instruction, or to be exact, according to the very latest statistics, 913,478. It is probable that every three years at least a million new pupils come under the instruction of our missionaries. Who can estimate the tremendous life-giving power, constantly exerted in all the dark corners of the world, through this agency? So thoroughly is the vast utility of missions as an educative force recognized by those who have looked into the matter, that in India and other British possessions the appropriations for educational purposes which are made by our missionary boards are doubled by government grants. That is, for every dollar, which the church people of America contribute for missionary schools in India, the British government adds another dollar on condition that the pupils pass a reasonable examination and show ordinary proficiency. These government grants it must be remembered, are not made because of any partiality to the tenets and doctrines taught by the missionaries, not because of any great love of British statesmen for evangelistic services, not because they

are philanthropists, or yearn for the conversion of the heathen, but because, as hard-headed men of business and politics, they see that the cheapest and best way of civilizing their subject races, and of fostering their own commerce and the prosperity of the empire is by working hand in hand with the missionaries. In the opinion of the British Foreign Office evidently missions do pay.

But the educational work of missions is not confined to elementary schools or to the lower classes of the population. The colleges and universities which have been built up through the purely philanthropic gifts and labors of the lovers of missions are some of the noblest monuments to the value of this great nineteenth century movement. There are missionary colleges in many parts of the world which would compare not unfavorably with Dartmouth or Williams or Rutgers. There are colleges in all missionary lands with fine buildings, modern equipment and fair endowment, and the number of whose students is limited only by the possible accommodations. Such institutions are the great colleges of the Free Church of Scotland in Madras and Bombay, the Methodist College in Lucknow, the Presbyterian College of Beyrout, and those most useful institutions started by the American Board, Robert College in Constantinople and the Doshisha in Japan.

The influence of these universities—for some of them are little less than universities in the best sense of the word—has been widespread and beneficent beyond calculation. The educated classes in India to-day are the product of these missionary colleges. There is no other educating influence worth comparing with them for a moment. The graduates of Robert College are influential in half a dozen nationalities of southeastern Europe, and the Doshisha of Japan is one of the mighty influences which, within a quarter of a century, have brought old Japan out of the middle ages into the brightest electric glare of nineteenth century civilization.

If all this is true of the more civilized nations of the Orient, it is doubly and trebly true of the darker and more benighted tribes to which our missionaries have gone. Consider the condition of the Hawaiian Islands now and in the days when Titus Coan first landed upon their coral shores. Consider the revolution wrought in the Samoan Islands and in Fiji and many other Islands of the South Pacific by a few undaunted missionaries.

In most of these remote islands there have been absolutely no other civilizing uplifting influences at work. Commerce has brutalized and degraded the people. It has brought "fire-water" and tobacco and lust and disease. It has enfeebled and almost annihilated the weaker races when it has touched them. The missionary influence alone has kept them alive and given them the large measure of prosperity which many of them to-day enjoy.

One of the islands of the Pacific, which a little more than a generation ago was inhabited by cannibals of the lowest type, during the recent famine in India sent no less than four thousand dollars to relieve the sufferings of their far-away neighbors. Had any one predicted at the beginning of this century that before its close Fiji would be occupied by a civilized, God-fearing, benevolent people who should give four thousand dollars of their hard earnings for the relief of the sufferers in India, he would have been laughed to scorn as a foolish visionary.

Were there space it would be pleasant to relate more specifically what peculiarly large dividends missions paid to our own country. The few millions of dollars which during the century our people have contributed have returned many thousand per cent. in actual cash dividends. Hawaii alone, whose civilization is entirely due to missionaries, and which to-day would be a desolate waste in the Pacific if commerce alone had been left to have its way, has sent back to the United States in trade returns more millions of dollars than have been spent by our people in all foreign missionary operations the world around.

One very large section of our country was saved to the Union by reason of a missionary's forethought, enterprise, and indomitable pluck. The story of Missionary Whitman's thrilling ride from the Northwest Territories to the city of Washington need not here be rehearsed. In this his centennial year the story is too well-known to every well-read patriot to be recounted. It is sufficient to say that, for a wide grasp of the possibilities of empire, for prompt decision, for self-sacrificing heroism, for far-reaching consequences upon the history of our nation, the mid-winter ride across the Rockies of that noble missionary has never been equalled in the annals of our country.

Had it not been for Whitman, a vast section of North America, comprising those marvellously productive states of Washington and Oregon, would inevitably have been lost. To all intents and purposes, Whitman was a foreign missionary, having left his home to convert the Indians of the then unknown Northwest, and his famous ride, so far as America is concerned, will go far towards answering the question, Do missions pay?

Many a devout Christian, perhaps, will be almost impatient with us for not considering the matter in its spiritual aspects. He will say, "Here you find the true value of missions. From this standpoint alone can the question be answered, Do missions pay?" But this is beyond the scope of this paper. A thousand sermons and articles deal with this view of the subject. We are looking at the matter solely from the more material view-point. But even in this light, considering what missions have done for the arts and sciences, for geography, and geology, and meteorology, and archaeology, and philology, for education and civilization in their largest and broadest sense, for the building up of schools and colleges, for the leaving of nations with the yeast of modern civilization, for trade and commerce, and the widening of our empire, there can be but one answer to the question of our title, and that a strong, sweeping, unconditional, uncompromising Yes.

## UNDER THE EVENING LAMP.

## DREAMING OF HOME.

BY EUGENE FIELD.

It comes to me often in silence,  
When the firelight sputters low—  
When the black, uncertain shadows  
Seem wreaths of long ago:  
Always with a throb of heartache,  
That thrills each pulsive vein,  
Comes the old, unquiet longing  
For the peace of home again.

I'm sick of the roar of cities,  
And of the faces cold and strange;  
I know where there's warmth and welcome,  
And my yearning fancies range  
Back to the dear old homestead,  
With an aching sense of pain:  
But there'll be joy in the coming,  
When I go home again.

When I go home again! There's music  
That never may die away,  
And it seems the hands of angels,  
On a mystic harp at play,  
Have touched with a yearning sadness  
On a beautiful broken strain,  
To which is my fond heart wording,  
"When I go home again."

Outside of my darkened window,  
Is the great world's crash and din,  
And slowly the autumn shadows  
Come drifting, drifting in.  
Sobbing the night wind murmurs  
To the splash of the autumn rain;  
But I dream of the glorious greeting  
When I go home again.

## THE CAREER OF THE DUKE.\*

He was not a real duke, though a good deal more interesting than some who are called by that august title. He was only a medical student at Edinburgh University when I was attending the Arts classes, and I got to know him rather intimately at the club of which we were both members. His name in private life was Richard Gemmell Bryden, but nobody called him anything but the Duke, and the title suited him well. He was very good-looking, tall and lithe and slender, with a fine carriage and a clear cut, handsome face. But he was too well aware of the fact. And his airs! He was let loose rather young in a University town, before he had sense to guide his conduct or his tongue. He had been at college four years when I first met him, and to my certain knowledge three years after that, and when he finally disappeared from the horizon of student life, he had only passed a part of his second examination.

His father was a solicitor, a man with a large county connection in a flourishing northern town. The Duke talked very tall always about his people, and it was his boasted intimacy with his father's aristocratic clients which really earned for him the title of the Duke. There is always a ferret in every school and college—a sneaking, objectionable sort of person who makes it his business to find out everything he can about the fellows, and who invents what he can't find out. The ferret of our year was a little chap called Ingram, whose father kept a grocer's shop at Stockbridge. Ingram soon found out all about Bryden's people, and told us that they lived in good style, and had a small country place where they did their best to edge themselves in among the country families, and that Bryden's mater was a veritable matchmaker, whose ambition for her daughters knew no limit. The Duke was lazy, but not vicious. There was something lovable about him in spite of all his airs, and he and I were always rather chummy, though I often lectured him on the way he wasted both his time and his talents. He took it all in good part, but it had no effect on him whatever. After a time I held my tongue, for if his father found no fault with him, it was no business of mine. The Duke, of course, was a great favorite with girls. I used to think he knew every pretty girl in the town, and he spent half of his allowance on theatre tickets and flowers and dainty

trifles on girls who for the most part laughed at him. He was often in love, and had many sweethearts during the years I knew him, but he managed to keep out of any serious entanglement till he took the final and, for him, fatal step. During the last year of my college life I lodged in town all the week, and went home on Friday night. I was gathering my things together as usual on Friday evening near the end of the last session, when the Duke came up to my rooms. I was surprised to see him, for he knew I went out of town that day; but he looked so woebegone that I refrained from telling him to get out, as I at first felt inclined to do.

"I know you're getting ready to go, David," he said. "But you've got to sit here and listen to me, if you should never get out of town. I'm in the most awful mess, and I don't know how I'm to get out of it."

"A new girl, I suppose?" I said, with mild sarcasm.

"Well, it's a girl, but certainly not a new one. You've seen Mamie Ross, the young lady at the house where I dig?"

"Yes, but I thought she was an old flame, and that you were off years ago," said I, with the feeblest interest, wondering how long I could give him and not miss my train.

"I've never been right off. I've never really cared for anybody but her—and well, there's no use beating about the bush—we've been married for over four months."

I dropped my clothes brush and stared at him open-mouthed. I could not really take it in. I should have thought the Duke the very last man on earth to make such a disastrous mesalliance.

"Married four months, Duke!—oh, come, you're cramming."

"No, I'm not, worse luck," answered the Duke, with a groan. "Not that I go back on her—bless her—I don't, and never will. But it's come out too soon. That little brute Ingram's got to the bottom of it, and sent word to my governor, who has promptly stopped supplies."

"You're piling too much on me at once, Duke," said I. "I haven't taken in the primary fact yet. How, and for what reason, did you come to marry Mamie Ross?"

"Well, you see, it was like this; she lives with her aunt, who is jolly hard on her, makes a regular Cinderella of her, and there was another chap they wanted her to marry, a horrid old sea-captain with nothing to recommend him but his tin. I couldn't stand the way they were bullying her, so I took her to a registrar's office one morning, and we got married."

"Well, and what then?"

"Well, we told her aunt, of course, and though she made a scene, she got pretty civil after a bit, and came to reason, so that I could explain things to her. She quite saw that it was important to keep it dark from my governor, till I had passed the final, anyhow; and we were getting along all right till that little sneak Ingram ferreted it all out and sent an anonymous letter to the governor."

"He deserves to be tarred and feathered, Duke," I said sympathetically. "But what happened after that?"

"Why, my father came down, of course, and stole a regular march on us. There was no use denying it. And he was past speech with rage, and has cut me off, and how I'm to get through that final, or find the money for the exam. fee even, is more than I know. What's to be done, old chappie?"

"You must get through, Duke," I said cheerfully; "you've made a fine ass of yourself, but we must get you through for your wife's sake. Do you think your father won't relent?"

The Duke mournfully shook his head. "He won't; he said he'd never forgive me, and he meant it. No, I'm done in that quarter, and it's myself I must look to now. It'll be bad enough if I pass, David; but if I fail, think of that."

"You won't fail, you can't, you daren't," I said. "Now I'm going, for I've only ten minutes to get my train. Come up on Monday night, and we'll think it out. Good night," I said, and ran out of the house.

The final, with their long drawn out agony of suspense, began in a fortnight, and I was very sorry for the Duke all through. He was as nervous as a girl, and I didn't wonder at it, for he had a lot at stake!

\*From "David Lyall's Love Story." Published by the Copp, Clark Co., Toronto.

and besides, he did not know his work. I got to know him better in those days, and to think more of him than I had ever done; and it was quite evident that he was devoted to the young wife he had so foolishly married. I confess I was not surprised that he failed. I was not in town when the names were posted, but when I missed his name from the printed list in the newspapers, I went in to try and see him. But he had disappeared, and nobody could tell me anything about him. It was six long years before I saw the Duke again, and then it was in an unlikely place, and the unexpected sight of him has always been one of the nightmares of my London life.

I was walking hurriedly along the Strand one night about eleven o'clock, on my way home from a dinner I had been at in a man's rooms in Piccadilly, when my attention was arrested by a man selling wax vestas under one of the street lamps. It was pouring rain at the time, and I saw that the poor wretch was soaked through and through. He was a great tall fellow, wearing a greasy old frock-coat and a battered hat drawn over his brows. My cigar had just gone out, and, after hunting in vain for a match, I stepped back to the street seller and asked for a box. And when I got near enough to see his face, a something came over me, the same kind of "dwan" I had felt when I saw Willie Sharp's pictures on the pavement of Trafalgar Square.

"Duke!" I said hoarsely; "it can't be you!"

He gave a great start, and looked for the moment as if he would flee my sight.

"Yes, it's me, sure enough," he answered grimly. "Nice sort of end I'm coming to presently, to die in the gutter like a dog."

"How have you managed to get to this, and where's your wife?" I asked.

"She's at home, waiting on the supper that won't come. I've been standing here in the rain since six o'clock, and I haven't sold a blooming box," he said, affecting the airy speech of long ago.

But it wouldn't do. I saw he was dead beat, and on the verge of hysterical tears. If you have never seen a man in that desperate state through hunger and weakness and woe, you should thank God upon your knees. It is a sight to make the angels weep.

We were standing directly opposite one of Lockhart's cocoa shops. I took him by the arm and marched him in. I ordered a cup of coffee to keep him company, but I never touched it. If I had, it must have choked me. The wolfish way he attacked the viands proved his long fast, and I, well fed, well clothed, and practically without a care, looked on, wondering to see the man, who once bade fair to carry all before him, sunk so low.

"You must excuse me," he said, with a half-shamed glance. "I haven't tasted since this morning, and then it was only a bite of dry bread and a glass of water."

Suddenly he stopped, and let his head fall on his hands bitterly.

"God forgive me for eating so greedily, and never a thought of my poor Mamie! David, for auld acquaintance' sake, will you let me take the rest home?"

"Go on," I said with difficulty. "Eat as much as you can. I'll see that Mrs. Bryden has her supper as well."

With that he set to again, and ate his fill. We were at a table in a quiet corner, and nobody observed us, at which I was glad.

"Tell me in as few words as you can, Duke, what you have been doing with yourself all these years," I said at length.

"Oh, it won't take long to tell. I couldn't face the music in Edinburgh when I was stumped, and Mamie agreed with me, so we came to London. But what was I fit for? I couldn't work. I had no business training. I knew nothing but my medical work—and that but scantily. But I learned, after it was all up with me, that it was the only thing in the world I could ever do or be, and I would have sold my soul almost for another chance. It is only a record of going from bad to worse all these years. I've never had a job for longer than three months; you can imagine what she has suffered all that time. She's worked her poor fingers to the bone to keep a little room for us. We've always had that. We've never herded with the ruck of this great city, but that's the next move."

"No, it isn't, now I've found you. Hold your peace, Duke, and don't tell me another word. I can't bear it. I've sometimes grumbled at imaginary deprivations in my own lot, this opens my eyes. Now give me your address."

He gave it, but shamefacedly, and the fact that he felt his position so acutely proved to me that he still retained his self-respect.

"Take that home to your wife," I said, slipping some gold into his hand. "Hush! what is it for, if not to keep a chum out of distress? Now promise me I'll find you at this address to-morrow. You won't shift your camp?"

"No, honour bright; thank you, David. Will you let me go now? She'll have a fire to-night, and a cup of tea and something to it, thanks to you. But I can't wait—let me go."

And he went, with tears rolling down his cheeks. As for me, my cigar had so bitter a flavour, I threw it, half-smoked, into the gutter. I felt a strong disgust at myself, at the fine evening clothes I wore, the spotless linen, all the dainty accessories of the well-dressed man. I felt mean and little and ashamed, and I cried to God to forgive my arrogance and pride and wicked discontent, because of some trifles that had been denied me. I was glad to find Wardrop reading by the fire, and before he could ask me a question about my evening's entertainment, I began pouring into his astonished ears the whole story of the Duke. That his interest and sympathy would be enlisted by such a story was a foregone conclusion.

"We must get him something to do to-morrow, sir," I said, "and so help them to get a home together."

"That'll be easy enough—but the question is what?" said Wardrop shrewdly. "How far through did you say he was with his medical course?"

"He was spun in the final," I answered, with open eyes.

"That means another session at College, doesn't it?"

"Practically."

"How much would it cost?"

"Roughly speaking, about a hundred and fifty pounds."

"Well, supposing he had not entirely lost the student habit, and was willing to go back and grind hard, how much would you go?"

"How much would I pay, do you mean?"

Wardrop nodded.

"Why, the whole sum," I shouted gleefully. "I have three hundred pounds odd in the bank. What a genius you are! To get the Duke through, what a thing that would be!"

"Wouldn't it?" asked Wardrop, his face reflecting the glow on mine. "But if you go fifty, I'll go the hundred. Tush, it's nothing! He'll pay it back every penny, if he's the right sort, as somehow I think he is. We'll go and interview him in the morning. This is twenty-seventh of October. He could begin the session yet, and we'll see him capped next August."

And we did—yes, we did. If there is any purer joy on earth than was ours that August day in the great Synod Hall at Edinburgh, when we saw Richard Gemmell Bryden go up to receive his diploma at the hands of the Principal, I have yet to find it. And on Wardrop's other side, her sweet, worn face transfigured, sat the Duke's wife, of her gratitude my pen is too feeble and inadequate to write.

In a flourishing midland town there is a substantial doctor's house with a roomy surgery attached, and every sign of prosperity without and within. Sometimes to that happy and comfortable home there came two hard-worked London journalists on a flying visit, which never failed to make a green oasis in their lives. And if they sometimes forgot and addressed the handsome doctor as the Duke and his wife as the Duchess, nobody except the initiated were any the wiser. But often there is a laughter that is akin to tears, and it is absolutely necessary at these times to keep up a constant stream of raillery lest there should be a scandalous breakdown all round, which no Scotch person can thole. In that house you will find a fair-faced little lad, who rejoices in the curious name of Wardrop Lyall Bryden. And that is our reward.

## FOR THE SABBATH SCHOOL

## International S. S. Lesson.

LESSON II.—SUFFERINGS OF JESUS FORETOLD.—APRIL 10.

(Matt. xvi : 21-28)

GOLDEN TEXT—"He was bruised for our iniquities."—Isa. liii. 5.

TIME AND PLACE.—Late Summer, A. D. 29. Sea of Galilee to Caesarea Philippi.

LESSON OUTLINE.—I. Death and Resurrection. II. Peter's Mistake. III. The Law of the Cross.

INTRODUCTION.—Our present lesson belongs to the same period of retirement as the last. This period was spent partly in the journey to Tyre and Sidon, and thence to Decapolis, and partly in Galilee. During this time, our Lord seems to have sought seclusion, and to have attempted to avoid the throng that so constantly followed Him. At this particular time He was moving northward toward Caesarea Philippi, giving instruction to His disciples on the way.

VERSE BY VERSE.—21. "From that time forth."—The time was about the middle of the third year of Jesus' ministry. "Began Jesus to show unto his disciples, etc."—The disciples, apparently, were not prepared until now to receive and understand their Master's teaching in regard to His sufferings. "Suffer many things."—In His arrest, trial, scourging, crucifixion. "Elders and chief priests and scribes."—The three classes that composed the Sanhedrim. The scribes were rabbis, teachers of the law; the chief priests were the heads of the twenty-four classes into which the priesthood was divided, while the elders were rulers of the people. "Raised again."—Referring to His resurrection from the dead.

22. "Took him."—Took him aside to speak to him privately. "Rebuke."—The word is used in the sense of *remonstrate*. "Be it far from thee."—This was directly contrary to all the ideas which the disciples entertained of Christ's kingdom.

23. "Get thee behind me, Satan."—Jesus recognized this as a temptation of Satan through Peter. "An offense."—A stumbling-block; a hindrance in the great work before Him. "Savorest not."—Revised Version, *Mindest not*. "The things that be of God."—The Messiah's work in the great salvation. "But those that be of men."—The ideas that the Jews, and men generally, entertained of the kingdom of the Messiah.

24. "Come after me."—Become my disciple. "Deny himself."—Give up self; choose Christ. "Take up his cross."—The cross stands for duty, burden bearing, anything which is borne for Christ's sake. "Follow me."—As teacher, guide, example.

25. "Save his life."—Who seeks to save his life from sacrifice, cross-bearing, suffering, even to the death. "Lose it."—Shall lose that which is best in life, and finally the life itself. "Shall lose his life."—*i. e.*, in the sense of verse 24, sacrificing it for Christ's sake. "Shall find it."—Shall gain all that is best in life and the eternal life.

26. "What is a man profited."—What real gain is there? "Gain the whole world."—The pleasures, wealth, honors, which the world gives. "Lose his own soul."—The soul is the life, enduring forever.

27. "The Son of man."—He is called the Son of God, but here in connection with His teachings as to His sufferings and death He brings to view His humanity. "In the glory of his Father."—The glory which He had with the Father before the world was. The coming here referred to is His coming in the great day of judgment. "According to his works."—This is made the basis of reward, because works, the life, is the index of character.

28. "The Son of man coming in his kingdom."—His disciples and others would see the beginning of His kingdom, when having died for man and risen again, He should begin to reign spiritually in the hearts of men.

## CHRISTIAN ENDEAVOR.

## DAILY READINGS.

First Day—"Who say ye that I am?"—Matt. xvi. 1-20.

Second Day—Sufferings of Jesus Foretold.—Matt. xvi. 21-28.

Third Day—"He was wounded for our transgressions."—Isa. liii. 1-12.

Fourth Day—"I lay down my life for the sheep."—John x. 7-21.

Fifth Day—He was made sin for us.—2 Cor. v. 1-21.

Sixth Day—"And after three days rise again."—Mark viii. 27-34.

PRAYER MEETING TOPIC, April 10.—"Conquering the fear of death."—John viii. 51-54; 1 Pet. i. 21-26.

## TOPIC THOUGHTS.

Conquer the fear of death by Christ, who conquered death itself. Why fear the door by which we enter life?

Death's sting has been drawn by Christ; the believer should no more fear it than the child should dread the butterfly.

To fear death is to doubt Christ.

The rolling away of the stone from that sepulcher long ago has let an Easter radiance into all Christians' graves.

Death is the gate, on the other side of which stands Christ.

We do not know the full sweetness of Easter until we can look on death without a tremor.

Through the open grave faith beholds the resurrection.

The more we think of Christ's words about life the less we fear death.

When for us to live is Christ, then to die is gain.—*Christian Endeavor Manual*.

Conquer fear with love: the fear of death with the love of the God of life.

Scarcely a year of our lives but we suffer pains greater than the physical pain of death.

If you fear death, commit to memory the last chapters of Revelation.

Live a spiritual life, and you will not fear the spirit world.

Let your life be hid with Christ in God, and they may hide your body where they will.

The greatest insanity in life is not to prepare for death.

Death is the door to all noble ambitions, the satisfaction of all highest desires, the most lordly of palaces, the most homelike of homes.—*Endeavorers Daily Companion*.

Kings have offered their crowns and the rich their treasures if only the dread approach of the death angel might be stayed by ever so little. Warriors have cried out like babes before the drawing near of this unseen and inevitable messenger from the unknown. The great have not counted it a shame to shrink in terror from the presence of this supreme mystery. The fear of death is almost universal. Even Christians are not always free from it. The lives of many who truly love the Lord are forever haunted by this black shadow. What shall we say to all this? Simply that there is naught to fear in death, for it is a captive and a slave of the conquering Christ. It stays when He bids it stay, and it can go forth only at His command. It has no power over the believer, and only comes near him to open wide the gates of life eternal.

The Christian loves to linger at the cross, to look upon Him who was pierced; to behold the wounds that are forever the memorials of infinite love, and to gaze in adoring rapture upon the Saviour's tender smile of compassion which bespeaks a world's pardon. Yet we should also go often to the garden wherein was a new sepulchre. When our eyes behold the open tomb and the stone that was rolled away—death's eternal defeat—and when our ears hear the Easter message: "He is not here; he is risen," we should join in the redeemed's shouts of triumph, "O death, where is thy sting? O grave, where is thy victory?"

The grave is no longer dark since the Sun of righteousness once dwelt therein.

No man understands death, though all understand that it is sure. The Christian knows this, however, and the knowledge should strengthen him to meet it with unblanched cheek and tearless eye; death is only the servant sent to conduct us to Christ. So why fear that which means bliss unutterable and inconceivable?

Thousands of men have braved the dangers of mountain and precipice and avalanche and hunger and snow and ice and rocks and rapids for the sake of reaching the barren north where gold lies buried. If for earthly treasure they lightly esteem those perils, shall we, before whom is set eternal riches, shrink from the swift passage which men call death, into that better country, where alone true riches abound?

Physicians say that nature usually prepares the body for its final dissolution, so that in most cases physical death is painless and unconscious. Thus God saves His children from boldly suffering while they are leaving this house of clay. If, then, our peace has been made with God, so that the soul's life is assured, what possible cause is there for brooding over a death that is without pain or fear?

Our hearts ought to burn within us as we think of the glories of the life beyond. We should meditate upon the sweetness and bliss of being with our Saviour and of holding converse and fellowship with Him. If heaven is thus a very real and longed-for home to us, we shall have no fear of the door by which we must enter it.

We have no right to use the word death. The believer, our Master Himself says, "shall never see death." His life here ends, not in death, but in life, rich full and eternal.—*Forerunner*.

## CANADIAN PULPIT.

No. 75.

BY REV. W. C. KILLAND, TORONTO.  
(Conclusion.)

Is it not evident from what has been stated that, in order to a saving reception of the message conveyed in the text, the Almighty must be looked at not alone in one or another, but in all the perfections of His character, and that all these perfections must be seen to be blended in harmonious union in the extension of forgiveness to the guilty—justice, strict, stern, inflexible justice as readily and as joyously consenting to the gracious act as mercy—mercy and truth meeting together, righteousness and peace embracing each other. Need it be said that it is only in Christ Jesus, God manifest in the flesh, that the Almighty can be seen in all His perfections, all meeting and mingling together in sweetest harmony in the salvation of the guilty, all, whilst warranting rejoicing confidence in the divine compassion, uniting in inspiring at the same time such a salutary need of the divine justice as must of necessity prove the strongest possible dissuasive from the practice of iniquity. In invitations and promises, in entreaties and exhortations, in warnings and threatenings, found as these are in one form or another in almost every page of His Word; in the evils that befall them as the result of their sins, in the pleadings of their own consciences, and in the strivings of the Spirit, He sends forth from the throne of His glory the gracious and assuring announcement that He has no pleasure in the death of the wicked. And yet, a louder and much more impressive proclamation of this blessed truth is heard pealing from Calvary, looking there in mingled astonishment and awe, there falls upon our ears in strains sweet as heaven's sweetest music the life giving declaration; the grandest that has ever found expression in human language, that "God so loved the world that he gave his only begotten Son that whosoever believeth on Him might not perish, but have everlasting life." But, looking to God as revealed in Christ Jesus, we behold much more than an astonishing display of His love. We behold Him going forth in the might and majesty of His justice and vindicating the holiness of His nature and the rectitude of His character, maintaining the truth of His Word, and the honor of His law, in tones loud enough to make the stoutest heart to tremble, declaring that He will by no means clear the guilty, sparing not His own Son, the co-equal and co-eternal partner of His everlasting throne, making to meet on Him the iniquities of us all, exacting from Him payment in full of the penalties that as the surety and substitute of His people He had voluntarily undertaken to bear in the accomplishment of their redemption, giving Him who knew no sin to be the sin-offering for us that we might be the righteousness of God in Him.

Upon all, then, who are recklessly persisting in walking in evil ways, we would press the earnest enquiry, Why will ye die? Is you die, it can only be because you yourselves will that it should be so. Certainly, you cannot lay the blame on God. It is worse than idle to speculate about what He in His secret counsels may have decreed concerning you. Secret things belong to Him, revealed to you, He has told you as plainly as language can make it that He if not willing that you should die. Can you doubt His word, more especially when you look to Calvary, and remember that He gave up His Son to death there, just that you might not die. He has often pled with you in vain, beseeching you to turn to Himself and live, shall He plead with you yet again in vain. Oh, be persuaded of His willingness to save you, and, in the fulness of His sweet persuasion, accept of Him as your Saviour, who was wounded for your transgressions, bruised for your iniquities, upon whom the chastisement of your peace was laid, and by whose stripes you are healed. He is able to save you to the very uttermost, His blood cleanses from all sin, His righteousness becoming yours through faith in His name will give you a title to heaven and all its glory that can never be broken. Accepted in the beloved, there is not and there never can be condemnation to you. When He justifies, He glorifies. The mountains may depart and the hills be removed, but the covenant of peace He makes with you, outliving the changes of time, the shock of death, and the scrutiny of the last day, shall remain firm and immovable as the pillars that support His own throne. I beseech you, to His eager inquiry, turn from your evil ways, and flee to Christ your sure refuge from death and a lost eternity. Delay no longer, out of Christ there is and can be no safety for you. Your sins cannot go unpunished, if not expiated in the blood of Christ, the sin bearer, the lamb slain from the foundations of the world, they must be punished in your own person with everlasting destruction from the presence of the Lord and the glory of His power. Accept joyfully then, the message the text conveys, and be comforted. Confess your evil ways to Him whose message of mercy it is your privilege to hear, and realize of a truth that God has no pleasure in the death of the wicked, but that the wicked turn from his way, and live.

## LOOKS INTO BOOKS.

THE MINISTRY OF INTERCESSION. By Rev. Andrew Murray. Cloth. Price 75 cents. Toronto and Chicago, Fleming H. Revell.

Any work of the Rev. Andrew Murray requires but little introduction to the Canadian public. "The Ministry of Intercession," a plea for more prayer, is indeed one of the most helpful little works that we have yet seen from the pen of this popular author. The book urges the special promises given to those who pray in faith. "Ask therefore whatever ye will and it shall be done to you." "Whosoever ye ask believe that ye have received." In this age of occupation and unrest it is well that such authors as Mr. Murray bring us face to face with the great need, and the blessings resulting from prayer.

DAVID LYALL'S LOVE STORY. By the author of "The Land of the Loal." Cloth. Price \$1.25. Toronto, Copp, Clark Co., Limited.

This story might properly be described as a compilation of incidents rather than a continued love story. The hero's life commencing in his Scotch home continues through many incidents in the great English Metropolis, giving interesting pictures of the less fortunate Scotchmen who had left the land of the heather to gather gold from the Londoners, yet had not succeeded as well as might be hoped. Although the thread of the love event is rather obscure the reader has the satisfaction of knowing that it results in a happy union in the closing chapters.

THE TRAIL OF THE SWORD. By Gilbert Parker. Cloth. Illustrated. Price \$1.25. Toronto, Copp, Clark Co., Limited.

This is the third volume of Gilbert Parker's works, the copyright edition of which is being published by the Copp, Clark Co., of this city. They are printed and bound in uniform style and give promise of being a popular library edition of this well known writer. The scenes of "The Trail of the Sword" are laid on this continent and deal with that page in American history when Frontenac in Canada and the English Governor in New York were at strained relations and before that period, which to quote from the dedication, "through the providence of God and James Wolfe gave England her best possession." In this work as in its predecessors the soft melody of the lover blends with the harsh notes of fierce encounter.

THE CITY OF THE CALIPHS. A Popular Study of Cairo and its Environs, and the Nile and its Antiquities. By Eustace A. Reynolds-Hall, B.A., F.R.G.S. Illustrated. Pp. 335. Price \$3.00. Boston, Estes & Lauriat.

This volume is one of the most elegant and yet comprehensive that we have seen devoted to the interesting city of Cairo. So dainty is its gold and white binding that the publishers have enclosed it in three separate cases, and it forms almost a perfect specimen of bookmaking art in every particular. Cairo is the largest city in Africa, and one of the most interesting in the world. It has a population of nearly half a million, and nowhere else do the East and West so strangely meet and mingle as here. The street scenes present an inexhaustible fund of novelty and delight. Cairo is a city in which all nations, customs and epochs are represented—all phases of Oriental and Occidental life, of civilization and barbarism, of paganism, Christianity and Mohammedanism. The busy traffic of the Muski, the chief business thoroughfare, presents an interminable stream of men, women and animals, of walkers, riders and carriages of every description. The title of the book only in part reveals its scope. Its twenty-five chapters give an historic outline of the land of the Pharaohs, Ptolemies, and the Caliphs; describe the making of Egypt, the story of the Suez Canal, the many aspects of Cairene life, the pyramids, the City of the Sacred Bulls, the wonderful river Nile, with its tombs, temples and forsaken cities. The wonders of the pyramids are so vividly described that the reader almost feels himself by slow degrees approach the structures that for a thousand years have looked unchanged upon a changing world. There are some thirty pyramids in Egypt, but all of them are of a smaller size than that of Cheops, most of them much smaller. This pyramid of Cheops is 482 feet high, and its base 768 feet square. It contains nearly 20,000,000 cubic feet of masonry. It weighs nearly 7,000,000 tons and covers about thirteen acres. It is said 300,000 men were employed twenty years in its erection. The summit is now about thirty feet lower than when it was complete. The volume from the opening to the concluding chapter thrills with interest and instruction.

Harper's Bazar for April will include, besides the usual well-known fashion features, the beginning of an important series on "Household Sanitation," by Mrs. H. M. Plunkett, another interesting paper on "Life and Health," by Dr. Grace Peckham Murray, and short stories by Sarah Branwell Elliott and Marion Harland.

## 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 Presbytery has held two special meetings during the past week. One was at LaCerte on Tuesday, 22nd inst., to deal with the resignation of the Rev. John Mackie from the First Church. Notwithstanding the unfavorable condition of the roads, which made driving well-nigh impossible, there was a large attendance of the congregation, who showed their great respect for the pastor who had gone out and in among them for the past forty years. In view of the state of Mr. Mackie's health they could not well object to his resignation, but they bore loving testimony to his fidelity, as a minister and expressed the desire to make some provision for his declining years by a retiring allowance. Owing to the state of the roads no canvass of the congregation had been possible but they promised to report the result of their efforts at a meeting to be held a month hence. The pulpit will be supplied during the next six months by a student.

The second meeting was held on Wednesday at Laquerre for the purpose of inducing the Rev. Donald Stewart formerly of Dunbar, into the charge of Calvin church there and of Port Lewis. The sermon was preached by the Rev. Dr. J. B. Muir. The Rev. A. Rowat presided and put the usual questions. The Rev. Dr. Macdonald addressed the minister and the Rev. James Patterson the people. Mr. Stewart received a cordial welcome from the people and enters upon his work in this old historic church, erected about fifty years ago, with encouraging prospects.

The sub-committee of the French Board charged with making the appointment of stations for the coming year has made some changes that will be of interest to the general public. The Rev. G. A. Doudiet, of Buckingham, has been appointed to take charge of the joint French and English work in Point St. Charles. The Rev. S. Rondeau, of St. Jean Baptiste church has been transferred to Quebec and the Rev. J. P. Brucan, of Quebec, replaces him in Montreal. The Rev. J. A. Loda, of Edmonston, N.B., has been appointed to the field of Angers and Perkins, in the Ottawa Presbytery, while Rev. P. E. Beauchamp goes to Edmonston.

The Rev. J. L. George, of Calvin church, supplied the pulpit of Henry's church, LaCerte, on Sunday, the 20th inst., and dispensed the Communion at the morning service. The Rev. Mr. Waddell is somewhat seriously ill, being at the present time quite confined to the house. So soon as he is able to travel he will probably take a trip South for his health.

The Rev. G. C. Pidgeon, B.A., B.D., said farewell to his congregation at Montreal West, on Sunday last and on Wednesday evening equipped himself for his future work in Streetsville by taking to himself as a wife, one of Montreal's fair daughters, Miss M. E. Jones. Miss Jones has been an active Christian worker in connection with Victoria church and will no doubt be able to render valuable assistance to her husband in his new field of labour. Many kind wishes follow the happy young couple to their prospective home in the West.

The Rev. R. G. Boville, M.A., recently of Hamilton, Ont., gave a very interesting lecture entitled "A Camel Ride to Mount Sinai," in St. John's French church, last week. The lecture was illustrated with lantern slides and brought out a large and appreciative audience. The lecturer gave a graphic description of Cairo and of the voyage from Suez to Tar, from which place the land journey began. The views of Mount Sinai, the Greek monastery of St. Catharine with its beautiful basilica at the foot of the mountain, and the journey to the summit under the guidance of one of the monks, also the view of the solitary cypress trees in the heart of Mount Sinai were all highly enjoyed. Several suitable pieces of music were rendered by ladies of the congregation before and during the lecture.

### MANITOBA NOTES.

The Ladies' Aid of Knox church, Morden, are having the interior of the church cleaned, the walls painted, the windows refoisted, and are otherwise improving the appearance of the edifice.

This is the way the Almasippi Presbyterians speak of their winter student, Mr. Sutherland: "We regret very much that W. C. Sutherland, our energetic pastor, is so soon to leave us. He has only been with us six months, but in so short a time he has made many friends. He has been untiring in his efforts for our benefit, his kind manner, encouraging words and sympathetic actions, has drawn his congregation toward him, and the spiritual life of the church is evidence that his labors had not been in vain. In losing W. C. Sutherland, we lose a faithful pastor, and an earnest Christian worker, but what is our loss is others gain.

The Rev. Mr. Monroe, of Point Douglas, Winnipeg, occupied the pulpit of the Presbyterian church, Whitmouth, March 13th, morning and evening. In the evening he pleaded eloquently for support for the missionary field which is being taken up in Klondike, and gave a graphic sketch of the personnel of the mining population all over the western coast. One point he portrayed very clearly, that the Church must employ the best talent if it wished to hold its ground out there.

Rev. Prof. Baird, of Winnipeg, conducted service at Glenlea, on Sunday, March 14th, with the object of arousing interest in general mission work. An effort is being made to organize a missionary society in every community where the Presbyterian Church is working.

Rev. Mr. Nevens is opening regular evening services in Strathclair.

### GENERAL.

The members of his Bible class presented the Rev. E. B. Chestnut, Carleton, with an address and easy chair last week.

The new Presbyterian church at Huntville, Ont., is nearing completion and will be opened for service on Easter Sunday.

Rev. Mr. Anderson, Burford, who has been ill for a long time has recovered and occupied his pulpit on Sabbath, the 20th inst.

During the service in St. John's church, Chatham, N.B., some person entered the church and stole the collection amounting to \$20.00.

Rev. Wm. Patterson, of Cooke's church, Toronto, will conduct a series of special services in Peterborough during the week of April 4th.

Rev. W. M. Reid, Leaskdale, who has been suffering from nervous prostration for some time has gone to Clifton Springs to recuperate.

The amount received by Rev. Dr. Warden in answer to the appeal for funds to carry on work in the Klondike is nearing the six thousand dollar mark.

Rev. George Roddick, formerly of Durham, N.S., who lately removed to Brandon, Man., is at present conducting services at Napinka, near Brandon.

The leave of absence given to Rev. Dr. Hunter, pastor of Erskine church, Toronto, has been extended for three months, during which time Mr. John Clark, B.A., will occupy the pulpit.

Rev. Dr. J. G. McIntosh of Philadelphia, preached anniversary sermons in Central church, Hamilton, last Sabbath and lectured the following evening on "The Flower and Fruit of Paritarianism."

At the congregational meeting held in the Seaforth Presbyterian church, on Monday evening, the 21st inst., Mr. Dickey, of Knox College, Toronto, was selected as the student to assist Rev. Dr. McDonald for the summer months.

Rev. J. W. MacMillan, St. Andrew's church, Lindsay, preached a special sermon to curlers on a recent Sabbath. The church was crowded, the curlers of the town turning out in large numbers. Mr. MacMillan is himself an enthusiastic curler.

Rev. J. R. Johnson, pastor of Emmanuel church, East Toronto, has tendered his resignation. Rev. R. C. Tubb occupied the

pulpit last Sabbath and cited the congregation to appear before the Presbytery at its next meeting on Tuesday, April 5th, to show cause, if any, why the resignation should not be accepted.

Rev. Dr. Sexton returned last week from the Maritime Provinces, where he had been preaching and lecturing with great success since October last. He may be addressed now at St. Catharines, Ont.

Mr. J. H. Harcourt, student missionary at Field and Golden, B.C., for the past year leaves this week for Winnipeg. Mr. Harcourt will pursue his studies at Manitoba College during the coming summer session. Field and Golden will each have a missionary during the coming summer.

The pulpit of Erskine church, Toronto, was occupied last Sabbath by two well-known divines from the far west. Rev. C. W. Gordon, Winnipeg, preached in the morning, and Rev. E. D. McLaren, Vancouver, in the evening. Rev. Mr. Gordon preached in Westminster church in the evening.

The Rev. Prof. Nicholson, of Queen's College, Kingston, preached very able and instructive sermons both morning and evening at the anniversary of St. John's Presbyterian Church, Cornwall, on Sunday, the 20th inst. The anniversary tea meeting took place in the church basement Monday evening, when the Rev. Prof. Nicholson delivered an address and the choir rendered a good programme of vocal and instrumental music.

The ordination and induction of Rev. W. B. Findlay, as pastor of Erskine congregation Claremont, took place on Tuesday afternoon, March 15th, in the presence of a large congregation. Rev. J. B. McLaren, Columbus, addressed the pastor and Rev. A. McAuley, Pickering, the congregation. At the conclusion of the service tea was served in the basement. During the evening short addresses were given by visiting clergymen.

The trouble over the Book of Praise in Knox church, Flora, has been settled by the Presbytery's Committee submitting a resolution to the effect that in the Sabbath service the praise selections from the Psalter be made by the pastor from the complete Psalter; the selections from the Psalter in the Book of Praise to be used in the Sabbath School, prayer meeting and other meetings of the congregation, and the "Amen" be sung to conclude the closing hymn only. This resolution carried unanimously, and harmony is restored.

The farewell social tendered Rev. R. E. and Mrs. Knowles at Stewarton church, Ottawa, Tuesday evening week, was very largely attended. Mrs. Graham on behalf of the congregation, handed Mr. Knowles a purse of gold. The session presented an illuminated address, and a group photo of the members of session. Mrs. Knowles was remembered by her Bible Class, who presented her with a morocco bound hymnal and a bouquet of roses. At the close of the meeting Mr. and Mrs. Knowles stood at the door and bade farewell to each member of the congregation.

The occasion of the anniversary of the induction of Rev. W. J. McLaughan into the pastorate of new St. Andrew's church, Toronto, which occurred on Wednesday last was celebrated by a pleasant congregational meeting in the evening, at which addresses of a highly congratulatory character were made by a number of leading clergymen. The church was well filled with members and adherents, and the chair was occupied by Mr. L. Sgmuir. Rev. J. A. Morrison, pastor of East Presbyterian Church, read a chapter of the Scriptures and a prayer was offered by Rev. Mr. Stewart. Several addresses were then delivered, in which the harmony which has prevailed in the church and the phenomenal success which has been met with were spoken of in the highest praise. Allusion was made, too, to the influence which St. Andrew's had exercised in the past on education, and some touching references showed that the old pastor, Rev. D. J. Macdonnell, is still fresh in the memory of the people. Those who spoke were Rev. Principal Caven, Rev. Dr. Carmichael, Rev. Mr. Hossack, Rev. Dr. Robertson of Winnipeg, Rev. E. D. McLaren of Winnipeg and the pastor.

## OWEN SOUND PRESBYTERY.

This Presbytery met on the 15th March and was constituted.

The first hour was spent in devotional exercises led by Jr. Waite in the absence of Mr. Eastman. Thanks for their services were given to Dr. Waite and to Miss Cressor who led the praise service. Mr. McLaren reported that he had presided at a joint meeting of the congregations of Hepworth, etc., and it requested the Presbytery to secure the services of Mr. Thompson, of Chataworth, for three months. The report was received. Mr. Thompson laid his resignation of Chataworth on the table, and Presbytery appointed Mr. Little to cite the congregation to appear on the 29th inst. Drs. Waite, Fraser and Somerville were appointed to guard the Presbytery's interest re the Augmentation grant to Hepworth, etc. The following Commissioners to the General Assembly were appointed: By rotation—Messrs. Simpson and Little, and by election—Dr. Somerville, Messrs. Davidson and Hunter. Elders elected were Judge Cressor, Messrs. Howey, McGill, R. Clark and Jas. Gardiner, jun.

Mr. Anderson resigned his position as ordained missionary of Crawford, etc., and Presbytery strongly recommended the Home Mission Committee to secure him another appointment, as he has approved himself a faithful, earnest and devoted minister.

Presbytery resolved to apply for the following Home Mission grants:—Lion's Head, \$6.00; Indian Peninsula, \$3.00 for winter \$2.00 for summer; Johnston, etc., \$3.00; Crawford, \$5.00 for ordained missionary, \$2.00 for students.

Hepworth was requested to pay Mr. Rodgers \$8.00 for services rendered.

Presbytery did not approve of remittance appointing a Committee on Estimates. Conveners of Standing Committees were instructed to have their reports ready for the adjourned meeting, and the Presbytery adjourned to meet in Division Street Hall, on Tuesday, March 29th, at 1.30 p.m. and the meeting was closed with the Benediction.—J. S. Davidson, Moderator; J. Somerville, Clerk.

## SUPERIOR PRESBYTERY.

This Presbytery met in Fort Arthur on the 1st inst., with a good attendance of members. Mr. J. L. Small was appointed Moderator for the ensuing year. Reports were presented by Mr. Rowand on Church Life and Work, and Finance and Statistics and by Mr. Small on Y.P.S.C.E., which were, after discussion, received and adopted. From these it appeared that good work had been done during the year. The injurious effects of Sabbath work on the railway, and especially on the docks at Fort William were dwelt upon.

On motion of Mr. Murray, the Rev. Dr. Bryce was nominated for the Moderatorship of the General Assembly. On motion of Mr. Rowand, Mr. Murray and Mr. D. Morrice were appointed Commissioners to the General Assembly.

A communication from the Board of

Knox College re professorship was received, and it was agreed that the Presbytery make no recommendation for the professorship, preferring to leave the matter entirely in the hands of the College Board, and the Presbytery will be satisfied with any recommendation the Board may see fit to make to the Assembly.

It was moved by Mr. Murray duly seconded and agreed so, that Messrs. Murray and Rowand be a committee to prepare, after consultation with Dr. Robertson, an overture to the General Assembly, asking leave to arrange a special course of study, covering at least two years, for Mr. James Russell, with a view to ordination by special permission of General Assembly, said overture to be submitted to a special meeting of Presbytery; and further, that Dr. Robertson, Messrs. Murray and McCaughan be appointed to support the overture before the Assembly.

Provisional arrangements were made for the settlement of Mr. Rochester at Rat Portage, should he accept the call to that place, the induction to take place on Wednesday, the 23rd inst.

The Presbytery agreed, on motion of Mr. Rowand, duly seconded, to approve the remit from the General Assembly sent Committee on Estimates.

The Presbytery then adjourned to meet in Rat Portage in Sept. next.—Wm. L. H. Rowand, Clerk.

## SYNOD OF MONTREAL AND OTTAWA.

The Synod of Montreal and Ottawa will meet (D.V.) in the First Presbyterian church, at Brockville, on the second Monday of May, at the hour of eight o'clock, in the evening.

The usual privileges for travel will be granted by the leading railway and steamboat companies, on conditions which must be strictly complied with. These will require to be ascertained and conformed to at the commencement of the journey.

Members having in view to attend the meeting and willing to accept accommodation from the local committee are asked to communicate on the subject with Mr. Charles Grant, Ontario Glove Works, Brockville.

All papers intended for the Synod should be forwarded at an early date, and in any case not later than ten days before the day of meeting.

The business committee will meet on Monday afternoon, at 5 o'clock.—K. MacLennan, Synod Clerk.

## BRANTFORD LADIES' COLLEGE.

Rev. Neil McPherson, B.D., representing the Synods of Hamilton and London, and Rev. J. W. MacMillan, M.A., representing the Synods of Toronto and Kingston, made their official inspection of the Young Ladies' College last Tuesday. They visited various classes in English, French and mathematics, and represented themselves as particularly pleased with the excellent methods of teaching and with the ability and intelligence of the students as exhibited in each department. After inspecting the literary departments, the examiners adjourned to the spacious drawing-rooms, where a very successful, unusual and eloquent recital was given by the young ladies.

## A CHILD FOR ADOPTION.

Mr. J. Stuart Coleman, Secretary of the Children's Aid Society, 32 Confederation Life Building, writes:—We are in need of a Christian home of education and refinement for a girl of twelve years. She is not a waif in any sense of the word and has been tenderly raised by an aged relative. Up to the present she has had a good public school education and gives bright promise if she has the advantage of further education. The home offering to adopt her must, therefore, be in a city or town where there are the best educational advantages. For reasons which will be given to applicants it is desired that her home shall not be very far from Toronto.

## NURSE MORRIS' SECRET.

Explains How She Saves Mothers' Lives.

The Critical Time of Maternity and the Methods of a Famous Nurse to Restore the Mother's Strength.

From the Evening News, Detroit, Mich.

No woman is better fitted for nursing, or has had more years of practical experience in that work than Mrs. Moses Morris, of 340 Fourteenth street, Detroit, Mich. For twenty years she has been recognized as the best and most successful nurse in confinement cases, and over three hundred happy mothers can testify to her skillful nursing and care. Always engaged months ahead, she has had to decline hundreds of pressing and pleading applications for her services. She has made a specialty of confinement cases, and has made so high a reputation in this city that her engagement, in all cases, is taken as a sure sign of the mother's speedy recovery.

Mrs. Morris was a nurse in England before she came to America, and so was her mother and her mother's mother before her. When asked once by a leading physician the secret of her great success in treating mothers in confinement cases, she said she used Dr. Williams' Pink Pills for Pale People in such cases, as they build up the mother more quickly and surely than any other medicine she had ever used.

Mrs. Morris was seen at her pretty little home on Fourteenth Street, and when asked regarding the use of these pills in her profession, she said: "I have used Dr. Williams' Pink Pills for Pale People since they were put on the market. They built me up when I was all run down and so nervous I could not get any rest. After they had helped me I began to use them in restoring mothers in confinement cases. There is nothing that can be prescribed or given by a physician that will give health and strength to a mother so quickly as Dr. Williams' Pink Pills for Pale People. It is true that in some cases where the father or parents were prejudiced against the much advertised Dr. Williams' Pink Pills for Pale People, I gave them as "Tonic Pills," but they all came out of a Dr. Williams' Pink Pills box.

I have given them in hundreds of cases of confinement to the mother, and it is wonderful how they build up the system. I have practically demonstrated their great worth many times and have recommended them to hundreds of mothers for their young daughters. Yes, I have been successful in confinement cases, but I must give Dr. Williams' Pink Pills for Pale People a great part of the credit for the speedy recovery of mothers. They certainly have no equal as a strength and health builder. You can say for me that I strongly advise that Dr. Williams' Pink Pills for Pale People be kept and used in every house."

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained, in a condensed form, in Dr. Williams' Pink Pills for Pale People. They are also a specific for troubles peculiar to females such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental strain, over-work or excess of whatever nature. Dr. Williams' Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont.

## PARKDALE CHOIR CONCERT.

The Parkdale choir, an organization under the leadership of Mr. A. M. Gorrie, have engaged Mr. Bigham for their concert on April 5th, and promise a programme of high-class Scottish music for that occasion. Mr. David Bigham will undoubtedly be received with the warmest interest by those who heard the great baritone last season. Mr. Bigham's recent triumphs in New York have so served to intensify his already enviable reputation that it is very probable he will be greeted by a large and enthusiastic audience upon his reappearance here.

## Well Known Pastor

Health, Voice, Appetite and Strength Failed Completely Restored by Hood's Sarsaparilla.

"Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." REV. C. S. BEAULIEU, pastor Christian Church, Lowellville, Ohio. Remember.

**Hood's Sarsaparilla**

Is the best of all the One True Food Purifier. Hood's Pills cut ad verum.