

Pages Missing

The Presbyterian Review.

Vol. XIII.—No. 47

TORONTO, MAY 27, 1897.

\$1.50 per Annum

We are as harps that vibrate to a touch
From stranger lands, unconscious of the strings,
While the soul's slumbering echoes wake to life,
And through its halls responsive music rings.

Few are the David's of those harps of ours !
Few learn the cunning of the instrument ;
And those to whom the gift has been denied
Are oftentimes those with whom our lives are spent.

But God's large gift of Love is showered around.
Let us be thankful. Earth were too like Heaven.
If, with the power of loving deep and long,
That other gift of sympathy were given.

OVER LAND AND SEA.

The poor Anglicans have been knocking in vain at the gates of the Vatican. They are now setting out to beg the Greek Church to take them in. Mr. Durban's report, however, is by no means encouraging. The Greek Church will not entertain the idea of compromise. Here is the judgment of a cultured Russian lady on that matter. "There is one thing that your English clergy seem never to remember—the Anglican Church is a new and heretical communion. And the Roman Church apostatised from ours. Ours is the genuine Church of the Apostles. Of course something must be surrendered by somebody, but *we* should not dare to make the surrender."

The latest Jubilee announcement that the Queen's procession will pause at St. George's Cathedral, Southwark; to enable Her Majesty to receive an address of congratulation from Cardinal Vaughan and the Duke of Norfolk as the spokesmen of the Catholics of England—has caused much interest in Protestant circles in London.

It is said that a movement is on foot in the Roman Catholic world to mark the advent of the nineteenth century by a religious solemnity of a specially remarkable character. A committee has been already formed at Bologna, under the Presidency of Count Acquadrini, while the Pope has expressed his approval of the project. Why might not the Protestant world take some step in a similar direction?

It is stated that the chronic dispute between the Greek and Latin Christians in reference to the so-called Holy Sepulchre in Jerusalem, has broken out this year in connection with an organ which the Latins have erected, and which the Greeks, who object to instrumental music in worship, regard as an outrage on them. A strong body of Moslem police have been stationed within the building to maintain peace between the militant Christians.

Count Ernest of Dornberg, who died lately at Ratisbon, has bequeathed £850,000 for religious purposes. A large part of this sum will be expended on an orphanage for children of Reformed parents. A considerable sum will be reserved as a fund for the widows and orphans of Reformed ministers, and another part be invested for the benefit of students attending Erlangen University, while about £200,000

will be devoted to building and endowing an Evangelical Hospital at Ratisbon.

The Roman Catholic Canton of Tessin, in Italian Switzerland, is up in arms against a little work of evangelisation that, under the auspices of a Basle society, has been carried on in that canton for several years. This work was begun for the benefit of a large number of German-speaking emigrants, but, according to the Roman Catholic Church, these people may become heathen, but they must not be looked after by their own coreligionists, and the holy soil of the canton must not be polluted by the presence of Protestants. But the society has persevered, and, while driven out from several towns in which there were a number of Germans, has at length established at Lugano a Protestant church, with forty members.

What sort of home training had the young man whose double crime of theft and murder recently startled a quiet New England town? Neither intemperance nor insanity has been urged as even a remote cause of the horrible deed. Are there any laws of heredity which must be taken into account in judging his conduct? Did he as a child show any tokens of having a defective moral sense, or must we charge this outbreak of passion to evil associations and environment in early life? The latter theory would probably be held by advocates of the bill now before the Massachusetts legislature, providing for a more careful supervision and a more natural and healthful environment for the 1,600 neglected and wayward children in State institutions. This policy of prevention rather than cure is in line with the progressive ideas of the day, and the alarming fact, based on recent statistics, that each year it is a younger set of men and lads who are responsible for the majority of crimes committed, shows the crying need to safeguard society by beginning reform in season.

The *Workman* says pointedly. "There is a body of persons whose impulses find out let in the baking of a cake for a sociable, or the general fussiness of a convention. They shrink from the onerous task of serious preparation for a Sabbath-school class and the diligent pursuit of the individuals in their times of waywardness or illness. They do not take the pains to make themselves agreeable to the commonplace people of the church, or the unprepossessing 'stranger' within the gates of the sanctuary. They count it a hardship to step into the sick-room and read a chapter of Scripture to a 'shut in.' With all their apparent church activity, they are church shirkers."

The first writer, as far as known, who referred to our Gospels was Papias, who very probably was a disciple of John, and was a companion of Polycarp. He suffered martyrdom at Pergamos during the persecution of Marcus Aurelius about A.D. 163. Of his *Logos on Kuriaion Exegesis* only eleven fragments have come down to us. The work existed as late as the thirteenth century. It is now reported that his work has been found in a manuscript brought from Egypt. Biblical scholars will welcome this manuscript with delight.

The Presbyterian Review.

Issued EVERY THURSDAY from the office of the Publishers, Rooms No. 23, 24, 25 Aberdeen Block, South-East corner Adelaide and Victoria Streets, Toronto

TERMS, \$1.50 per annum.

All communications for either business or Editorial Departments should be addressed PRESBYTERIAN REVIEW, Drawer 264, Toronto, Ont.

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

Toronto May 27, 1897

THE GENERAL ASSEMBLY.

THE Standing Committees of the Church and the permanent officers are busily engaged preparing their reports for the General Assembly, which will convene on the 10th of June at Winnipeg. It is gratifying to know that, on the whole, the reports will prove satisfactory. The financial clouds are being dispersed, one by one, by the warm breath of liberality and the reports will not be laden with regrets but with rejoicings. The work is well in hand, and the end of this month will find the printers busy. The year has been one of quiet and steady work for which their is cause for thankfulness.

The meeting of Assembly is looked forward to with great interest. It is expected that the number of commissioners from Ontario and the East will be large. Winnipeg and the West have peculiar attractions to Eastern people and many will take advantage of the travelling arrangements to pay a visit to the prairie country. The fares by railway and the facilities for touring in the West are regarded as favorable. The Rev. Dr. Warden will be glad to supply detailed information to all applicants.

FOREIGN MISSION MATTERS.

The great effort made by the Foreign Mission Committee drew forth the admiration as well as a material response. The deficit appeared serious and a less resolute committee might have felt itself over-burdened. Strong in faith, and in the confidence of the Church Mr. MacKay faced the situation, placed the responsibility where it rightly lay, and by his well-penned appeals aroused an interest which has well-nigh wiped out the liabilities against the Foreign Mission Fund. It may be added that the time has not passed when contributions can be sent to yet reduce the deficit. The committee, at its meeting last week, had some interesting business before it as will be seen from the report in another column of this issue. The instructions to the Executive to reduce the estimates by \$30,000 should not be given effect to at the next meeting in Winnipeg. Such a large reduction must interfere seriously with the work, hampered as it is for want of more money than is now given. The standard of giving must be raised.

A very important overture is that from the Honan Presbytery in favor of the baptism of Polygamous converts. The question is a difficult one from several points of view but the course suggested in the Committee's report seems to be a feasible one, and perhaps the best to follow in the perplexing circumstances that exist.

The communication from Rev. Dr. Sutherland, relative to the work among the Claoquahts, deserves acknowledgement as an act of courtesy and as showing an admirable spirit respecting denominational work in the mission field.

AGED AND INFIRM MINISTERS' FUND.

We beg to call the attention of our readers to the effort of our Committee to remove the deficit before the 1st of June. It is exceedingly desirable that the praise-worthy effort to maintain the annuities at the ordinary rate should be sustained by a hearty response as early as possible. Contributions may be sent either to the Secretary, Rev. W. Burns, or the Treasurer, Dr. Warden.

SABBATH OBSERVANCE.

Discussing Sabbath observance the *Sunday School Chronicle*, one of the most interesting of Old Land religious papers describes the attitude of the British people thus: "That the national attitude towards the Sabbath is changing, no careful observer of the times can deny. It is not only that the bicycle has introduced a means of country recreation with ease and economy which has proved too strong for the pleasure-loving instincts of our youth; and it is not only among non-religious people that the falling off in Sabbath observance is seen. There is even among religious people practically no attempt to keep up the standard of Sabbath observance as it was enforced even two generations ago, but on every hand there is seen a disposition to relax a standard which viewed every action other than of a purely religious character on Sabbaths, as a sin. It is thus becoming somewhat of an anxious question with parents what amount of licence they may allow their young people on that day, and how far they may themselves use it for other than purely religious purposes." A remark by Rev. Professor Dods to the effect "that they only observe the Sabbath well who are in sympathy with the Lord in His triumph over death and sin, and in bringing people to salvation; that if this spirit is in a man he cannot mis spend the day; that he may do what he pleases, as that only will please him which is in the spirit of the Resurrection," is being circulated somewhat extensively as an acceptable deliverance on Sabbath observance.

DEATH OF REV. DR. MACTAVISH.

Many Canadians will learn with regret of the death, recently, at Inverness, Scotland, of the Rev. Dr. MacTavish, for many years a well known figure in the Canadian Church. He had taken an active part in the affairs of the Church in Scotland before setting out for Canada, where he arrived in 1856. For twenty years he labored faithfully and successfully in Ontario, his work in Oxford and Victoria Counties having been particularly blessed. He rapidly became a power in the vineyard, and his services were acknowledged by his brethren in the ministry. In 1876 he returned to Scotland to take up the pastorate of East Church, Inverness, then vacant by the death of Rev. Mr. Sutherland. Until a few years ago he was able to discharge the duties of his position most satisfactorily, but encroaching age rendered assistance necessary, and Rev. Allan Cameron became his colleague and successor. In Inverness Dr. MacTavish was held in the highest esteem as an able minister of the Gospel, and as a public-spirited citizen. His convictions on questions of church policy and of political interest were strong, and he was courageous to a

degree in the expression of them. A few years ago he revisited the scenes of his earlier labors in Ontario, and Knox College remembering his eminent services to the Church conferred upon him the degree of D. D., a graceful tribute which was regarded with much satisfaction by all classes as an honor most worthily bestowed. His son-in-law is the highly respected member for West Victoria in the Ontario Legislature, Dr. John MacKay, Woodvill.

UNION OF NORTH AND SOUTH.

The following forecast of the Union Question at the meeting of the Assembly of the Northern Presbyterian Church now in Session at Winona, Indiana, will be found to be of great interest to the reader :

At the Assembly there are 700 commissioners, representing 224 Presbyteries and thirty-one Synods, and a total Church membership of nearly 900,000 will answer. These figures constitute what is known as the Northern Presbyterian Church, and one of the most interesting questions before the Church to-day, one which will create a spirited but friendly debate at the coming Assembly, is that of the union of the Northern with the Southern division.

This Southern division has a membership of 200,000. The question of reunion is an old one, though it has never been forced so near a climax as at the present time. The new movement recently took an aggressive form in Louisville, Ky., whereupon the Louisville Presbytery published the following significant sentiment :

"It having come to the knowledge of this Presbytery that a movement has been recently made in the city of Louisville by the elders and deacons of the Presbyterian Church (North and South) looking to a union of the two Assemblies with which these churches are connected, therefore, we do hereby express our extreme gratification, profound interest and ready indorsement and encouragement in regard to these and all such laudable endeavors; and we prayerfully await the day when a consumation so devoutly to be desired shall be fully and satisfactorily realized."

It is expected that each Assembly will be invited to meet at Louisville in 1898, with a view to cementing the union there. A reunion, however, will not be brought about without difficulty. There are several points of Presbyterian doctrine and church polity upon which the two divisions are seemingly unalterably opposed. Generally speaking, the Southern Presbyterians are more distinguished for their conservatism than are their Northern brethren. It is, therefore, the conservatives of the South who fear the liberals of the North, and the liberals of the North who fear the conservatives of the South. It was the antagonism between these two parties in the Northern Church which culminated in the suspension of Dr. Briggs and the placing of the Union Theological Seminary beyond the authority of the General Assembly.

The Christian Endeavor Societies are said to be another obstacle in the way of the proposed union. The Southern Church is not at all friendly to the Christian Endeavor movement, while the Northern Church has made it a feature of its work for several years.

But there is another question which is likely to agitate the Assembly. It is the old subject of seminary control, the legacy of the Briggs sensation, and it is said by many prominent churchmen that a clash of arms upon the old battle ground is not at all improbable.

Magnify the Good. It is an easy thing to find fault. In every church service there is something that may be criticised as a defect, In every flower some broken or injured petal may be discovered. In each person's con-

duct some blemish may be noticed. But he is a very foolish, not to say wicked, person who gives his time and strength to searching for and dwelling upon these blemishes. With all there is that is so beautiful and so helpful in life about us, we would better show that we appreciate the good, and are anxious to encourage it, than that we have noticed the weakness and the defect.

Higher Criticism so Called. In a recent issue of the *Young Man*, Prof. A. H. Sayce says: "I believe that, in the main, they establish the traditional as opposed to the modern critical view of the integrity and credibility, and historical trustworthiness of the Old Testament records, more especially the Pentateuch . . . I have come to disbelieve thoroughly in the so-called critical view of the composition of the Pentateuch. I believe that substantially it is the work of the Mosaic age, and of Moses himself." This view has not been always held by the learned professor, who began his career as a disciple of the Higher Criticism School. His researches in the field of Egyptology are responsible for the opinions he now holds and of course his conclusions are in consequence of all the greater value to students of Scripture.

General Grant and The Sabbath. In a recent issue we gave an estimate of General Grant which brought into prominence many of his sterling qualities. It seems appropriate now to quote from the *Presbyterian Witness* the following testimony to his firmness in refusing to attend races on Sunday: "The great national race took place while the General was in Paris, and that race is held on Sunday. The President of France presided. General Grant was specially invited to be present and to take a seat alongside the President. But General Grant was not on the grand stand that day. We saw him among the worshippers in the American Church in the Rue de Berri; for it was the Lord's Day and he chose to honor the Lord of the Sabbath in His own house, rather than receive honor and praise of men. According to General Noyes, American Ambassador to France: "When General Grant received his invitation from the President of the French Republic to attend with him the Sunday races, with no less candor and courage than courtesy, he thanked the President for the honor of the invitation, but begged to decline it, giving as a reason for so doing, that it would not be in accordance with the sentiments and customs of his country to attend secular Fetes on the Lord's Day."

The Season at Northfield. The syllabus for the season at Northfield has been issued, containing evidence of Mr. Moody's great activity in his unique home work. The World's Student Conference, one of the most interesting features of the season is thus described: The Students' Conference has been one of the most potent factors of recent years in the promotion of Christian living and work among college men, and this year will be the most representative student gathering ever held. It has deepened the spiritual life of thousands of students, and given a marked impetus to Bible study. The sessions of the Conference are held morning and evening. The afternoon is given to recreation. Platform meetings, to which all are most welcome, whether appointed delegates or not, Bible classes, association and missionary conferences, informal discussions and private interviews indicate the varied character of the privileges which this gathering affords. Among the speakers already secured for this Conference are President F. L. Patton, D.D., LL. D., Princeton, Rev. Henry Van Dyke, D.D., New York City; Rev. Alex. McKenzie, D.D., Cambridge; Rev. A. F. Schauffler, D.D., New York City; Mr. J. L. Houghteling, President Brotherhood of St. Andrew; and Mr. D. L. Moody.

**"THERE IS A PEACE THAT COMETH AFTER
SORROW."**

"There is a peace that cometh after sorrow,"
Of hope surrendered, not of hope fulfilled;
A peace that looketh not upon to-morrow,
But calmly on a tempest that is stilled.

A peace which lives not now in joys excession,
Nor in the happy life of love secure;
But in the unerring strength the heart possesses
Of conflicts won while learning to endure.

A peace there is, in sacrifice secluded;
A life subdued, from will and passion free;
'Tis not the peace which over Eden brooded,
But that which triumphed in Gethsemane.

The Century.

**WHEN THE WORST COMES TO THE WORST HOPE
THOU IN GOD.**

After an overwhelming sorrow the soul's immediate business is with God. We can only "catch at God's skirt and pray." Where the one feeling is agony, the one thought must be God. When experience plunges deep into the gloom it is far less easy than might be thought to lay hold upon God and to enter into active communion with him. More particularly in the darkness, which is the nurse of heavy thought, in the hour when the stings burn again fiercely we may feel that we are forsaken alike of God and man. Sorrow, like a beast of prey, devours at night, and every sad heart knows how eyelids, however wearied, refuse to close upon as wearied eyes, which gaze wide open into the blackness and see dreadful things there. This man felt as if God's finger was pushing up his lids and forcing him to stare into the night, buffeted as if laid on an anvil and battered with the shocks of doom. He cannot speak, he can only moan as he is doing. Prayer seems to be impossible, but to say, "I cannot pray, would that I could!" is surely a prayer which will reach its destination, though the sender knows it not.

"I would lift my voice to God and cry;
I would lift my voice to God that He may give ear to me.
In the day of my straits I sought the Lord;
My hand was stretched out in the night without ceasing,
My soul refused to be comforted.
When I remember God I must sigh;
When I muse, my spirit is covered with gloom.
Then hast held open the guards of my eyes;
I am buffeted and cannot speak."

But this psalmist, though he found no ease in remembering God or in turning to a brighter past, was able to turn his thoughts to the great deeds of God and to hold by them. He went on:

"Then I said, It is my sickness;
But I will remember the years of the right hand of the
Most High.
I will celebrate the deeds of Jehovah,
For I will remember Thy wonders of old,
And I will meditate on all Thy work,
And will muse on Thy doings."

Gradually by recalling the past, by thinking of how God shines upon us from the sky that we have left behind, we become reassured, and are persuaded that his glory will not be absent from the clouded heaven towards which our worn faces are set. To the Christian this should be far easier since Christ has come. "If I were God," said Goethe, "the woes of the world I had created would break my heart." The reply is that the woes of the world did break God's heart. Christ our Lord passed through where the waters of sorrow ran deepest and chilliest and angriest, and in his grief and in his sympathy we have the sympathy and the grief of God. In the crisis of our trouble it should not discourage us that we are dumb, and that the thoughts which should have brought us quickest and readiest solace fail for the moment to comfort us. Let us be sure that Christ is in the dark room keeping the soul that is dear to him alive, driving back in the darkness its most formidable and deadly foes. Let us nourish the thoughts of Christ's priestly suffering and his priestly compassion, and in due time the poor heart will begin to unpack itself; we shall be able to speak to God through Christ, and the answer will come. We shall know that we are not calling to a deaf or remote God, but that prayer is verily answered.

Of course, for a time, for a long time it may be, there can be no change in our circumstances, but it does not follow that because the circumstances must remain unaltered no change may pass upon us. There can be an uplifting

and comforting of the heart which we are altogether unable to explain. "Sometimes a light shines;" some word of joy reaches us direct from God, and though it is by far too soon for us to indicate the rationality of our peace we are to remember that the peace needs no indication, and we are to accept it as a direct and precious gift from God. Even if only the sharpness the pain is eased, if the march of the slow dark hours is in the least degree quickened, there is much reason for gratitude and for hope.

At first it is certainly best to seek no human alleviation or comfort except, it may be, the most sacred and the most intimate. Expressions of love may bring their solace with them, but it is not well that we should speak much at first of our great sorrows. Expression is but too apt to react upon emotion, and to make the burden heavier. But when the response of sympathy is less complete than we desire—and such it must almost inevitably be—a new pang is added to our grief. There come hours in life when for the sake and succor of others we must recall the worst of the dreadful past; but, saving for these hours, the secret should be left with our God and Saviour.

Then as some recovery is experienced, as some strength creeps back, it is well to lay hold of what earthly helps and solaces are within our reach. Many sufferers have testified that the most agonizing time of their sorrow was not in the first weeks, when they were thrown back upon God. It came when they returned to work, when they obeyed again the ordinary summonses of life, and when they realized with a slow distinctness and a dull pain how irrevocable everything had changed. For all this it is best that we should go back to stand at our old post, however difficult, irksome and distasteful the routine of life must be for many days. However sharp and terrible the recurrences of the pain, it is best that the mind should be occupied with honest labor, and for many it is best that that labor should exceed and not fall under the ordinary measure. Innumerable sufferers have testified that the resolute and unflinching resumption of life and work again drove back many of the worst foes, and brought them back a certain rest, even though it was only the rest of weariness. Whatever can be done for the physical condition ought to be done. Perhaps more heed should be paid to the "hygiene of sorrow," for the suffering is physical as well as mental. No wise counsel of this kind should be disdained, and whatever lawful solaces God puts within our reach, we are free to avail ourselves of them. Times of great trouble often reveal the meanness of human nature and the selfishness of much apparent friendship. The sufferer emerging from the storm finds himself lonely and in the midst of a desolation which is like the oblivion that waits for the dead. But often, on the other hand, one finds himself infinitely richer than he had supposed. A true affection manifests itself in many from whom he looked for nothing. It is wise, it is Christian, generously, unreservedly, gratefully in the hour of our overthrow to accept what friends can do for us, and we should welcome with an eager gratitude the hour when "the low beginnings of content are heard again." No sorrow should be nursed and cherished. Sorrows should not be despised, it is true; our business is not so much to get over them as to get through them; but there are some who encourage them and foster them, and deem themselves guilty of a kind of treason when their eyes are open to breaks in the clouds. All sinful, all cowardly escapes are barred to the Christian, but there are many which are open to him, and to which he is made welcome. Those are happiest, it has been said, whom a great sorrow strengthens while it saddens, and who can carry on the past into the present in lonely fortitude. It may be so, but there are some in whom sorrow seems to be destroying the very power of love and the piety of memory, and if there is opened up to them a new spring of happiness they are to drink from it. As one has testified: "The whole history is something like a miracle legend, but instead of any former affection being displaced in my mind I seem to have recovered the living sympathy that I was in danger of losing. I mean that I had been conscious of a certain drying up of tenderness in me, and now the spring seems to have risen again."

It may be, however, it will almost certainly be, that

the break in the clouds is but for a moment, and that the gray black overwhirls the heavens. Once more then all that can be said, is "Hope thou in God," and perhaps this is the chosen message which most surely brings them health and reviving. They must go on, but they do not go on in solitude. Christ is with them, and in due season not only they, but their circumstances, will change. The desert over which they travel will not be trackless if Christ is by their side, and perhaps there may come a gleam of brightness even in this life. With what pathetic insistence the psalmist prayed for this! We may pray for it, too; we may hope for it; we may comfort ourselves with the records of lives that have emerged triumphant from sorrow into peace. All these things are lawful, but in the loving will of God it may be that our circumstances will not alter until we pass from this life to the other. On to the very end of Jordan the path may be stony and sore for our feet, even though we drink of the spiritual rock that follows us, even Jesus Christ. In any case, we know that communion with Christ must persist and be perfected, and that the righteous shall shine forth as the sun in the kingdom of the Father, though no glory comes to them beneath these skies. Earth may grow gray and dim, its glories may pass away, but there remains for us a rest, "a region afar from the sphere of our sorrow," where every joy that was and is not shall come again, and come with no threatening of change—the land where the amaranthine flowers are unwithering and all their sweetness unaltered as the great eternity passes. And so even in default of hopes fulfilled here we may be able to say: "I will hope continually, and hope maketh not ashamed."

We must try to gain from our sorrows, not only to emerge just alive and just able to take some poor part in the fight. We must be more than conquerors through Him that loved us. It is not well to interpret our sufferings as judgments, as punishments for sin. They may often be these, but Christ on the cross taught the meaning and the blessedness of sorrow, and there is a deep and awful word which tells us that God scourgeth every son whom He receiveth. If there is no chastisement the nature remains at a level of strength and insight. It is the man of conquered sorrows who is everywhere the man of power; and when the waves are running high in our souls none can calm them as those can who have passed through the same tumult. There is no sympathy like the sympathy of a sufferer, nor sympathy like His who suffered most of all.

So it is needless to expect that we shall emerge from our sorrows the same. None can pass under the hammer and remain as they were. But even if we are left without chastisement, something is passing from us, daily passing, that something which comes with youth and hope and love. After a great baptism of sorrow none is the same; but what we should pray and strive for is that we may emerge better, richer, more faithful, more helpful, more filled with a heartfelt delight in God's will, more able to make a true answer to God's great wonders of love. The skies above us are at best April skies; our path will not be always smooth, even though we seem to have suffered more than our share; but we poor men and God's wealth are stored together in God's pavilion, and the place where they are both safe is God Himself. We cannot be poor when close beside us are the infinite riches given so freely to all who need.

And let this be our last word. There are periods in life, years and years, when no great trouble visits us. Then the storms of sorrow fall, then we are apt to say, I have passed through the fire and I may hope for an immunity for the future. It is not so. The troubles may come back again, they may come back again worse. As has been said, our Pharaohs are seldom drowned in the Red Sea, and we do not often behold their corpses stretched upon the sand. The bitterness of death may come again. What then? At the very worst the memory of the past will help us. We shall retrace the slow, difficult way to peace; our trust in God will be deepened, and we shall realize that, after all, the range of sins and sorrows is limited, though the sea of troubles may roll its white-crested billows shoreward as far as the horizon. What are truly numberless are God's mercies. What is truly infinite is God's love.—W. ROBERTSON NICOLL, in *New York Observer*.

THE FOOT-FALL OF SPRING.

REV. HENRY CROMBIE.

In the days when the year brings round the majestic transformation of Nature, one indulges the fancy, that there seems to be, far and wide over the well-sown earth and amongst the gaunt trees which Autumn left so bare and pitiful and dead, a hush of strained expectancy. It is easy to imagine that whispers are circling all around of the coming spring-tide and the potency of life. Seed breathes to seed that in its tiny heart a wild hope is growing quick, and the old trees feel young again as the fairy streamlets of the sap begin to flow. Everywhere the echoed cry is "It's coming! It's coming! Listen to the foot-falls of the Spring!"

Ah! no, not everywhere. Many a seed replies, "I hear nothing, I feel no thrill; these songs of coming life are vain and mocking." Poor little seeds with withered hearts, it is even as they say; no life will come to them, but death cruel and pitiless; they will be like the foolish virgins wearily crying over a lost hope. Never will the sunlight kiss them into flowerets, nor the warm rains woo them to greenness and strength. Never for them will the morning dews fall with sweetness; never on their simple beauty will any child look with happy surprise. They do not believe in the advent of the Spring, and being unready they are passed by.

It was when Jesus had come very near to His Cross that He used this beautiful parable of the spring to illustrate His redeeming Passion. To the disciples, who had so little intuition. His death would seem the last tragedy of an infinitely pathetic life. To the Master it was the first voice of Spring, for which He had waited three and thirty years. One grows not sated pondering the heroism of Jesus towards the Cross. It is not so much the mere daring and bravery that charm those who pause to consider, though these also have a lonely splendor. Rather it is the heroic faith, undimmed by any lapse of confidence, in the great fruitfulness of His death. The crowning agony of a strenuous life is the uprising of a fear that it may prove futile. Echoes of such agony rise from the life of to-day with moving pathos; but it found no place in the Lord's heart, so full assured was He of the blessed richness of His sacrifice. In the noisy Passion Week His ears were filled with the whisperings of a spring-tide life, and in a glow of exultation He exclaimed, "Now is the Son of Man glorified." This was the transfiguration of the Cross.

The mystic pulse of life throbbing through Nature in the Spring recalls to the heart the energy of the blessed Spirit. As individuals, as congregations, as a Church, we have heard whisperings of a revival within our borders. Far over the land in which our Church is planted the sighs for a fuller life in the Spirit have gone up to God; but the sighs have left in our hearts a springing hope. This penitence, this bracing of the soul, this laying hold of the sure promises of our Lord—what mean they? Surely that it is spring-time, that the foot-fall of the Spirit is already to be heard. Is it true that no longer we are to "abide alone", that even now, in the crucifixion and death of self, we are to "bear much fruit"? Then for us also is the Cross transfigured!

God grant in His mercy that there be no bare spots in the virile greenness we believe to be coming! Nature man have its barren seeds—untouched, unawakened, but the Spirit of the Lord is mighty. If we be straitened, at least it is not in Him. Perhaps the surest indication that the Spirit is moving within us is the confidence that we are in the season of blessing. Unbelief means dry rot in the garden of God.

THE FANG OF WEST AFRICA.

BY GEORGE L. BATES.

This is the tribe of Bantu Africans to whom belongs the future of equatorial West Africa. Forty years ago Du Chaillu found them and recorded his estimate of them in these words:

"The Fans [Fang] have left the impression on me of being the most promising people in all Western Africa. . . They seem to have more of that kind of stamina which enables a rude people to receive a strange civilization than any other tribe I know of in Africa."

The correctness of this first impression is being proved by the vigor with which they are supplanting the tribes at the coast, which are their superiors in wealth and knowledge gained from long contact with white men. Du Chaillu reached the Fang only by penetrating the interior from Corisco Bay. Now they are on the coast at Corisco Bay and

many other places far north and south of there. At Libreville (Gaboon) the metropolis of this part of the coast, the Fang, who a generation ago had not seen a white man, are pressing into all kinds of employment in white men's service. Their ability to adapt themselves to new modes of life is shown in many ways. Coming from the country of mountain streams where canoeing is impossible, those who have settled on the rivers near the coast have already become expert canoemen. Du Chaillu found them with spears and poisoned arrows. Now, as far interior as white men have seen them, they have the trade guns, and they show as much skill in repairing and keeping in order their guns as if they had possessed them for generations.

A stock of people showing such vigor and adaptability offers the most hopeful field for missionary work. While labor for a vanishing tribe is noble and worth the cost, and neither Eliot's Indian Bible nor the Bakele Scriptures, translated by the early Gaboon missionaries, were in vain, yet a wise direction of missionary effort calls for the choice of a field where the work will bless future generations also.

Missionary work among the Fang is yet in its beginning. As long ago as Du Chaillu's travels, a young missionary of the American Board named Adams began labor up the Gaboon River among the Fang, who were then just beginning to come down from the interior. He was cut off by death after a year's work, and it was not till twenty-five years later that a missionary of the Presbyterian Board came to the same region, which was then populous with Fang. Mr. Marling is still carrying on his work there, but he is the only Protestant missionary who has been long enough among the Fang to have learned their language well and begun translating. The Catholics have a larger work up the Gaboon River, carried on chiefly by means of a strong industrial school. The work begun a few years ago on the Ogowe by the Presbyterian Board, and turned over in 1893 to the Evangelical Missionary Society of Paris, is largely among the Fang. The promising work begun three years ago in the Bule country, inland from Batanga in German territory, under the energetic leadership of the late Dr. Good, ought to be mentioned here, for the Bule are really a northern division of the Fang, with a slightly different dialect.

But one need only see the field to realize how much too small is the force, as yet, for the work to be done. The Gaboon and Conisco Mission of the Presbyterian Church has well-established churches at several places among the small coast tribes; these would furnish starting places for work among the Fang, and native helpers who need a missionary field of their own to develop their own Christianity. At many places, as in the well-worked field of Benito, the Fang themselves have come to the very doors of the coast churches. Where is there a heathen tribe so easily to be reached, and so well worth working for?—*N. Y. Independent.*

THY KEEPER.

There are only eight verses in the 121st Psalm, but the words "keep" and "keeper" occur in it six times, and the words "my help," as applied to God, occur twice. God helps us by keeping us. He watches over us with sleepless fidelity and love, so that He can do for us, in all emergencies, just what is needed. It is a beautiful picture of Divine providence and grace. And the repetition shows how anxious the Holy Spirit who inspired the writer is to impress that picture upon our minds and hearts. If we could only realize what is here so emphatically stated, there would be an end of all anxiety and fear; nay, we would be able to rejoice in the Lord always.

If a child wakes from a troubled sleep, and sees its mother watching by its bed, how happy it is! But He who watches over us is the Lord who made Heaven and Earth—the Lord who never slumbers or sleeps—the Lord who is always round about us for good if we love and try to serve Him. Dr. Samuel Cox, commenting on this Psalm, says:

As soon as we read it, it commends itself to us by its tender, tranquil beauty. It is the song of a heart urging and persuading itself to a calm, unwavering trust in the sleepless providence of God. The keeper of Israel is the keeper of the individual Israelite. And He does not fall into slumber from weariness, nor is His, through mortal weakness, an alternate waking and sleeping. He guards us from the perils of the

night as from the perils of the day. He keeps those who trust in Him from evil in every form. He keeps their very soul (verse 7)—their most inward and secret life. He keeps them in all the changes and intercourse of their outward life, their goings out and their comings in. He keeps them through all lapse of time, now and forever more. (Verse 8.) By the iteration of one word, by the varied repetition of one thought, by the tenacious insistence upon one point, the poet assures himself of the unceasing and watchful care of God, persuades himself to trust in it, banishes every shade of doubt from his heart, and loses all fear lest he should be overlooked and forgotten by the God who has all men and all worlds on His hands.

The 121st Psalm is not a song about the general providence of God. Like the twenty-third Psalm, it is intensely personal. It is full of pronouns. It is "my" and "mine," "thy" and "thee" in nearly every line. No wonder, then, that good old Robert Romaine, who died a hundred years ago, was in the habit of repeating it every night. Could one have a softer pillow to go to sleep on than this: "The Lord is my keeper. The Lord shall keep thee from all evil; He shall keep thy soul"?

Henry Melville says:

A promise that we shall be kept in all our ways; that in all our business, in all our moments, amid all the changes and chances of our mortal life, we shall evermore be defended by that ready help which issues from an eye that can not close and an arm that can not fail. "Even forevermore"; yes, there is a "going out" from this world; there is a "coming in" to the next world. Our "going out" through the dark valley shall be under the guidance of that blessed Shepherd, whose rod and staff shall never fail to comfort the believer; our "coming in" to the heavenly city shall be as heirs to that glorious Redeemer who must reign until He has put all enemies under His feet.

Read the forty-sixth Psalm in connection with the 121st. What beautiful companion pictures they are. If the Lord is our keeper, why should we fear, even though the earth be removed and the mountains carried into the midst of the sea?

THAT WONDERFUL WORD.

It was a good many years ago, when I was a young pastor. I was holding our regular prayer-meeting in my little church in Newark, N. J. I had made my remarks, I do not know what they were and had thrown the service open. One of my elders—he has been long in a higher life with the Saviour he loved—a very modest, but exceedingly intelligent and remarkably well-read man, rose in his place and softly and in a meditative way, exclaimed: "That wonderful word, forgiveness."

I do not remember what else he said, but through the mists of forty years, I see him standing and I hear the words that I have repeated a thousand times since over and over again: "That wonderful word, forgiveness."

And what a wonderful word it is. A heathen philosopher centuries ago cried in his perplexity and despair: "If God be just, how can He be merciful? If He be merciful, how can He be just?" The Gospel, glad tidings, solves the insoluble. "That He might be just and the justifier of him that believeth in Jesus." "Forgive us!" How slipperily sometimes we say it! Yet in the petition we ask for the greatest thing in all this universe of things. Assure me of forgiveness, and you assure me of safety and well-being anywhere in the realm of a good God. I can be careless of where I may be, in what part of space I may have my home. Forgiven, taken by that act into His favor, I can step out, I can even seem to drop into an unknown darkness, but I know that I shall come into light, His light.

A forgiven man is blessed now and evermore. If the great God has had thoughts of him, thoughts enough to see him in Christ His Son, he cannot let him slip out of His favor and love. "Say ye to the righteous—" and who is so righteous as one clothed in the white robe of the righteousness of Jesus Christ "it shall be well with Him!"

MISSION FIELD.

MEETING OF THE FOREIGN MISSION COMMITTEE.

The Committee met on the 19th and 20th inst. There was a full attendance, Dr. McLaren and Mr. Gourley being the only absent ones and they unavoidably. Dr. Warden reported the deficit on the 30th April when the books closed as \$9,654. The estimates were carefully considered and the wards referred to the Executive with instructions to reduce them to about \$30,000 less than last year and to report to the Committee at Winnipeg how far this reduction impairs the work.

Several much needed bungalows were applied for but delayed on account of the state of the funds.

The native church in Indore, Central India, has extended a call to Mr. Johory who has been already doing evangelistic work in the city. The call is before the Presbytery of Indore. It is the first case in that mission of the settlement of an ordained native pastor.

An overture will be presented to the General Assembly from the Honan Presbytery in favor of the baptism of Polygamous converts. There is naturally considerable diversity of view, but in the light of the fact that these marriages were contracted before Christianity was known, and when polygamy was regarded as right, and also the great hardship to the wife and children who might be put away, it is generally believed to be better to baptize such converts without requiring them to put one or more wives away, but not to give them office in the Church so long as they have more than one wife, and at the same time emphasize in the mission the Christian doctrine as to marriage. They are asking in Honan for another ordained missionary and also for another lady medical missionary.

The Nairn congregation of which the Rev. Jos. Elliott is pastor, Presbytery of Sarina, has undertaken to contribute \$300 towards Mr. Slimmon's salary, that he may be in a special sense their missionary. This is regarded by the Committee as very generous from a congregation not very large and their thanks were cordially expressed.

Mr. Swartout asks for a building to cost about \$400, in Dodger's Cove Island for work amongst the Ohiats. It would serve as church, school and dwelling. The request was not granted for want of funds. Mr. Swartout is at present working in that field, and living in an Indian house, not suitable for his requirements.

Dr. Sutherland of the Methodist Board sent communications to the effect that they had been urged to take up work amongst the Claoquats, about twelve miles from Ahousat where Mr. Russell is working and stating their unwillingness to enter that region if the Presbyterian Church can overtake it. It was agreed to thank Dr. Sutherland for his courteous communication and to express regret that we cannot at present extend our work.

Encouraging reports have been received as to the work amongst the Chinese in Montreal.

Dr. Percy Leslie of Montreal has been appointed to work in the foreign field, the particular mission not yet agreed upon. Dr. Leslie is to be supported by Erskine Church Montreal, of which he had been an active member, especially in connection with the Young People's Society.

Another application of a young man, highly approved was considered. The Committee were unwilling to reject, and yet on account of the state of the funds could not appoint.

It was agreed to state the case to the church in the hope that some congregation or congregations might undertake his support.

The Committee adjourned having been in Session about twenty two hours in two days. R. P. MacKAY, Sec'y of F. M. C.

NEW HEBRIDES MISSION.

Rev. Dr. Annand, of Santo, writing, 8th December, to a friend, gives the following information regarding Malo:—

Last evening Mrs. Annand and I returned from a four days' visit to Malo. We had the communion of the Lord's Supper there on Sabbath. Forty of us, all told, sat down at the table. Things are hopeful there. There are a few additions to the number on the station since Mr. Landels left, chiefly from Queensland. Antas requested me to baptise some five more that have been under his training, but I requested them to await baptism until Mr. Landels arrives some months hence. Some of them, if not all, are yet but novices in the faith. They are not up to the standard that we require for baptism. Besides, it will be better for their own missionary to examine and admit them.

Last week a lad was shot dead by accident in the village near the station; so, as usual, there was talk of war over the matter. The lad killed was a grandson of Moli Paken, so it gave that greedy old chief an opportunity of extorting about forty more pigs out of the people in order to get peace restored. I visited the old man and entreated him to accept the peace offering given, or very

possibly he would even have demanded more pigs still. However, on Saturday, with due ceremony, the pigs were paid over and peace declared. The young lad of thirteen or fourteen was wishing to come to the mission station, but his people would not allow him.

The teachers are all at work in their several fields, but some of them wish to leave for home. There was some disappointment amongst the people on the station that we had no clothing to give them. Some of the teachers expected to have been paid also for the year.

Our own work continues hopeful. The number of students is now twenty-eight. One more, at least, will join our number at Christmas—possibly some more from other islands, but of them we are not sure until we see them arrive.

The health of the pupils continues fairly good. Fever visits us all occasionally, and it is seldom that we can say that all are well. We and the pupils are now looking forward to a fortnight's holidays from class work, though we shall still have the work of looking after them and attending to their wants. If we do not receive our stores before Christmas comes, we shall have a lean festival. The Lord will provide; our hope and confidence are in Him alone.

Truly, we cannot expect much from men—at least the most of these island traders. To-day, when Mr. Lang went to our regular weekly market to buy taro, etc., he found four boats there ahead of him buying up the food intended for our large family. Two recruiting vessels, owned in these islands, were here, and having learned of our market, they rushed in ahead to try to get all. However, one chief would sell nothing whatever to them, but awaited our boat. We got sufficient to do us. Just now we should have been in a sorry plight had they succeeded in getting all the taro, as all our European food for our pupils is finished. The Lord has beautifully provided for us and shown us that His hand is with us through all.

Mrs. Annand unites with me in greetings to you and yours.

BRAHMAN PRIESTS.

The character of the Brahman priests of India, of whom the common people stand in such awe, is well illustrated by the accounts which are given of their conduct during the present time of famine and plague. They are playing upon the fears and religious susceptibilities of the people, and enormous sums of money are spent in these days in sacrifices and offerings to them. Miss Millard, of Bombay, writes:—"Through the credulity of the people the priests are reaping rich harvests these days. The *Bombay Gazette* of December 30th contains the following: 'Pandit Swaroopdas wires to us from Shikarpur, "I undertake to free Bombay of its plague, if goat flesh, fish and liquor is supplied to me for sacrificial purposes in quantities sufficient to equal, approximately, a day's consumption in Bombay. We further condition that no slaughter of larger animals (meaning, of course, cows) should take place on the day the sacrifice is offered. I am ready to leave for Bombay on intimation. I require neither remuneration nor travelling expenses.'" No doubt hundreds will be deceived by this man to whom they will give everything he asks." It would be difficult to regard this as anything but an exceptional case were it not in exact accord with the whole history of the Brahman priesthood. They are haughty, selfish and mercenary. Despising the common people, they do not hesitate to profit by the woes of others.

LOOKS INTO BOOKS.

The juvenile publications of Messrs. S. W. Partridge and Co., London, Eng., are to hand and sustain well their reputation for interest and attractiveness. "The Friendly Visitor," "The Family Friend," "The Children's Friend," and "The Infant's Magazine" being each well suited to the various members of the household from the little tots to the adult members of the family. The "Band of Hope" and "British Workman" are too well known to need comment.

The *Biblical World* for May contains an excellent photograph of the Arch of Titus and an interesting illustrated article on Hebrew Rock Altars, which opens up a wide field for further discovery among the ruins of Palestine. Little notice has so far been taken of such altars owing to the lack of marks by which to recognize them. Now that a beginning has been made, we may look for numerous finds of a similar character. In addition to the usual stimulating Bible study articles, it gives also a synopsis of the new chronology of the apostolic age adopted by Harnack in his latest work, proceeding on the assumption that Paul's commission took place in the year of the crucifixion of our Lord. University of Chicago Press. \$2.00 a year.

THE HOME CIRCLE.

HIS MOTHER'S SONGS.

Beneath the hot midsummer sun
The men had marched all day;
And now beside a rippling stream,
Upon the grass they lay.

Tiring of games and idle joste,
As swept the hours along,
They called to one who mused apart,
"Come, friend, give us a song."

"I fear I cannot please," he said;
"The only songs I know
Are those my mother used to sing
For me long years ago."

"Sing one of those," a rough voice cried,
"There's none but true men here;
To every mother's son of us
A mother's songs are dear."

Then sweetly rose the singer's voice
Amid unwonted calm.
"Am I a soldier of the cross
A follower of the Lamb?"

"And shall I fear to own his cause?"—
The very stream was stilled,
And hearts that never throbbed with fear
With tender thoughts were filled.

Ended the song, the singer said,
As to his feet he rose,
"Thanks to you all, my friends; good night,
God grant us sweet repose."

"Sing us one more," the captain begged;
The soldier bent his head,
Then glancing 'round with smiling lips,
"You'd join with me," he said.

"We'll sing this old familiar air,
Sweet as the bugle call,
'All hail the power of Jesus' name,
Let angels prostrate fall.'"

Ah! wondrous was the old tune's spell,
As on the singer sang,
Man after man fell into line,
And loud the voices rang!

The songs are done, the camp is still,
Naught but the stream is heard;
But ah! the depth of every soul
By those old hymns is stirred.

And up from many a bearded lip,
In whispers soft and low,
Rises the prayer the mother taught
The boy long years ago

Chicago Inter-Ocean.

WITHOUT RELIGION.

From an after-dinner speech by James Russell Lowell, following an address of a noted infidel:

"I fear that when we indulge ourselves in the amusement of going without a religion, we are not, perhaps, aware how much we are sustained at present by an enormous mass all about us of religious feeling and religious conviction, so that, whatever it may be safe for us to think, for us who have had great advantages, and have been brought up in such a way that a certain moral direction has been given to our character, I do not know what would become of the less favored classes of mankind if they undertook to play the same game

"Whatever defects and imperfections may attach to a few points of the doctrinal system of Calvin—the bulk of which was simply what all Christians believe—it will be found that Calvinism, or any other ism which claims an open Bible and proclaims a crucified and risen Christ, is infinitely preferable to any other form of polite and polished skepticism which gathers as its votaries the degenerate sons of heroic ancestors, who, having been trained in society and educated in schools, the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed, and persuade men to live without God and leave them to die without hope.

"The worst kind of religion is no religion at all, and these men living in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or

cut off their heads and tanned their hides like the monsters of the French Revolution.

"When the microscopic search of skepticism, which has haunted the heavens and sounded the seas to disprove the existence of a creator; has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy protected, manhood respected, womanhood honored, and human life held in due regard, when skeptics can find such a place ten miles square on this globe, where the Gospel of Christ has not gone and cleared the way, and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and then ventilate their views. But so long as these very men are dependent upon the religion they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its Saviour, who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

ACTS ALPHABETICALLY ARRANGED.

BY REV. GEORGE B. SAFFORD.

CHAPTER

- I. Ascension promise.
- II. Blessing at Pentecost.
- III. Causing lame man to walk.
- IV. Defense of Peter before Sanhedrim.
- V. Earliest persecutions.
- VI. Formation of order of deacons.
- VII. Glorious defense and death of Stephen.
- VIII. Home church dispersed.
- IX. Instant conversion of Saul.
- X. Jewish exclusiveness rebuked.
- XI. Keeping at work in Antioch.
- XII. Liberation of Peter by an angel.
- XIII. Missionary tour of Paul and Barnabas.
- XIV. New churches revisited and organized.
- XV. Ordinances set aside by council.
- XVI. Paul's second missionary journey.
- XVII. Questioning Athenians taught.
- XVIII. Reasoning with Corinthians.
- XIX. Silversmiths' riot at Ephesus.
- XX. Taking leave of Ephesians.
- XXI. Uprising against Paul at Jerusalem.
- XXII. Vindicating himself before the mob.
- XXIII. Warned and dispatched to Cesarea.
- XXIV. Examined by Felix.
- XXV. Yielding his case to Cæsar.
- XXVI. Zealous preaching to Agrippa.
- XXVII. Imperiled by shipwreck.
- XXVIII. Imprisoned at Rome.

THE PRICE OF A MAN.

BY H. L. HASTINGS.

Greece legalized piracy and made captives slaves. Rome edified emperors and degraded the people. In classic Athens, when Demosthenes was pronouncing his eloquent orations, you could buy a man for thirty dollars, half the price of an ordinary horse. Plato was exposed for sale in the slave market. Æsop, whose fables you read and study, was a slave. In Rome, when Christianity dawned upon the earth, a slave was worth about ninety dollars. That was the price that Rome, with all her wealth, splendor, palaces, strength and victories, put upon a man. You can not buy a man in Rome for that price now. What has raised the price of humanity? "Oh," says one, "it is the progress of the ages that has made the difference." Very well. A friend of mine was in the Fiji Islands about 1845. They have had just as much time to progress there as any one, since they started from the monkeys, as some of our skeptical friends claim to have done. What was a man worth there, eighteen hundred years this side of Rome? You could buy a man for a musket, or for seven dollars. Put ordinary infidels on sale in the Fiji market fifty years ago and they would have brought seven dollars a-piece. But you can not buy a man there now for seven dollars, nor for seven million dollars. Why not? Twelve hundred Christian chapels tell why

not. They have read that Book which says: "Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ."

Now, I judge that a book which raises the price of humanity in that way is worth keeping for the good it has done. "Progress" has not raised the value of humanity. They have had eighteen hundred years to progress in, and, from Rome, at ninety dollars, have come down in Fiji to seven dollars. What has changed things in Fiji was not "progress"; it was salvation. It was not improvement, it was regeneration. It was not the gradual changing of apes into infidels, but it was the sudden changing of sinners into saints. There are men to-day preaching the Gospel of Christ, who, fifty years ago, sat at cannibal feasts. They have been changed, and all the "progress" of ten million ages would not work such a change as that. It is done by the Gospel, which is "the power of God unto salvation to every one that believeth."—*From a Lecture on "The World Without the Bible."*

FATHER.

"Abba" is a Syriac form of the Hebrew word "father." It is really Aramaic. Then we have given to us the Greek equivalent, which is rendered "Father." This word "Abba" deserves very careful study. No slave, though born in the house, was allowed to use it toward his master. All he could call his father was "Adon," "Lord." To use the word "Abba," the little one must be a child—a legitimate child. It was a choice word, reserved only for their lips. It is a remarkable thing that all the way through the Old Testament you never find the saints of God addressing Jehovah as "Father." And this is in spite of the fact that He represented Himself to them as their Father. He called Israel His "first-born." He encouraged them, moreover, to call Him "Father." Through the lips of Jeremiah He said: "Wilt thou not from this time cry unto Me, My Father?" But though God allowed them to call Him Father, and encouraged them, we have no record that the Old Testament saints ever employed the word. It was not until the coming of the Lord Jesus that this filial spirit was known. You may read all the way through the Psalms, marvelous as they are for their deep devotion. High though David soared, he never touched the word "Father." He got nearest to it in Psalm ciii, when He said: "Like as a father pitieth his children, so the Lord pitieth them that fear Him." But he only declares the fact, he never addresses God as "Father." And all the way through the Old Testament, although you have the word over and over again, and the fact declared, you never find any Hebrew looking up to God and saying "Father."

HOW WESLEY SPOILED HIS SERMON.

There is a capital story about a farmer who once went to hear John Wesley preach. He was a man who cared little about religion; yet, on the other hand, he was not what we call a bad man. His attention was soon excited and riveted. The preacher said he would take up three topics of thought; he was talking chiefly about money.

His first head was, "Get all you can." The farmer nudged his neighbor, and said, "This is a strange preaching. I never heard the like before; this is very good. That man has got something in him; it is admirable preaching."

Wesley discoursed on industry, activity, living to a purpose, and reached his second division, "Take all you can." The farmer became quite excited. "Was there ever anything like this?" he said.

The preacher denounced thriftlessness and waste; he satirized the willful wickedness which revelled in luxury, and the farmer rubbed his hands as he thought, "All this has I been taught from my youth up." And what with getting and hoarding, it seemed to him that "salvation" had come to his house.

But Wesley advanced to his third head, which was, "Give all you can." "O dear! O dear!" said the farmer, "he has gone and spoiled it all."

There are many people to-day who are standing exactly where that poor farmer stood. They assent to religion until it begins to pull at their purse-strings, and then they have no more use for it.

THE BIBLE CLASS.

PAUL'S SUCCESS IN EPHEBUS.

(For June 6th.—Acts xviii. 23—xix. 41.)*

BY PHILIP A. NORDELL, D.D.

The hearty welcome given by the wealthy and influential Jews of Ephesus to Paul, "the wandering Rabbi," drew from him the promise of a speedy return. Having made his fourth visit to Jerusalem, and reported to the church in Antioch in Syria, where he seems to have been detained some time, he set out on the third missionary journey. Passing again through Tarsus and the Cilician gates in the Taurus range he made a third, and apparently final, visit to the churches in the Galatian cities. The letter which had preceded him seems to have been thoroughly effective in destroying the influence of the Judaizers, and in restoring these churches to their loyalty to Paul and to the Gospel as preached by him. From Pisidian Antioch he journeyed westward by the great trade route, passing through the cities of Colosse and Laodicea, sites of future churches; but he did not tarry there, as he was anxious to reach Ephesus, the metropolis of Asia Minor. Its immense population, its easy communications in all directions by sea or land, its wealth and commerce, its constant influx of strangers from every part of the empire, and its prominence in the worship of Diana, made it one of the most important centres for the propagation of the Gospel. Into the surrounding cities and towns he could either go himself, or, as seems to have been the case at Colosse, send his disciples to carry on evangelistic work and found churches. The churches addressed by John in the book of Revelation seem to have originated in this kind of work done at this time.

PAUL'S WORK IN THE SYNAGOGUE.

As soon as Paul arrived in Ephesus he fell in with a number of disciples of John the Baptist. These men seem to have left Palestine before the close of John's ministry, and to have been unacquainted with his later testimony to Jesus. Receiving gladly the further light which Paul imparted they were baptized into the name of Jesus. Availing himself of the favorable reception accorded him by the Jewish residents Paul now began his work among them, and for the space of three months endeavored by persuasion and debate to win them to a recognition of Jesus as the Messiah. Deeply anxious months they must have been to him as he witnessed the increasing hostility of his countrymen not only to the truth which he proclaimed, but toward himself as the Apostle of the crucified Nazarene. It is possible that here he endured one of those five beatings received of the Jews, (2 Cor. xi. 24.) When further work among them became impossible, and when their hatred and jealousy threatened to put a barrier between himself and the Gentiles also, Paul was forced to withdraw from the synagogue, and confine his work almost exclusively to the heathen who, notwithstanding their superstition and moral corruption, formed a far more accessible class.

PAUL'S WORK AMONG THE GENTILES.

Ephesus was a centre not only for the worship of Diana but for every kind of religious jugglery and fraud. The arts of magic flourished here as almost nowhere else. Possibly as an antidote to these false miracles wrought on every side for pecuniary gain, it pleased the Lord to work through Paul a multitude of real miracles. Not only was the work of the Apostle efficacious in healing the sick, but the people even attributed miraculous power to aprons and handkerchiefs that had come in contact with the person of Paul, and to such notions the Lord condescended, however little they might in themselves be approved. Here also evil spirits were exorcised in such manner that Paul's fame was greatly increased. The disaster that overtook certain Jewish impostors who undertook to conjure with the names of Jesus and of Paul produced a startling impression and momentous consequences. For it led to the exposure of heathen practices that had still been retained among many of those who had embraced Christianity. There followed a general revulsion against magical incantations, and against all the instruments and books by which these delusions were fostered. The converts gave the best possible evidence of their eager desire to purge themselves of all connection with this evil by making a public bonfire of books relating to magic, aggregating in value about ten thousand dollars.

In this way the work went on achieving splendid successes, but at the same time encountering fierce opposition. Whether Paul's expression about fighting with beasts at Ephesus be taken in a literal or figurative sense, it points to great perils and sufferings endured while he ministered in this place. It was only a short time after his departure from Ephesus that he enumerated those extraordinary hardships endured by him for the sake of the Gospel

*An Exposition of Lesson 23 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

(2 Cor. xi. 23-27) of which so few are recorded in the Acts. Notwithstanding all opposition, perhaps even aided by it, the influence of Paul's work extended so far, and took such deep hold of the multitudes who thronged the city that one of its most lucrative trades was threatened with extinction. A riot was started by the silver-smiths who had accumulated great wealth by catering to the superstitions of the people, but who now found their customers deserting them. Though Paul himself escaped without personal injury, he seems to have perceived in this episode an indication that his work in Ephesus was practically ended. For soon afterwards he hurried away to Macedonia, heavily burdened with anxiety concerning the church in Corinth with which he had had frequent communications during his three years in Ephesus, and from which he hoped to hear favorable news through Titus.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON X.—SINS OF THE TONGUE.—JUNE 6.

(James iii. 1-13.)

GOLDEN TEXT—"Keep thy tongue from evil, and thy lips from speaking guile." Psalm xxxiv. 13.

TIME AND PLACE—A. D. 41 or 45. Jerusalem.

INTRODUCTION—In the last lesson the Apostle James shows us the relation of good works to faith; that our faith is proved by good works, and that the only evidence that we have faith is found in the service of God and humanity. In the present lesson he deals with an evil which no doubt has always been a hindrance to the progress of the Christian life, and to the power of Christian influence.

VERSE BY VERSE—1. "Many masters."—The Revised Version gives *teachers* instead of *masters*. "Greater condemnation."—Revised Version, *heavier judgment*. The meaning is, that we should not be too eager to be teachers of others, because we thus incur greater responsibility.

V. 2. "We offend all."—We all stumble, make mistakes, and we do this in many ways. "Offend not in word."—Does not sin with his tongue. "A perfect man."—Perfect, not in the absolute sense, but in the sense of being a man of complete mastery over himself. "To bridle."—To control, as a horse is controlled by the bridle.

V. 4. "Very small helm."—The helm of the ancient ship was often nothing more than an ear, or two oars, thrust out from the stern. As the bit, though so small, guides the horse, as the rudder, small as it is, controls the great ship, so the tongue controls the body.

V. 5. "Boasteth."—Makes great claims of its power.

V. 6. "A fire."—Because, like the *little fire*, it can kindle a great fire of passion. "A world of iniquity."—A little world of evil in itself. "Defileth the whole body."—The evil word stirs up evil thoughts and awakens evil passions, until the whole man is defiled. "Set on fire of hell."—Hell as the centre and source of all evil.

V. 7. "Tamed."—Brought into subjection, under control.

V. 8. "Can no man tame."—No human strength, no mere human wisdom can do this, only the grace of God can do it. "Unruly evil."—Because uncontrolled. "Deadly poison."—Calumny and lewdness are like the poison of serpents.

V. 9. "Bless we God . . . curse we men."—The reference seems to be to some who professed to serve God, but who were yet careless in speech.

V. 10. "Ought not so to be."—It is inconsistent, it is hurtful.

V. 12. "Can the fig tree . . . bear olive berries?"—Every heart will bear fruit, according to its nature.

V. 13. "A wise man."—Wise in spiritual knowledge. "Con-versation."—Including not only the words, but the acts.

THEMATIC—Discretion in speech is more than eloquence.

A fool's heart is in his tongue; but a wise man's tongue is in his heart.

Keep at the utmost distance from pious chit-chat, from religious gossiping.

Many so speak that a man may well fear that the devil hath charge of their lips, for their words honor him.

The fault which James reproves in the greater part of this chapter, is a natural manifestation of the egotism of sinful human nature, a fault, which, although suppressed, was by no means fully overcome among the Christians. It would seem that, as elsewhere, there were many among the first readers of this Epistle in particular, of whom the author knew, or at least was afraid that they were more fond of speaking than of hearing, more fond of teaching others than of receiving instruction themselves. He, therefore, seizes the fault, described in chapter i. 14, 26, by the

root, at the same time pointing out that those who set themselves up as teachers, are in the greatest danger of bringing upon themselves greater condemnation than their hearers. His doctrine in this respect is in perfect agreement with that of our Lord, Matt. xii. 36, 37.

The power of the tongue. "The tongue was intended for an organ of divine praise; but the devil often plays upon it, and then it sounds like the screech owl." This little member of the body is but small, but by it all the thoughts and purposes of the heart are made known. By its use the affairs of the family, or the nation, may be disclosed. It is the most difficult member to govern. It acts as naturally as thought. It can proclaim good or evil. It has the force and power of fire within itself. It is capable of many uses.

The untamableness of the tongue. Man can exercise his superior power over the animal kingdom, and institute devices by which unruly animals may submit to their will, and become tame, but his own tongue he cannot tame. He cannot get at the power back of that little member. When he would speak well, his tongue utters perverse things. His soul must be redeemed from the exceeding sinfulness of sin, and by a power outside of his own. A gracious Father, a merciful Redeemer, a silent Comforter, must unite to help the man rule his own spirit, and find power to control the tongue. The Father, Son and Holy Ghost are pledged to change his vile nature and purify his heart, and thus prevent the existence of evil within, and thereby control the tongue. Only divine grace is sufficient for the taming of the tongue.

The doublemindedness of the tongue. Reason may be convinced that God lives to bless mankind while the heart remains unchanged; therefore the heart may declare the mercy of God, and in the same breath blaspheme His holy name. "A double-minded man is unstable in all his ways." A man may know much, and declare his great knowledge, and yet not have wisdom, or that power to bring to his use those things that make for him security in this life and the next. To be positively a Christian is to be single-minded, having the one great purpose ever before his eyes to glorify God, in his body and spirit which are His. This will make the song of praise one sweet strain, from day to day and from year to year. There is no other way open, no power given, but that which the Almighty Father has provided, in which all the powers of man can be brought into harmony with God, and his life a constant proof of that inwrought work.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—Sins of the Tongue—James iii. 1-18.

Second Day—"Speak not evil one of another"—James iv. 1-17.

Third Day—"Be Patient therefore Brethren"—James v. 1-11.

Fourth Day—Good Uses of the Tongue—James v. 12-20.

Fifth Day—We Shall Give Account for Our Words—Matt. xii. 22-37.

Sixth Day—"A Wholesome Tongue is a Tree of Life"—Prov. xv. 1-33.

PRAYER MEETING TOPIC, June 6th.—"THAT I SIN NOT WITH MY TONGUE"—Ps. xxxix. 1-13.

"What shall be our word for Jesus?
Master give it day by day;
Ever, as the need arises,
Teach thy children what to say."

"The tongue is the instrument of the greatest good and greatest evil that is done in the world."

"Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is like the sword in the scabbard, thine; if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue."

"Let Jesus use your tongue that it may be an instrument of blessing."

THE TONGUE.

There is an organ of taste, a soft fleshy mass composed of muscular fibre, blood-vessels and nerves; it is covered by a nervous membrane, besides its function of taste, it performs an important part in those of tasting, eating, and talking. Such is a very brief outline of its physical anatomy. But it has moral functions also, the use or abuse of which is productive of good or evil. It can cause the smile to transport over the features of infancy, it can arouse the merry laugh and glad shout of childhood. It can lead the aspiring youth in the pursuit of noble ends, by noble means; it can repress his lofty aspirations, incapacitate him for an eagle flight, and condemn him to pine in penury and want. It can gather around the declining years of age the councils of "Sweet peace and happy

wisdom," it can disregard the sensibility of neglect to which the aged are particularly alive, and subject them to harsh reproof and unfeeling sarcasm. It can create friendships, and separate friends; it can influence affection to the discredit of the object of their attachments; impute false motives to actions springing from the purest source; discolor virtuous traits, traduce and vilify reputation; produces indifference, alienation and enmity, and thus destroy the nobleness of life. It can unite neighborhoods in bonds of amity, and in mutual endeavors for general improvement, it can sever these golden bands of kindred sympathies, check the purposes of the wise, and by inertness or opposition prevent the accomplishment of desirable good. It can animate with enthusiasm at the exhibition of deeds illustrious in fame, or warm into admiration for disinterested benevolence. It can guard the public interests and from a heart filled with patriotism, pour forth the riches of its undoubted attachment to the cause of freedom. It can bid hope to spring up in the human heart, chase away the gloom of despondency, bringing in its stead the cheery beam of light to allure to brighter worlds. It can entreat and command, dictate and threaten; whisper in soft accents, or speak in loudest tones.

And what is this instrument possessed of such peculiar properties? It is the human tongue. The mere anatomy of which constitutes one of the most important studies which can possibly engage the consideration of mankind. The whole subject has its lessons; and what is taught therein? While it commands us to speak boldly in defence of right, it enjoins upon us courtesy in our expressions of dissent from the opinion of friends or neighbors. While it bids us to adhere rigidly to truth, to worship it in the heart, it demands that our decision of purpose be characterized by a gentleness of manner, sustained by a firmness that shall manifest that ours is not the vacillating spirit yielding to every operation of circumstance or feeling, but that our plans are arranged with a prudent attention to the means for their accomplishment, and that the approval of our conscience outweighs all considerations of policy, of interest or of companionship. It urges us to eradicate prejudice and error by the mild persuasion of truth, to cherish the social virtues, to realize and exhibit their potency, to cultivate a feeling of amity, to yield selfish preferences in a spirit of compromise, and to discard jealous feelings at the acquirements or elevation of another. It bids us not to seek palliating motives in our own case, when our judgment with respect to another under the same circumstance would have been a sentence of condemnation.

Let me impress upon you the awful gravity and responsibility which lies upon you in consequence of your being able to utter intelligent and intelligible words. An ungoverned or an ill governed tongue is the sign of an unregenerate heart.

HINTS ON THE TOPIC.

By a man's speech it may generally be known from what land he comes. It is also true that here on earth men speak the language of the land to which they are going. The tongue is every man's tool; the use made of it tells the character of the man. If the Christian is Christ's man, one would expect the Christian's tongue to speak of Christ. "We cannot but speak," were the words of the early disciples, and it was their tongues that spread the truth wherever persecution scattered them. They had been sent to tell the Gospel story, but they could hardly have helped telling it, for out of the abundance of the heart the mouth will speak.

The Christian's tongue will always speak for Christ, even when it is not speaking directly of Him. It will have learned so much of the Master's manner that as in his case men will wonder at the graciousness of the words. There will be noted the tone of thanksgiving, of praise, of faith, instead of the accents of discontent and hopelessness. Hearers will perhaps note with equal surprise some things left unsaid, which come often enough from other lips.

The tongue is given that we may speak with our fellows, and the Christian's use of it is seen in his dealing with others. There has been much need, there still is need, of the prophet's fiery words against evil, of warning and reproof. But the spirit of Christ will as often be shown in the winning word, in the bit of encouragement and praise whenever that can be given, in the expression of sympathy, in charitable judgment of those that are absent. The words of cheer and merriment, too, bringing sunshine to all within hearing, and telling of the true and deep joy in the heart, often have mighty power.

Every human being learns speech from the example of others. If we long to have the whole world speak the language of the Heavenly Kingdom, how shall our wish be fulfilled except as the accents are learned from those upon whom has rested the tongue as of fire? Wonderfully is God's wisdom shown in the structures made by creatures to whom He has given few tools, but far more in

His power is seen in the mighty results wrought by the words of His feeble servants. The great agency that He has chosen for changing the world is the simple tool that He has given to each.—*Golden Rule.*

OUR YOUNG PEOPLE.

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

THE TEACHER'S REWARD.

Ye shall shine as the stars in the fadeless forever,
Who turn unto Jesus the perishing here,
Who gently are leading the lambs to the pasturo
Where floweth the water so cooling and clear.

Then prayerfully, carefully, go to your labors,
And deal with them wisely, the souls of your care,
Never forgetting, though lofty or lowly,
How costly a gem is the spirit they bear.

Better by far than all worldly bestowment,
Is the reward that your service will win;
Turning to righteousness souls of the children,
Stooping to gather the poorest ones in.

Time, with its guerdons of honor and treasure,
Soon will be lost in the measureless sea,
But yonder a crown, that is starred with the glory
Of souls for thy hire, will be waiting for thee.

Then turn not thy hand from the work that's before thee;
Nor suffer thy heart to grow careless and cold;
The seeds ye are sowing with patience and prayer,
Ere long will be waving in harvests of gold.

Not long may it be till the Master shall call thee;
Not long till the time of thy mission is o'er,—
Then work while the day lasts, and ere the night shadow
Shall gather its gloom—and ye labor no more.

A BOY WANTED.

This is the notice that is often seen hanging in a store or shop window. But every man who wants a boy wants the right kind. He wants a boy that he can trust, and that is able and willing to do what he wants done.

If that is the kind of a boy a man wants when he puts the card, "A Boy Wanted," in his store, what kind of boys does God want to do service for Him?

First of all, he should be a Christian boy. Such a boy will be attentive at Sunday school. He will attend the church services and listen to the preaching of the minister. But in his life what kind of a boy will he be? He will be a Christian. Now take each letter in that word and let us see what kind of a boy we can make out of a Christian boy.

He will be a clean boy.

He will be an honest boy.

He will be a refined boy.

He will be an industrious boy.

He will be a studious boy.

He will be a truthful boy.

He will be an independent boy.

He will be an attentive boy.

He will be a noble boy.

Who would not admire and honor such a boy?

WHAT TO TEACH BOYS.

A philosopher has said that true education to boys is to "teach them what they ought to know when they become men."

1. To be true and to be genuine. No education is worth anything that does not include this.

2. To be pure in thought, language and life—pure in mind and in body.

3. To be unselfish. To care for the feelings and comforts of others. To be generous, noble and manly. This will include a genuine reverence for the aged and for things sacred.

4. To be self-reliant and self-helpful, even from childhood. To be industrious always, and self-supporting at the earliest proper age. Teach them that all honest work is honorable, that an idle life of dependence on others is disgraceful.

When a boy has learned these four things, when he has made these ideas a part of his being—however poor, or however rich—he has learned the most important things he ought to know when he becomes a man.—*Herald and Presbyterian.*

THE LITTLE FOLK.

KITTY'S LESSON.

It's very hard, mother. All the other girls have got nice new frocks or sashes for Rose's birthday party, and I've got nothing. Only my old white muslin, that they all have seen so often."

There was a disconsolate whine in Kitty's voice, very unlike her usual bright little self.

Mrs. Clayton looked up from the little muslin dress she was ironing and getting up so prettily.

"I think this will look very nice, dear. The mark, where I let it down, scarcely shows now."

Kitty still grumbled on. "Rose is going to have such heaps of presents, and a new pink frock."

Mrs. Clayton gave a little sigh, as she looked down at her own black dress, with its rusty crape trimmings.

"I should like you to have a new dress as much as any one, Kitty," she said. "I always like you to be pretty things. Still, it is never too early to learn the lesson that we cannot all be alike. There are a great many little girls much worse off than you, dear."

"Kitty shrugged her shoulders, and picking up a story book, murmured pettishly, "Always a lesson."

Mrs. Clayton and her little daughter had lived together in a small house ever since the father's death. They lived very simply, for Mrs. Clayton gave away all she could spare to others who were in greater need. Her great wish was that Kitty should learn to do the same.

Most of the girls at school had richer and brighter homes than hers; especially Rose Vincent, a much spoiled only child, whose every wish was gratified. Of late, Mrs. Clayton had been sorry to see a growing spirit of discontent and envy in Kitty, especially when she had much of Rose's companionship.

Kitty had not recovered her good temper when she started presently for a walk with her mother. She sauntered along in a sulky silence, lingering behind to look in at the shop windows.

In the High Street they came suddenly upon a little crowd of people.

"What is the matter?" asked Mrs. Clayton of the man next her. "Is it an accident?"

"A boy been stealing," came the gruff answer.

The owner of a neighbouring coffee stall, a big, burly man, was roughly shaking a small boy by the collar of his ragged jacket.

"I saw you!" he cried. "Creeping round the corner so quiet like, with your hand on one of my rolls? You little thief, you! Won't I give you up to the next policeman that comes along!"

Something in the small, piteous face touched Mrs. Clayton. She went forward quickly, and laid her hand on the man's arm.

"Don't be too harsh, Williams. He is such a baby. Let me speak to him one moment."

The man turned round angrily; but Mrs. Clayton had often helped him when trade was bad. So, with a parting shake of the ragged collar, he gave the child a little push towards her, murmuring—

"Stealing's stealing, all the world over. No amount of tender-heartedness can make it anything else."

Mrs. Clayton drew the boy gently on one side, and by degrees got the sad little story from him.

"It weren't for myself. I can bear the empty pines most days, now I'm getting to be a man," and he drew himself up with a piteous little air of dignity inside his rags. "But Polly can't, and she gave me the very last bit of bread she had. Oh, I can't let Polly starve!"

"Will you take me to see Polly?" asked Mrs. Clayton.

This was a matter that must be gone into thoroughly; it was not one to be left to the policeman. Stepping up to Williams—who was looking on, now the crowd had cleared off—she soon explained the matter, and made it right with him.

They found Polly, the little crippled sister, lying in a dismal, poky room, with a sloping roof—everywhere the signs of most utter poverty.

Yet in Polly's drawn, white face there was an expression of such sunny contentment and patience, that even Kitty, child as she was, saw and felt it.

Mrs. Clayton sat down and began to talk and ask a few questions, without mentioning the sad circumstances under which they had come across little Tim.

She knew, without asking, that the desperate desire to save his sister had been the cause of the trouble, and she felt she must do all in her power to save the little lad, and to teach him how near he had been to committing a dreadful sin.

Kitty leant against the smutty window, comparing her own comfortable home with this bare attic. Poor little Polly, lying

here all day alone! No one to amuse and cheer her up, often without any food to eat; only the kind woman on the next floor to come in very occasionally, when she could spare the time, to give Polly a "tidy up," or a few scraps from their own scanty meal.

Yet Polly looked quite contented, with such a bright look on her face, as she listened to Mrs. Clayton.

Perhaps Kitty would scarcely have felt the difference so keenly, if she had not only that morning been comparing her own life with that of some other luckier little girl's.

Breaking in on Kitty's thoughts came Polly's weak little voice—

"Oh, but we have lots to be thankful for! Mrs. Spratt lets us have this room without any rent—doesn't she, Tim?" And a brilliant smile passed over Polly's face as she looked lovingly at her brother. "And then, as long as Tim and I have got each other, things can't be very bad, you know. Oh, we've got lots to be thankful for, has Tim and me."

Kitty followed her mother downstairs, and stood by while she talked to Mrs. Spratt.

Perhaps mother knew something of what was going on in her little girl's mind. After a time Kitty spoke.

"Mother, I think I know now what you meant this morning—that we cannot be all alike. Just think what heaps of things and pleasures I have compared to poor, poor little Polly?"

"Indeed you have, darling; and I want you to remember the lesson you have learnt to-day, because it will help you all through your life. Be thankful for all your blessings; no matter whether they seem small compared to some people's. You may be very sure a great many others have not nearly as much," answered Mrs. Clayton.

BETH'S WHITE MOUSE.

"I'm lected," cried Beth, much out of breath and much excited.

"On what ticket?" asked papa.

"Member of the childrens' choir at the church," she answered proudly. Then she fled to tell everyone in the house, and at last to tell Whitey, her latest pet, a tiny white mouse.

She took a seat on the floor in front of its cage, and took it out gently. "You will be very glad when I tell you that I'm going to sing in a lovely choir in the church," she said very tenderly. "I wish you could go with me to rehearsal to-night, and then you would know all about it. Will you be very good if I take you?"

So it fell out that Whitey went to the rehearsal in Beth's pocket, where he lay quietly enough for a while.

It was quite dark in the body of the great church, but the choir stalls were brilliant with light. Beth's mamma sat down with many others who had come to listen to the new choir of girls and boys. The other members of the choir were already in the back seats, when Beth went timidly forward to be placed with the other children in the front seats.

Softly the organ played "Oft in danger, oft in woe," while they stood ready to sing. Then the sweet voices rang through the great church; and, with her head thrown back, her cheeks like crimson flowers, Beth forgot everything but her delight in the music.

The children in the front seat quite forgot the precentor's warning not to lean on the front of their seat, which had been just placed there for that evening without fastening it down. So in the middle of the second verse they pressed upon it so hard that down it went with a terrific crash, and all the children with it.

This was more than Whitey's nerves, already somewhat shaken, could stand. Out of Beth's pocket he bounded, and with a little squeal ran along on the back of the standing seat.

The giggling from the back seats over the childrens' tumble suddenly turned into shrieks of dismay; and when Beth jumped up and turned around she was horrified to see all the young ladies of the choir standing on the seats and screaming, "A mouse!"

"It's mine. Don't—please don't hurt it," she cried, as the precentor made a dash for poor Whitey; but Whitey had fled down into the church. Beth felt that even the honor of being elected a member of the choir could not atone for her loss; and, after the rehearsal was over, she walked home with her mother, feeling very melancholy indeed. She received small sympathy from her mother, however, who, it is needless to say, knew nothing about Whitey's visit to the church until the accident occurred.

But, after they got home, mamma put her hand in her pocket for her handkerchief; and there, far down in one corner, she found Whitey, a timid frightened little ball.

He had fled through the church, with unerring instinct, to her pocket, as a refuge from the commotion so awful to his shaking nerves.

"O you darling!" cried Beth, taking him carefully in her hands, "forgive me, please; and I will never take you there again, for certainly home is the best place for scary things like you."

And Whitey squealed faintly at this, evidently thoroughly agreeing with her.

Church News

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

SYNOD OF BRITISH COLUMBIA.

The Sixth Synod of British Columbia met in St. Andrew's church, New Westminster, on the 6th inst. The opening sermon was preached by Rev. E. D. McLaren, B.D., of Vancouver, the retiring Moderator. Rev. Dr. Campbell, of the First church, Victoria, was chosen to preside over the deliberations of this Synod. A spirit of quiet earnestness, engendered in the devotional hour of the first morning, pervaded every session and made this one of the most delightful and profitable meetings of this Synod yet held. The Presbytery of Calgary, although having but one member on the floor of the house, was much in evidence by its usual number of wise, practical and progressive overtures, petitions, etc. One of the overtures from that Presbytery asked that steps be taken to provide a more finished education for girls throughout the North-West Territories than is now attainable under Protestant tuition. Another sought the Assembly's commendation or compilation of a suitable catechism for the younger children. Both of these overtures received the endorsement of Synod. The new Presbytery of Edmonton was represented by its clerk, Rev. A. Forbes, B.D., of Fort Saskatchewan. Kamloops Presbytery, which embraces the gold belt of both Cariboo and Kootenay, showed of course the greatest expansion of work of any Presbytery within the bounds. In fact such has been the development of our work in the southern part of that district that an overture was presented asking the Assembly to divide the Presbytery into two—the southern portion to be known as the Presbytery of Kootenay. Owing to the fact that there is as yet some uncertainty as to where the boundaries of that new Presbytery ought to be the overture was withdrawn; but there is little doubt that the Assembly of next year will be called on to deal finally with this matter. The Presbytery of Victoria presented for approval an overture asking the Assembly for power to license and ordain, after satisfactory examination, Mr. M. Swartout, missionary among the Indians on the west coast of Vancouver Island—approval was granted. The Synod, also, very cordially agreed to support the request of Westminster Presbytery for leave to retain on its roll the name of Rev. Thos. Scouler, who has lately been appointed to the chaplaincy of the Provincial Penitentiary.

The report of the Home Mission Committee presented by the Convener, Mr. McLaren, showed continuous occupancy of fields and gratifying results. The Synod received with manifest pleasure the statement that the committee was able, without injuriously curtailing the work, to keep the expenditure within the lump sum voted by the General Assembly's Committee. In connection with Home Missions in the West one naturally thinks of Manitoba College—their chief bulwark. Mr. A. B. Winchester reported on the support which this institution has received from the Synod. The work of the College was suitably recognized and its needs commended anew to the liberality of the Church.

The Foreign Mission Committee's report dealt exhaustively with the work among the Indians and the Chinese. It was shown that from every point from which man can view spiritual enterprise, last year was the most successful in the history of either branch of our Foreign work in this province. Resolutions were passed looking towards the enlargement of our staff of Chinese missionaries and the introduction of industrial teaching in our Indian schools. The Synod was favored with the presence of Rev. Norman H. Russell of our Central India staff, who delivered a very interesting address on the work our Church is carrying on in that distant country.

An elaborate report on Church Life and Work, prepared and read by the Convener, Rev. G. A. Wilson, of Vernon, afforded matter for thought on questions involving the true well-being of the Home, the Church and the State. The Dominion plebiscite on the prohibition of the liquor traffic was discussed, and the Synod passed a strong reso-

lution urging members and adherents to co-operate with all organizations which aim to secure a decided pronouncement in favor of prohibition. In connection with the Sabbath School report it was agreed to recommend the lesson helps of the General Assembly's Committee for use in all our schools, and to approve the appointment of an editor to undertake the work of publication.

The thanks of the Synod were tendered to all who had aided in making the meeting so successful and the members so comfortable. St. Andrew's church, Victoria, was chosen as the next place of meeting, and the sixth Synod of British Columbia was closed.

W. L. CLAY.

Victoria, B.C., May 10th, 1897.

SYNOD OF TORONTO AND KINGSTON.

The Synod of Toronto and Kingston opened its conference on "Christian Life and Work" in St. Andrew's church, Lindsay, on Monday May 10th.

The evening session opened at 8 o'clock, Rev. H. M. Parsons, Toronto, presiding. After the opening exercises Rev. J. A. Brown, Agincourt, gave an interesting paper on "The Relation of the Holy Spirit to Deeper Christian Life." A conference was held on the address into which the delegates entered heartily.

Rev. A. R. Linton, Port Credit, gave a paper on "The Relations of the Holy Spirit to More Efficient Christian Service." A conference was held on this topic also, Dr. Parsons and others making short, pithy addresses.

SECOND DAY.

The morning session opened at 9.45, Rev. J. Abraham, of Whitchy, presiding.

A number of excellent papers were read at the morning and afternoon sittings, and an interesting discussion took place on each of them. The most interesting address was one given by the Rev. Dr. Milligan of Toronto on "The Duty of the Pulpit to the Labor Problem." It was an extempore address, given to replace the promised paper by Rev. W. A. Hunter, who was unable through illness to be present. Dr. Milligan spoke with even more than his usual vigor and effectiveness, and carried his auditors with him. The pulpit, he said, neither could nor should enter any special school of economics. The province of the pulpit was to furnish men thoroughly unto good works. The Church was a spiritual community, which called the preacher not to lecture, but called him into a spiritual community to minister to spiritual needs, and into this community he came with all the rights and credentials of an ambassador if he came fit. His mission has a very vital relation to secular interests, although he does not enter into the discussion of this as he ought. The pulpit affects the labor question in the following particulars:—(1) It is to assist the dignity of man as man, irrespective of any external distinction of rank or vocation. There is danger in the present day of reducing men to the rank of mere machines, and estimating their characters purely and simply by their output of labor. The Church, Dr. Milligan said, must remember that all earthly institutions are but scaffolding by which the characters of men are built up for eternal issues. She must frown upon all designating of men as mere "hands." She must answer the question, "How much is a man better than a sheep?" by "Man is made a little lower than the angels," and "The rank is but the guinea stamp"; the man himself is the gold. (2) The labor question is to find in the Church a help to its solution in keeping before all men, and especially the capitalist and the employer of labor, that the glory of man is ministerial and not magisterial. Our Lord had to teach His followers that the greatest among them was the greatest servant. This must be impressed upon master and servant, and also upon employer and employee. Man's humanity to man will alone remove the records that now disturb the interests of labor. The third point was that the pulpit will relate itself widely to the labor question by assuring men that their true influence and superiority in life must be based upon character and not on any mere external superiority.

EVENING SESSION.

The Synod reassembled at 8 o'clock, when the Moderator, Rev. J. F. MacLaren, preached his annual sermon. His text was the words from Revelations, "Washed their robes and made them white in the blood of the lamb." He argued that salvation could be obtained not through any personal virtue or merit, but through the atoning blood of Jesus Christ alone. In the course of his remarks he took objection to Ian MacLaren's theology, which seemed from some parts of "Auld Lang Syne," to be at variance with this.

At the close of the sermon nominations for the position of moderator for the ensuing year were called for. Two names had been placed before the committee and they were announced by the clerk. One was Rev. H. Gracey, of Gananoque, submitted by the Kingston Presbytery, and the other was Rev. J. M. Cameron, of Wiok, submitted both by the Presbytery of Owen Sound and of Lindsay. In a grateful speech Mr. Gracey's nominator and seconder withdrew his name in favor of Mr. Cameron, as the Lindsay Presbytery had never previously had a representative in the moderator's chair. Rev. Mr. Cameron's election was then made unanimous and he was at once installed. He will be remembered by many in Toronto, where, for twenty-three years he was pastor of the East Presbyterian Church. There are few men in the Church in Canada who possess more of the personal esteem of his brethren in the ministry and of all classes of the people than does Mr. Cameron, and the Synod, as was said to-night, honored itself in electing him to the position. When installed he made a brief address of thanks for the honor done him. A resolution of thanks to the retiring moderator was passed, and after some slight routine business the meeting adjourned.

THIRD DAY.

At the opening of the regular business session the committee appointed May 11, on resolution given by Rev. J. A. Grant, of Richmond Hill, to bring in a deliverance on the question of running street cars on the Lord's Day and a motion of sympathy with the opponents of the movement for Sunday cars in Toronto, reported. The committee, all the members of which are influential members of the Synod, were none of them Toronto men, and so were not personally concerned in the matter they dealt with. They were Rev. S. Houston, Kingston; Rev. Dr. Torrance, Guelph; Rev. John Hay, Cobourg; Rev. Dr. Torrance, Peterboro'; Mr. G. M. Rogers, Peterboro'. The resolution, which was submitted by this committee for the consideration of the Synod was unanimously adopted.

A long discussion took place on the Aged and Infirm Ministers' Fund after which a resolution was passed thanking Mr. Macdonald for his address, and the fund commended to the liberality of the Church. It is evident that the matter will come up at the next Session of the General Assembly.

A committee of seven members was appointed as a commission, with synodical powers, to deal with both parties in reference to the settlement of the Cowan Ave. case. The committee is composed of the following members of the Synod:—The Rev. Dr. Torrance, Guelph, Convener; the Rev. John Hay, the Rev. Stephen Young, the Rev. Dr. Torrance Peterborough; the Rev. John Abraham, Mr. James Wallace, and the Rev. George Grant.

The Rev. D. A. Crombie was appointed Treasurer in the place of the Rev. Jas. Brown deceased.

The reports of the committee appointed to examine the records of the Presbyteries of Owen Sound, Barrie, Lindsay, Peterborough, Gageon, Kingston, Toronto, Algoma, Guelph, and Orangeville were read and adopted.

Rev. Wm. Farquharson presented the report of the Committee on Sabbath schools. The report on the whole was gratifying. It stated that there was a slight increase over last year in the numbers enrolled in the Sabbath school and Bible class registers, and a corresponding increase in the number of teachers and officers employed. The total number enrolled was 42,473. The contributions on the whole were encouraging, though the amounts raised were a little

less than last year, the total being \$309.

The report of the Committee on Young People's Societies in the Synod showed that there were 222 societies, bearing twenty-two different names. The total membership is 10,295, an increase of 869 over last year. Of these 6,211 are active members, and 3,295 associate. The committee were surprised to find that there were 1,073 young people engaged in Christian work who were not church members. The sum of \$1,350 has been contributed to the running expenses of these societies, and \$2,698 have been given to congregational objects. There has been devoted to Home Missions \$1,007, Augmentation \$14, French Evangelization \$37, Foreign Missions \$1,184, Colleges \$71, Widows and Orphans' Fund \$1, and to other objects \$1,381; total, \$7,519. 108 societies have adopted the plan of study for 1897. Collecting for Schemes of the Church, distributing tracts, conducting mission bands, visiting the sick, helping in Sabbath work, assisting to support missionaries, etc., is some of the work done by the societies.

In presenting the report the Rev. Mr. Fraser, of Bowmanville, paid a touching tribute to the memory of the late Mrs. Ewart, in her connection with missionary work.

The report of the Committee on Sabbath schools was read. The total number of scholars and teachers enrolled is 42,873: the number of families belonging to the Synod, 27,711, an aggregate almost the same as the reported average attendance at Sabbath schools and Bible classes. About 14,276 of those who attend regularly memorize portions of the Scripture: a somewhat larger number study the short Catechism. 14,741 scholars are regularly in their places in the church, 1,139 for the first time during the year joined the Church.

The report on Church Life and Work shows that there is a genuine interest taken in regular Sabbath services. The attendance at the weekly Wednesday night prayer meetings is not what it should be. The general tenor of the report on the Sabbath observance question is encouraging.

FOURTH DAY.

After the usual devotional exercises the Synod proceeded to business.

The committee appointed to strike standing committees reported as follows:

Committee on Church Life and Work—Rev. S. H. Eastman (convener), Mr. W. L. Symons, Dr. Wallace and Mr. George Duff, with the conveners of Presbytery committees.

Sabbath Schools—Rev. W. R. McIntosh (convener), Mr. D. A. Ferguson, Meaford, Mr. J. S. Scott, Ingwood, D. M. Clure, Brampton, together with the conveners of Presbytery committees.

Young People's Societies—Rev. J. A. Turnbull (convener), Mr. C. Tower Ferguson, Toronto; A. T. Armstrong, Owen Sound, and Prof. Hyde, Kingston, together with the conveners of Presbytery committees.

Augmentation Committee—Rev. Dr. Somerville (convener), Rev. W. G. Wallace, Rev. W. Fairclough, Mr. R. S. Gourlay and Mr. D. Ormiston, together with the conveners of Presbytery committees.

Synodical Conference—Rev. John Hay (convener), Rev. Mr. Gilchrist, Rev. C. S. Lord, Rev. Dr. Smith, and Messrs. Clark and Neil McNaughton.

Aged and Infirm Ministers' Endowment Fund—Rev. James Cumberland, Rev. C. S. Lord, Rev. D. D. Strachan, Rev. Mr. McAuley (Whitby), Rev. Alex. McMillan, Rev. Mr. Crozier (Strangerville), Rev. J. M. Cameron, Rev. Dr. Warts, Rev. J. A. Ross, Rev. J. M. Aull, Rev. John Rennie, Rev. John McGregor, and Rev. Mr. Roxborough (Norwood).

The committee, composed of Rev. Dr. Milligan and Rev. Dr. Parsons, appointed to bring in a minute of Synod relating to the death, which recently occurred, of Mrs. Ewart of Toronto, reported as follows, and the resolution recommended was adopted: The Synod desire to place on record their sense of the great loss sustained by the Church in the death of Mrs. Ewart, late President of the Woman's Foreign Missionary Society, and the deep sympathy with those especially bereaved by her departure. Her devotion to the cause of Foreign Missions for the past twenty years has been

conspicuous, and to her increasing and persistent fidelity in the general oversight of the work among the women of the Church is largely due the splendid results accomplished by the Woman's Foreign Missionary Society. Her memory will long be cherished in the circle of noble women who shared with her the great responsibilities and cares of the work under their charge. She will also be gratefully remembered by the large number of workers in the foreign field who were ever the objects of her increasing sympathy and prayers. Mrs. Ewart was also largely connected with and greatly interested in many charitable and benevolent institutions. In all these relations, as well as those of a more private and tender nature, she was deservedly appreciated and will be held in affectionate remembrance by all who knew her.

She attained to the great age of four-score years, and as a fitting close of a consecrated life was permitted to preside at the last annual meeting of the society whose work for many years was so much upon her heart. Like ripe fruit she dropped from the tree of time and was gathered to the heavenly store.

"Life so sweetly ceased to be,
It lapsed in immortality."

The case of Mr. Wallace Baillie of Port Credit, who had appealed to the Synod against a decision of the Presbytery of Toronto by which he was removed from the office of trustee, was concluded. The committee appointed to report on the case sustained the action of the Presbytery. Mr. Baillie appealed against the decision to the General Assembly.

Among the votes of thanks passed was one to Rev. J. W. McMillan, pastor of the Lindsay Presbyterian Church, to the congregation and the good people of Lindsay who had extended the members such a cordial welcome.

The Synod of Toronto and Kingston having concluded its labors adjourned to meet next year in Cobourg.

The meeting closed with a few pleasant remarks from the Moderator, Rev. J. M. Cameron, and the pronouncing of the benediction.

MONTREAL NOTES.

One of the most active and useful religious institutions of our city is the Young Men's Christian Association which claims to be the oldest organization of its kind on this Continent. The forty sixth annual meeting was held on the 15th inst. and the report shows that it has not grown decrepit through age nor weary in well doing but is ever increasing its sphere of influence and putting forth efforts in new directions. The religious aims of its existence are never overlooked and religious services of various kinds both for instruction and for spiritual impression are steadily maintained the year round. But in addition to this it aims at interesting and helping young men in every legitimate way that is open to it. The gymnasium, swimming bath and recreation rooms furnish wholesome amusement for them at all times and are abundantly used. The educational work has now attained large proportions the evening classes during the past winter having been attended by 463 persons and instruction given in thirteen different subjects. The circulating library and the reading room furnish interesting reading for a much larger number. The social side of the work is not neglected. Many clubs have been formed among those having like tastes and a number of receptions helped to introduce strangers to friends who might be disposed to make them feel at home. The total membership of the Association has increased to a little over 2,000. The entire cost of the work done for the year has been less than \$11,000. With its present facilities the work of the Association has probably reached about its highest limit, but if branches could be opened in different sections of the city remote from the present building there is no doubt a much larger number of young men could be reached and influenced for good. The authorities of the Grand Trunk Railway have taken the matter upon their own account and provided accommodation for an association at Point St. Charles. In the near future they propose to do the same at other divisional points along the line.

The Rev. A. J. Mowatt of Erskine church has been in Toronto this week attending the meeting of the Foreign Mission Committee. Before leaving he was authorized to offer to the Committee on behalf of his church a guarantee for four years' salary and out fit on condition that Dr. P. C. Leslie be appointed as a missionary to India. Dr. Leslie is a son of the late A. C. Leslie and has grown up in the church. He completed his medical course a year ago and since that time has been on the indoor staff of the Montreal General Hospital. On the expiry of his engagement there he offered himself to the Committee as a medical missionary. For years past he has been active in all kinds of Christian work especially among his fellow students and has every qualification to point him out as a useful missionary in that or in any other field to which he might be sent. So soon as his intention was known an appeal was issued to the congregation to furnish his support. Within ten days and almost without anything being done in the way of personal solicitation the entire amount necessary was pledged and will be forthcoming when called for without in any way diminishing the contributions of the congregation towards other missionary objects.

The congregation of Cote des Neiges at a meeting held on the 17th inst gave a call to the Rev. D. J. Graham, a member of this year's graduating class in the Presbyterian College. The salary offered is \$750 and a manse. This amount is smaller than that given to the presiding minister owing to the fact that the station of Norwood, nine miles distant, has at its own request been separated from the congregation and connected with Petite Cote to form a new mission charge. The call will be laid before Presbytery at a special meeting to be held a fortnight hence when Mr. Graham will no doubt give his answer. The field is a hopeful one if efficiently worked as owing to the new electric lines connecting it with the city there is likely to be a considerable increase of population in the near future.

The Rev. T. C. McWilliam of the American Presbyterian church has been absent from his pulpit since the beginning of the present month owing to illness. His place is being taken by the Rev. Prof. Ross, whose services are much appreciated.

GENERAL.

On the evening of May 11th, a pleasant social entertainment was given in the Presbyterian church, Plantagenet. The occasion being the presenting of an address and cane to the Rev. W. W. Hardie, who is leaving for another field.

Word was recently received from Tientsin China, stating that Rev. Kenneth McLenon is ill and on the way home, and asking that another missionary be sent to the field immediately. The work in Honan has been opening up so rapidly that the loss of a man at this time will be seriously felt by the mission.

A meeting was recently held of the congregation of Melville Presbyterian church, Eganville, presided over by the Rev. G. A. Woodside, of Cnisk River, for the purpose of calling a minister to the charge of the church, this step being necessitated by the re-organization of the charge: Scotch Bush having been separated from it, and the Melville church having passed out of the mission list of congregations into that of an augmentation one. The congregation was unanimous in calling the Rev. Jas. Rattray, their present pastor.

The annual meeting of the congregation of the Carleton Presbyterian church, St. John, N.B. was held on May 11th, Rev. Mr. Burgess presiding. There was a large attendance, and very encouraging reports were received. During the past year over \$700 worth of repairs had been put on the church, and great improvements made to the edifice. The expenses have all been met, and the financial showing is very good, only a few liabilities, amounting to hardly one hundred dollars, remaining. The good showing is largely due to Rev. Mr. Burgess, who has been an indefatigable worker, and he received the thanks of the congregation for his energy. The following were elected trustees: Messrs. Wm. Ruddock, E. S. Brodie, Wm. J. Watson, Andrew Cooper, Samuel Dalzell, Fred Burridge and James Alston. Mr. Charles Morrison was elected congregational secretary.

Rev. Mr. Hodges, Chatham has been granted three months leave of absence, beginning June 1st. A student from Knox College will be in charge here during Mr. Hodges' absence.

The following students were licensed on 19th inst, viz:—Mrs. W. G. Back, D. W. Best, J. L. Miller B.A. F. E. Pitts, J. W. McIntosh, M. A., A. Rennie, Geo. Rose, J. W. E. Dyde, B.A., D. McG. Gandier B.A., and W. J. Horbison B.A., the latter being by permission of Synod licensed in absentia.

ANNIVERSARY SERVICES AT LUCKNOW.

The anniversary services in the Presbyterian church, Lucknow, on Sabbath, May 9th, conducted by the Rev. A. Gilray, Toronto, were most interesting and inspiring. Large congregations were present at each diet of worship, and showed by earnest and devout attention intense interest in the solemn themes so warmly and sympathetically set forth by the preacher. The morning text was Job xix. 23-27. The afflictions which in the providence of God, befall many were touchingly illustrated, and the words spoken found response in many hearts. The sermon throughout was most practical and, while the sorrows of life were vividly portrayed the dark picture of human woes was illuminated by the light that shines from the Gospel of God's grace. By our partial knowledge of God's designs, and want of heavenly vision, we are apt to misinterpret the tribulations of life, and fix upon theories and principles that may be false (note Job's friends). We ought to be slow to condemn as an evidence of great wickedness an outburst of impatience under severe strokes of Providence. Let it rather be regarded as an evidence temporarily of a beclouded vision of heavenly things (note the case of Job's wife). In the hands of God afflictions are transformed into the choicest fruits of paradise, and the afflicted may do a work for God which otherwise would not be done. The record of Job's triumphant faith under a trying dispensation was most helpful and comforting. The watchful care and particular providence which God exercises over our bodies laid in the silent grave lightens our cemeteries with the bright beams of the Sun of Righteousness. The abode of the dead is not a dark and gloomy place where no light shines. It is brightened and cheered by the presence of Him who conquered the grave. The disembodied spirit is not separated from God while the body lingers in the grave awaiting a glorious immortality. The spirit enjoys an unclouded vision of God. The earnest and pathetic manner in which the sermon was delivered, we are sure, touched the hearts of those who heard it; and many will take it truly as a message from God through His servant.

On Monday evening a large congregation gathered to hear the lecture on "Tell's Land of Mountain and Lake." In the absence of the pastor, who had not returned from Toronto in time for the opening exercises, Mr. D. D. Tulo was chosen as chairman. For an hour and a half Mr. Gilray kept the

apt attention of the large audience, while describing scenes in Switzerland, and inculcating useful lessons from its history. At the close, on motion of Mr. P. McKenzie, a hearty vote of thanks was tendered the reverend gentleman, when Mr. R. D. Cameron, Rev. F. McLennan and the pastor spoke in commendable terms of the lecture. A vote of thanks was also tendered Mr. Tulo for his efficiency as chairman.

AN INTEREST-EARNING INVESTMENT.

Of late years the decline in the rate of interest obtainable under first-class mortgage and other investments has been decidedly marked. So much so has this been the case that the shrewd investor of former years, who could at one time easily invest all his available capital at from 6 to 7 per cent., now finds it exceedingly difficult to secure desirable investments for his money at even a low rate of interest.

Under such circumstances capitalists of both mean and great proportions have deposited in the banks of our country large sums of money which otherwise might have been circulated to extend foster, and build up Canadian enterprises; however, people of means for some time past have been experiencing difficulties with the investment of their funds at the low and inadequate rate of interest, perhaps without or regardless of the knowledge of the fact that their capital could yield a guaranteed annual income of from 6 to 16 per cent. by the purchase of a life annuity. Under this form of investment the shorter the expectation of life the larger the amount of annuity purchased, and the greater the rate of interest realized. For example, such an investment of the sum of \$1,000 at a fairly advanced age will yield an annual return during the remainder of the investor's life of over 10 per cent., paid regularly, either quarterly, half-yearly, or yearly, thereby relieving the investor of all anxiety as to the interest not being promptly paid, as in the case of other investments.

For full particulars of this attractive and remunerative form of investment address Wm. McCabe, Managing Director, North American Life Assurance Company, Toronto, or any of the company's agents.

We beg to call the attention of our Lady readers to the advertisement in another column of the "Ladies Costume and Designing Co.," of London England who have opened a Canadian Branch in Toronto. This company will be a boon to the ladies of Canada, who have hitherto been deprived of the advantage of being stylishly and artistically fitted out owing to exorbitant prices. Travelling and summer costumes are a peculiarity at this season. Write or call for circular and price list.

A guest who spends a day or even part of a day at the New England Conservatory of Music, cannot fail to be impressed with the admirable facilities for musical study, that are offered by this institution. Located in America's most musical city, with a fine building facing a beautiful park, and a cheerful, commodious home for lady students, its situation and environment leave nothing to be desired, while the busy happiness and enthusiasm of its student life prove that the privileges offered are fully appreciated.

An investigation of the courses provided gives the real secret of the Conservatory's success, for every department is thoroughly equipped with the best instructors, and admirably adapted to present-day needs. Into these departments students may enter at any time and at any stage of advancement, and pass to the highest round of musical achievement. In addition, they not only have every opportunity to hear, but also to take part in concerts and recitals, this last being one of the most important features of musical development.

The election of Mr. George W. Chadwick, the foremost musician of this country, as Director, together with the addition of noted names to the Faculty, ensures a most successful future to the institution, and parents who are looking for a progressive school, thoroughly American in its spirit and conduct, in which to place their daughters and sons, cannot do better than to investigate the merits of the New England Conservatory.

A REMARKABLE CASE.

Doctors Could Not Agree As To The Trouble.

A New Brunswick Lady the Victim—Suffered for Thirty Years—The Attack Caused Partial Blindness and a Feeling of Some Paralysis.

From the Woodstock, N. S., Sentinel.

Mrs. E. P. Ross, of Riley Brook, N. B., says:—"I have been a sufferer for thirty years, and I am sure I would still be in the same lamentable condition had it not been for Dr. Williams' Pink Pills. I was married at the age of twenty and am now fifty-one years old. I had always enjoyed good health until after my first child was born. About a month later the illness attacked me which has since made my life miserable. I consulted different doctors, but they did not agree as to the nature of my trouble. One said it was a species of paralysis, others said symptoms of fits. I would be feeling very well when I would suddenly have a sensation of partial blindness, and everything before me would sparkle. Then my hand and arm on one side would become numb, and after about ten minutes this sensation would pass to my lower limbs, then my tongue would become affected, as would also my hearing. Voices, no matter how close to me, would seem dim and far away. These symptoms would last for about forty minutes. I would have a violent pain over the eyes, which would continue for twelve



hours or more. Notwithstanding all that was done for me, these spells were coming more frequently, and at last I would sometimes have two attacks a day. I was also troubled with bronchitis, which added to my misery. I could not sew or knit, or do any work that required close attention to it. All this trouble had never left me for years, and at the age of 48 I consulted another doctor. The medicine he gave me, however, made me worse instead of better. Then I was advised to try Dr. Williams' Pink Pills. I was using the third box before I found any benefit, but then there was a decided change. By the time I used twelve boxes I felt as well as I did in my young days. Every symptom of the trouble that had so long made my life miserable had disappeared. For eighteen months I did not use the pills and was as well as ever I had been in my life. Then one morning I felt a slight attack of the old troubles and determined to try Dr. Williams' Pink Pills again. I got a box and took an occasional pill and have never since had a symptom of the trouble. To say that Dr. Williams' Pink Pills have done wonders for me is putting it mildly, and I strongly urge their use on all who may be ill. Pink Pills were also of great benefit to a niece of mine, Miss Effie J. Everett. Her mother died when she was quite young, and naturally much of the care of the household developed upon her, and as she grew up she became weak, easily tired, subject to headaches and her complexion was pale and wax like. A young lady teacher who was boarding with the family, and who had used Pink Pills with great success urged her to try them. The result was that she soon was enjoying the best of health and is a fine robust young lady who shows no traces of her former illness.

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

Great

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

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

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

Hood's Sarsaparilla

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

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

"Here is a pigeon
so finely roasted it
cries 'Come, eat me!'"

[Swift.]

And the fragrant smell of "SALADA"
Ceylon Tea when it is on the table, cries
"Come, drink with me!"

"SALADA" CEYLON TEA

Is sold only in lead packets. Beware
of the many imitations in the so-called
"Ceylon Tea," packed in lead to imi-
tate "SALADA."

25, 30, 40, 50, and 60 cts.

PRESBYTERY OF ORANGEVILLE.

The Presbytery met on the 4th inst. at
Orangeville. There were present fifteen
ministers and three elders.

The Presbytery appointed Mr. Crozier and
Dr. McRobbie to prepare a minute anent
Mr. McLeod's death, which took place on
the 9th of March. Since his death the min-
isters of Presbytery have been supplying the
Priceville pulpit without charge, and it is
understood that the congregation intend to
pay his salary in full up to July. Mr.
Harrison, of Dundalk, was appointed interim
moderator of session.

Messrs. Andrew Wilson, of Mono Road,
and Donald C. Currie, of Rosemont, were
received as students studying with a view to
the Gospel ministry.

Rev. P. Fleming's resignation of the pas-
toral charge of the congregations of Caledon
East and St. Andrew's, Caledon, was accepted
to take place on the 23rd inst., and Mr. Orr,
of Mono Mills, was appointed interim moder-
ator of session.

Rev. J. R. B¹, of Laurel, was appointed
commissioner to the General Assembly in
place of Mr. Fleming resigned.

Rev. N. Morrison's resignation of the pas-
toral charge of the congregations of Corbet-
ton, Riverview and Gindler was accepted
to take effect on the 16th inst., and Dr.
McRobbie was appointed interim moderator
of session.

The Presbytery expressed sorrow at the
loss of these two brethren, as they have done
good work in very difficult fields.

Mr. McKenzie was appointed a member
of the Synod's Business Committee.

Corbetton and associated stations requested
a student for the summer, and Mr. McKenzie
was instructed to procure one for them.

Mr. A. Cranston, of Caledon East, being
present, asked the Presbytery to appoint a
committee to visit the congregations of
Caledon East and St. Andrew's, Caledon.
Messrs. Orr, Matheson and Farquharson
were appointed to visit said congregations
and confer with them as to future supply.

The clerk read an extract minute from the
Presbytery of Saugeen, requesting this Pres-
bytery to receive the congregation of St.
Andrew's Proton, subject to the will of the
Synod, as they had failed to get a suitable
connection with said station, and the people
are wishing union with Priceville.

The Presbytery agreed to ask liberty of
Synod to negotiate with the Presbytery of
Saugeen anent said transfer. Messrs. Mc-
Robbie, Thom and Harrison were appointed
a committee to confer with Priceville, St.
Andrew's, Proton, and Proton station anent
re-arrangement and future supply.

The Presbytery agreed to hold the next
regular meeting at Orangeville on July 13 h.

H. CROZIER, Clerk.

NURSING THE SICK.

This is the title of a most valuable and
concise treatise on the art of nursing the
indisposed. It deals with nursing at home,
ventilation of the sick room, bathing the
patient, arranging the bed, etc., etc. It
also gives several receipts for liquid and
solid foods, and tells the kind that can be
used for the different diseases. It also
enumerates the several diseases in which
special nursing is a necessity, and explains
in plain words the directions for the per-
formance of these offices. Altogether the
book is very handsomely gotten up, and is
illustrated with a reproduction from photo-

graphs of the Royal Victoria Hospital, Mon-
on, on the cover, and interior views of the hospi-
tal in the body of the book. The publishers,
Messrs. Davis & Lawrence Co., Ltd., Mont-
real, will gladly mail this book to any one
sending them a one cent stamp.

A GLIMPSE OF SHAKSPERE.

"Master Skylark," the serial story by
John Bennet, now running in "St. Nicho-
las," gives the following glimpse of Shak-
spere in the May number:

On Midsummer Day there was a Triumph
on the river at Westminster, with a sham-
fight and a great shooting of guns and hurl-
ing of balls of wild fire. The Queen was
there, and the Ambassadors of France and
Venice, with the duke of Lenoix and the
Earls of Arundel and Southampton. Master
Carow took a wherry to Whitehall, and
from the green there they watched the
show.

The Thames was fairly hidden by the
boats, and there was a grand state bark all
trimmed with silk and velvet for the Queen
to be in to see the pastime. But as for that,
all Nick could make out was the high
carved stern of the bark, painted with Eng-
land's golden lions, and the bark was so far
away that he could not even tell which was
the Queen.

Coming home by Somerset House, a large
barge passed them with many watermen
rowing, and fine carpets about the seats;
and in it the old Lord Chamberlain and his
son my Lord Hunsdon, who, it was said,
was to be the Lord Chamberlain when his
father died; for the old lord was failing,
and the Queen liked clever young men
about her.

In the barge, besides their followers, were
a company of richly dress gentlemen, who
were having a very gay time together, and
seemed to please the old Lord Chamberlain
exceedingly with the things they said. They
were somebodies, as Nick could very well
see from their carriage and address; and,
so far as the barge allowed, they were all
clustered about one fellow in the seat by
my Lord Hunsdon. He seemed to be the
chiefest spokesman of them all, and every
one appeared very glad indeed to be friend-
ly with him. My Lord Hunsdon himself
made free with his nobility, and sat beside
him arm in arm.

What he was saying they were too far
away to hear in the shouting and splash;
but those with him in the barge were listen-
ing as eagerly as children to a merry tale.
Sometimes they laughed until they held
their sides; and then again as suddenly they
were very quiet, and played softly with
their tankards and did not look at each
other as he went gravely on telling his
story. Then all at once he would wave his
hand gaily, and his smile would sparkle out
and the whole company, from the old Lord
Chamberlain down, would brighten up again
as if a new dawn had come over the hills
into their hearts from the light of his hazel
eyes.

Nick made no doubt that this was some
young earl rolling in wealth; for who else
could have such listeners? Yet there was,
nevertheless, something so familiar in his
look, that he could not help staring at him
as the barge came thumping through the
jars.

They passed along an oar's length or two
away; and as they came abreast, Carow,
rising, doffed his hat, and bowed politely
to them all.

In spite of his wild life, he was a striking
handsome man.

The old Lord Chamberlain said some-
thing to his son, and pointed with his hand.
All the company in the barge turned round
to look, and he who had been talking stood
up quickly with his hand upon the young
lord's arm, and smiling, waved his cap.

Nick gave a sharp cry.
Then the barge pushed through, and shot
away down stream like a wild swan.

"Why, Nick," exclaimed Cicely, "how
dreadful thou dost look!" and, frightened,
she caught him by the hand. "Why, on!
— what is it, Nick—thou art not ill?"

"It was Will Shakspeare!" cried Nick,
and sank into the bottom of the wherry
with his head upon the master player's
knee.

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