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May 19, 1898.

NOTES AND COMMENTS.

The Pope and the United States.

Between the desire to uphold Spain and the desire to advance the interests of his church in the United States the Pope is having just now a trying time. No wonder he wished he might die before a war broke out between these two powers. His sympathies are evidently with Spain, but to restore the balance in some measure the Papal Alegate in Washington has issued a pastoral urging all Catholics to support loyally the American government in its efforts to liberate their Catholic co-religionists in Cuba. If His Holiness had made some real effort on behalf of these same Cubans at an earlier time he might perhaps have averted the war altogether, but he is too much beholden to Spain to interfere in that way. The issue of the war is likely to be the most serious blow to the papacy since 1870, when Catholic France was humbled by Protestant Germany and Victor Emmanuel absorbed the Papal States in a united Italy. Should the dismemberment of Austria, as seems not unlikely: follow the death of the present emperor the end of the century may find the Pope without a friend on whom he can rely among the powers of Europe. The Papal sun is evidently on the decline.

Evangelical Reaction in Germany.

As is well known nearly all the chairs of theology in German Universities are held by professors who are more or less rationalistic in their teaching. Very many of the active pastors, however, are strongly evangelical and recently they have been taking steps to keep up the evangelical succession. At the last

meeting of the Prussian Synod it was decided that in addition to the usual university training candidates for the ministry must hereafter spend at least one year as assistant to some pastor chosen by the Consistory to attend a course in one of the practical seminaries. Both the Consistory and the practical seminaries are controlled by the conservative party. It is hoped that this measure will bring all candidates under evangelical influences at a formative period in their studies and imbue the more earnest at least with sound principles.

The Romeward Trend.

There is a movement in the Protestant Episcopal Church in the United States to change the name of the organization to the American Catholic Church. If they succeed they are likely to leave behind their Protestantism and also those of their people who have Protestant convictions. Alongside of this movement is an active propaganda in favor of the compulsory celibacy of the clergy. The young clergy are being advised against contracting marriage and those who are engaged are being urged to break off their engagements. The Protestant Episcopal Church of the United States is but a small body anyway though it has a good deal of social influence in the cities. But we venture to say it will become smaller still if these tendencies prevail. If it is drifting toward Rome the steady drift of the popular mind is all the other way, and is likely to continue so.

Pointe-aux-Trembles Valedictory.

By a not unnatural error the Pointe aux-Trembles Valedictory, which appeared in our last number, was attributed to the Rev. Albert Rondeau. It was good enough to have been written by anybody. The author, however, has not yet attained that dignity, being in fact only one of the Senior pupils of the school who was giving expression to his natural regrets on leaving the school where he has made such good progress in his studies. He has had little opportunity of using his English anywhere as yet except in the school and still speaks it with a strong French accent. It is but another proof of the good work the school is doing.

Mission to Cuba.

We are glad to notice signs of an awakening interest in the spiritual condition of Cuba on the part of the American Churches. At the spring meeting of the Presbytery of St. Louis a resolution was passed urging the Bible Society to send in its colporteurs as soon as the way should be clear and a collection of \$250 was promptly forwarded for this purpose. The obligation of the United States to Cuba as well as to the countries of Central and South America does not end with securing them good government. They owe them the gospel as well.

A Candidate for Knox College Vacancy.

Among the names spoken of in connection with the vacant chair at Knox College is that of the Rev. J. E. MacFadzean M.A., Glasgow, whose testimonials

are said to be exceptionally high. It may be interesting to those who are considering the matter to know that Mr. MacFadzean is spoken highly of by the Scottish press. He was recently called by the Troon Free Church to be its pastor, but declined the call. The *Christian Leader* pays a tribute to his scholarship saying that he was a most distinguished student, both at Glasgow and at Oxford, and that he graduated with the highest marks over all the Free Church.

A PRESBYTERIAN CENTENARY.

IT is to be hoped the celebration of the 100th anniversary of the landing of Rev. Robert McDowall at Fredericksburg, will be participated in by a large number of the ministers and members of the church. Mr. McDowall was the pioneer missionary in Upper Canada, and his services, pioneer in character, were greatly owned of God and honoured by the people. His travels were long and tedious, but those were the days of toils and hardships not now dreamed of, and the back was made for the burden. From Brockville to Toronto Mr. McDowall worked in the vineyard, settling in the course of time on the Bay of Quinte, at Fredericksburg. He is described by Rev. Professor Gregg in his history as an able, faithful and laborious minister of the Gospel. For a time he was the only minister of his denomination in the central part of Upper Canada and the demands on his services for baptisms, marriages, as well as preaching and visiting the sick, were very numerous indeed. It is said that he had solemnized 1,100 marriages previous to the year 1836. He died in 1841. He was sent to Canada by the Dutch Reformed Church Presbytery of Albany. The arrangements for the centenary are conducted by a committee of the Presbytery of Kingston of which the Rev. James Cumberland is convener.

RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

This question has been up so often and threshed out so frequently that it might seem gratuitous to raise it again. Politicians of all parties are especially anxious to avoid stirring it up, for it has ever proved a troublesome and thorny question to deal with. But nothing is ever settled until it is settled right, and as we do not believe that the position of matters in Ontario is one that the people ought to be satisfied with, we venture to broach it once more, not for the purpose of stirring up strife but for the purpose of suggesting a very much better solution of it.

The present regulations, in addition to allowing the schools to be opened with prayer and the reading of the Scriptures, permit the clergy of the different churches under certain reasonable limitations to give religious instruction at fixed hours to the children of their own denomination. So far so good. This has quieted the clamor; but it has not secured religious instruction, for the simple reason that save in a few sporadic cases, the clergy do not avail themselves of it. Nor do we believe they are ever likely to do so. The truth is most of them have too many other pressing duties and fixed appointments to take on this additional burden unless under pressure of a different kind from that they now feel.

What we suggest is that the teacher should be authorized, or perhaps required, to go a step further than he now goes and give, not religious instruction, indeed, but instruction in Old and New Testament history. This makes an admirable discipline in itself and it furnishes the best foundation for religious instruction elsewhere. It can be done without involv-

ing any denominational teaching whatever or exciting denominational jealousy. In a discussion which took place in the Synod of Montreal and Ottawa last week attention was called to the success of this experiment in the Protestant schools of Quebec. In an experience of twenty years and more, during which it has been tried, there has not been a single serious case of friction over the matter either from teachers, children, or parents. Of course there is a conscience clause exempting any who object, but this is rarely invoked, though there are both Roman Catholics and Jews in many of the schools. The system has given complete satisfaction and the children get an acquaintance with the facts of the Bible history such as no other is likely to give them. Why should it not work in Ontario as well?

We should be very unwilling to do anything to disturb the harmony that now prevails, but we cannot consent to leave things as they are now without protest. In the long run we believe that some such course will be found necessary to prevent the demand for denominational schools from gaining a following such as might wreck the present system altogether.

COLLEGE EXAMINATION BOARD.

THERE will be general satisfaction, we believe, at the action of the Synod of Toronto and Kingston respecting the formation of a Board of Examiners to deal with theological students. The question was raised by an overture from the Presbytery of Guelph which submitted a carefully elaborated plan for transmission to General Assembly. The Synod put its imprimatur of approval on the scheme, subject to possible modifications which will not affect the principle, but details, and the welcome accorded the proposed measure, if an augury of its reception by the General Assembly bodes favourably for the scheme. The Board, if constituted, will have power to set an entrance examination for students intending to enter upon a theological course: also an Exit examination which will be the final collegiate test before license. Broadly the Board will occupy a position, as was stated in the Synod debate, somewhat similar to that occupied by the Medical Council of Ontario with respect to Medical Students.

Many cogent reasons were advanced in favor of the proposed change, the strongest, perhaps being the raising of the standard of education, which would gradually result. There can be no manner of reflection intended so far as the work of the Colleges is concerned. The intention seems to be, to aid the Colleges by the support and services of such a Board as is proposed. Professors must deal with the material which comes to college. The Entrance Examination would, if properly conceived and carried out, result in a selection of candidates and by gradually raising the standard, as the condition of things in the church might allow, the calibre of students would certainly improve. Therefore, there need be no overlapping of work nor conflict of effort as between the examiners and the Faculties of theology.

The argument of an overcrowded ministry is less conclusive and less satisfactory. Every worker in the vineyard is to be welcomed. Adequate qualifications being provided for, all coming forward ought to be encouraged and kindly received. This is a young and growing country, its future must, in the course of things, be great, and the need for well-equipped, sturdy and sterling ministers of the Gospel is and will be great. Besides, the general principal of demand and supply may be counted upon to regulate fairly,

on the whole, with respect to the Christian ministry. One effect of the proposed examinations need not necessarily be a decrease in the number of students, but a better selection, and harder work on the part of candidates for a course of theology.

THE LATE D'ALTON MCCARTHY.

THE independent course pursued by the late D'Alton McCarthy presents an example in Canadian public life, which may well be aimed at by aspirants for political honors, especially by young men. In no case we know of, were party ties stronger than in his. He was not only closely allied with his leaders politically, but socially and personally, he was on a footing of intimate relationship with his political chief; and he was designated by him his first lieutenant and successor. Yet at the call of public duty these ties were severed, one by one, until the friend and ally had become a formidable opponent. Mr. McCarthy's career in these years of struggle was the triumph of principle over party, and as a man who had strong convictions and stood by them unto the end his memory commands the respect of his countrymen.

The events which led to his all but isolated stand, were of such a grave nature, that his services were of great value to his country. These events, connected with the Equal Rights Campaign, we need not enumerate; the principles involved were worthy of the thought of Canada's best minds and while parliamentary leaders of eminence did not support Mr. McCarthy, the leaders of the people outside the House were deep in the movement against undue Roman Catholic privileges. Mr. McCarthy was able to grasp the situation and he stood loyally by the cause he had espoused to the last, leaving the impress of his views on Manitoba and the North West Territories, even more than on his own Province of Ontario.

His untimely death is mourned by all classes and sections of the people, and standing as he did by his avowed principles, his name will live among those of Canada's great men.

LENGTH OF THE PASTORATE.

MINISTERIAL efficiency is a question of perennial interest in all the churches. It has formed a subject of discussion in the Scotch and English Churches for many a year, and a suggestion that has found favour with many in connection therewith has been the shortening of the pastoral tenure. It has been argued that the *ad vitam ad culpam* rule furnishes too great security of tenure and induces to lethargy, and relaxation of effort, that a short term system would tend to activity, and development of the powers, to popular methods of work, and popular sympathy. These and other reasons were brought forward at the recent Synod of the Presbyterian Church in England, holding session at Liverpool, at which also was presented a special report on the subject by a Committee. The committee's scheme provided that every minister in the church, after he had been five years in one pastorate, would have his name placed on a special roll under the care of a Synodical Committee and would be under an obligation to preach in such vacant congregations as the committee sought fit to send him to. Provisions was also made for a congregation delegating its right of choice of a minister to the Synod's Committee; and for the direct exchange of pastorates between two ministers with full consent of their congregations and Presbyteries. The Synod did not accept the conclusions of the report, but modified in some respects it was sent down to Presbyteries for

reports next year showing that a change is really desired. The gist of the case against the life tenure is contained in a statement by the convener of the committee, that there was something wrong in a system which settled a young man, fresh from college, for life in a pastorate, before he had given practical proof of his fitness for the work of the ministry. Whatever decision may be come to by the English Presbyterian Church will be of interest to all Presbyterian Churches, for as has been said the question affects all of them.

SPAIN'S INDEBTEDNESS TO ROME.

A CONTEMPORARY points out that the great interest the Vatican has in peace on the part of Spain and the United States arises to a great extent from worldly motives of a commercial nature. According to our contemporary the Roman Church holds millions of Spanish four per cent bonds, with which Spain compounded the large debt owed the church from the forced sale of church property in Spain. These bonds had seriously declined before hostilities with the United States began. They are now but little above thirty, or seventy per cent below par. This tremendous fall in Spanish securities is a great blow to the Church of Rome. If the Pope could have averted the war with the United States and have pacified the inhabitants of Cuba and the Philippines it would have saved millions of dollars to Romanism, but as he failed, the church will probably lose, not only the present discount on the bonds, but probably the whole value. Should the present war continue a year, or even six months, it will necessitate the repudiation by the Spanish Government of a large part of its debt.

DRAWING CLOSER.

THE appeal of Mr. Chamberlain for an Anglo-American Alliance, defensive and offensive, in the common interest of Great Britain and the United States, has found a responsive echo in the United States and Canada, and among no class stronger than among ministers of the Gospel. The religious press also, has welcomed the Birmingham utterance cordially, so that, for the time being, at all events, a friendly feeling exists between the two great countries, such as a few years ago would not have been thought possible in this generation. Events move quickly and their influence is often surprising. It is within the range of probability that the progress of the Cuban war will furnish occasions on which the good will now fostered will be strengthened, bringing the separated English speaking peoples nearer to each other in their sovereign relations. A genuine alliance would be of value to mankind, for the American is impressionable, and would support Great Britain in many good causes she now undertakes alone, in the teeth of opposition from her European rivals. The cause of Foreign Missions, of civilization, and of commerce would benefit by a well-conceived alliance, and Canadians would stand to gain in many respects. But such an Alliance must be based on noble ideas of national duty, on righteousness in international affairs, and have as its aim the advancement of mankind in a real sense. For such our ministers will preach and our people pray, and will give countenance to men in authority who are striving to realize a worthy ideal.

DR. WARDEN asks us to state that he has mailed under cover to Presbytery Clerks, a circular with information respecting Railway rates to Assembly, cards, etc., to every Commissioner, with the request that Presbytery Clerks forward these, without delay. Should any Commissioner not receive this circular, he is asked to communicate with the Clerk of his Presbytery.

Reminiscences of a Scottish Country Parish.

BY AN OCTAGENARIAN.

V.—THE OLD MINISTERS.—(Continued).

For the Review.

After the death of the old minister he was succeeded in 1829 by a young man, whose family it was alleged had shown kindness to the mother of the Patron, when she had been disowned by her own people and left to provide for herself and child. Out of gratitude their son received the presentation to the Parish.

These were in the days of patronage, when the congregation had nothing to say in the choice of their pastor. They might decline to sign his call, or withdraw from his ministry. But however unacceptable his services, however little benefit they might derive from his preaching, unless there was some immorality in his life or grave unsoundness in his doctrine, they must receive him as their spiritual guide or withdraw from the church of their fathers. The form of call was gone through, and the presentee had to conduct the services for two Sabbaths that the people might have a trial of his gifts; but it was well understood to be a foregone conclusion, and that, whether they were satisfied or not, he would be settled as their minister. And so after the usual preliminaries the Laird's presentee was ordained and inducted into the pastoral care of the parish and to all the rights and privileges connected therewith.

The young minister at the time of his settlement was of the same party in church politics as his predecessor. But a great change came over his views after a time, through the influence of a co-presbyter, who was the means of leading him and several others in the same Presbytery to clearer views of divine truth, and to realize that the great work of the ministry was to labor for the salvation of their hearers.

In the parish school there were at that time four scholarships for four boys to prepare for college, and of increased value till the end of their university course. These scholarships were under the care of the Kirk session, and the minister had the power under the founder's will of nominating those who were to have the benefit of this "mortification" as it was called. As soon as we were sufficiently advanced in our school studies, along with three others we were induced to begin the study of Latin by the nomination of the minister and were thus brought into close contact with him, as he often visited and took charge of the school in the absence of the teacher. We acknowledge that we were not much drawn to him in those days, as he was not the most patient or helpful of teachers. But as we grew up and came to know him better our affections were drawn out towards him and we delight to cherish his memory as the instrument in the divine hand of pointing us to the Saviour.

When he came to the parish there were not a few needed reforms, and after a time he set himself steadfastly to bring them about. The first he accomplished was to put a stop to the "series," as they were called, at the church door on the "scailing" of the Kirk, when all the sales of farmstock and implements, all the advertisements of stray and lost cattle, all the raffles of apples and of smoked fish, were proclaimed by the "bellman" from a small knoll by one of the church gates. The practice was an old and established one, a relic of pre-reformation times. The announcements were prefaced by the old Norman-French word "Oyez," "oyez," which in course of time had not only lost its meaning, but had been changed into something like, "Ahise and another ahise."

The proposed reform met with a good deal of opposition, and it was only by providing a large board to which the advertisements might be affixed and engaging to indemnify the bellman for his loss, that he succeeded. Such a practice of advertising was common in the surrounding parishes and the ministers began generally to speak from the pulpit against it.

One case in a neighboring parish we remember well, when the minister after speaking very plainly against the practice was sadly taken aback, on leaving the church at the close of the service, to find

his own servant man busily calling out, "There will be a sale of a litter of pigs at the manse during the week."

Another change introduced was the observance of the Communion twice in the year, in the months of March and August, the one when the seed-time was well over, the other before the harvest work began.

Two services during the summer months were also begun, and the abolishing of the money compensation for breaches of the seventh commandment brought about, which up to this time had been exacted, and which went to augment the fund for the support of the poor in the parish. There was at first a great outcry at all these changes, and especially at the last; as an encouragement to transgressors and a lessening of the poor fund. So difficult is it to break up established customs even after they have ceased to be defensible through the altered circumstances of the times and the advanced intelligence of the people.

Glimpses of Japan.

BY T. IVERTON.

II.

For the Review.

Nagasaki and Shimoneseki are left far behind. About ten o'clock on a fine star-lit night we pass through a strait so narrow that the ship seems in constant danger of being stranded. The sea on either side is dotted over with bright lights, displayed by the small fishing boats, which flit by us like fire flies, and give a picturesque aspect to the surroundings. Next morning we find ourselves sailing over a summer sea on whose placid surface the ship is mirrored all the while. Sometimes we pass close by a rocky coast where it would be difficult to effect a landing. Then we are close to a long sandy beach, and again passing by a foreshore of shining pebbles. An endless succession of islands follow us all day and some uncanny instinct seems to guide us through the labyrinth which they form. Most of these islands are inhabited. Nestling at the base of the hills a smart village appears now and again. Passing by small coves we see boats at anchor and the fishing hamlet peeps out from behind the foreshore. Seldom are any of these isles bare of vegetation. When not cultivated they are covered with trees or with the rank grass so common on the hills and mountains of Japan. As I was watching a delightful bit of scenery from the promenade deck, a native gentleman walked up to me, and said "Well sir, What do you think of our country?" It is a very pretty country, I replied, which seemed to please him. He then commenced inquiries about England, and expressed his longing to see that country although its naval power seemed to be the great attraction for him. A certain Count, well known in aristocratic and political circles, is busy sketching favorite bits of scenery close to us, but he has time to listen to a conversation on England and Japan. A very cultured and able man he appeared to be. I noticed everywhere that the better classes in Japan have an air of culture and refinement altogether lacking in China, and scarcely excelled in any country. So a day passes sailing among these islands and the whole seems like a pleasant dream all too good for the modest enjoyments of waking hours. Were we to land at any place, we should find that these are not "the islands of the blest," that sin and suffering are present there; we should find that yon shore of glittering sand and pebbles is not at all the happy golden shore of pietists and poets; that the inland sea, though its surface is unruffled to-day, has other aspects and that it has associations for lonely hearts on these islands very different from ours. The next day finds us at Yokohama and moving about seeing the sights of that interesting city. As at Nagasaki and Kobe so here Christian missionaries are at work. We first call on some of them and are taken round to see their work, after which we abandon ourselves to their guidance in the vicinity. By far the most interesting object in the neighborhood of Yokohama is the colossal image of Buddha known as the Dai-butsu which simply means, great Buddha. This famous image is situated in the monastery of Kotokuin at Kamakura. This was at one time a very large city

with a population of four hundred thousand. A tidal wave swept over the district in 1495 A.D., and destroyed the whole city so that there is only a small town at the present time. The Monastery was put up by the Emperor Shomu in 737 A.D., and the colossal bronze image was cast in 1252 A.D., by order of the Shogun Munetaka. The image reminds us at once of the great images spoken of in the Old Testament writings. To get a fair idea of the size of the Dai-butsu let us try to realize the following measurements given to me along with a photo of the image. The height is fifty feet, and the circumference ninety eight. The face is eight and a half feet long; the eye four feet; the ear six and a half and the nose three feet eight inches. The length from knee to knee is thirty six feet, and the circumference of the thumb is three feet. But it is when one goes inside, and finds himself in a spacious apartment where a good congregation might worship that the dimensions are realized. There are altars and other paraphernalia of worship inside, and I suppose it matters little whether the devotees repeat their prayers inside or outside the image. There is something very dreary in the endless repetition of a few syllables to the infinite Buddha. It is entirely due to the influence of Christian missions that the Japanese now ascribe to Buddha almost all the attributes of God and Christ. He is infinite. Men are totally depraved and cannot be saved by the works of the law. They must be saved by the grace of Buddha. The main interest of Buddhism centers round the questions of sin and suffering beyond doubt, but the ascription of the Christian method of deliverance from both to Buddha is manifestly borrowing from Christianity. Within the precincts of the Monastery there is another temple which contains a colossal image of the goddess of mercy. If one wishes to see the goddess, he pays the attending priest a small fee, and thereupon a door is opened into a dark apartment. The priest lights a lamp and the goddess becomes visible shining from head to foot in pure gold. Her head is away up among the rafters, so that the lamp has to be hoisted up to the roof in order to get a view of the features. This is a very inferior piece of work as compared with the Dai-butsu, and the interest lies in the fact that here we have a goddess of mercy. Such are found in almost every monastery in China and Japan, and it is, therefore, a gross error to say that the heathen know nothing about a deity of mercy. It were strange indeed, if the impulse which led them to frame other gods according to their felt wants, were to forsake them when their hearts craved for mercy, so that there would be no deity embodying the conception of mercy in their pantheon. Of course it is perfectly true that wrath, malice and revenge are far more prominent as characteristics of their gods, and in their worship than the heavenly attributes of mercy, and love which are the very core of Christianity. No place was ever better suited for holy thought and heavenly meditation than this ancient fane, and we can only hope that something of that is present though there is scant evidence of it. Nothing disturbs the quietness of the sequestered place except the dull roaring of the Pacific waves breaking on the beach below, and that almost seems to increase the silence, and to lend the place an air of solitude and loneliness which would be oppressive if one had to remain very long. The monks, and priests, and the prior himself were all very courteous and obliging which is not always the case at oriental temples. Of course it pays them well to be obliging at Kamakura as they derive a great revenue from the foreigners who visit the place. Apart from that I have never known the priests or attendants in Japanese temples to be other than decent in their treatment of visitors. Possibly some of the missionaries at work there may have a different story, and they alone are competent to tell us what manner of spirit these priests are of. We leave the place and walk back over the site of what was once a populous city. Here men lived, and toiled much as we do now. In one night they were almost all taken to another world and all here is as quiet as if they had never been. Within a few miles of us arms are being forged and ships constructed to carry more into the eternity, but in a few hundred years that too shall be a thing of the past,—and all the fuss and fret shall be over forever. So the generations live and die,

come and go from age to age and we ask—"Is it not all vanity and vexation of spirit?" Is there nothing better than Nirvana, or than absorption into the stream of being? Jesus says—Yes,—“In my father's house are many mansions,”—and we dare trust Him.

"Beyond the scenes of time
And sin and fate's control
Serene in changeless prime
Of body and of soul—
This creed I fain would keep
This hope I'll not forego
Eternal be my sleep
Unless to waken so."

Religious Instruction in the Schools.

REPORT SUBMITTED TO THE SYNOD OF MONTREAL AND OTTAWA.

(SUMMARIZED.)

The report presented to the Synod of Montreal and Ottawa on religious instruction in the schools was of great interest. Regarding religious instruction in Ontario schools the Committee expressed the opinion that the best solution would be that adopted by the Protestant Committee of Quebec, that of having the Old and New Testament history taught by the teachers as part of the regular curriculum of every school. This was a field in which all the Christian denominations were practically agreed. It involved no doctrines, but supplied the basis of knowledge on which all the Churches formed their doctrine and the best preparation for definite religious instruction in the home, Church and Sunday school. The report referred in congratulatory terms to the changes made in the Quebec law which would improve the condition of elementary education. Among these changes were the granting of teachers' diplomas by one central board, the fixing of the minimum salary at \$100 per annum, under penalty of losing the Government grant, and the increase of the Government appropriation for educational purposes by \$50,000, which has made it possible to increase the special grants to poorer municipalities and encourage the better teachers by bonuses for more successful work. The Protestant Committee had also taken a step forward in requiring that all teachers should have a Normal School training in order to obtain diplomas at all. The policy of the Quebec Government in following the example of Ontario by introducing a bill to place the Education Department under the control of a responsible Minister was warmly commended, and it was prophesied that the bill thrown out by influence in the council would go through next Session.

The report gave rise to considerable discussion, and Revs. Dr. Moore, Dr. Crombie, Dr. Armstrong and A. Henry and Messrs. Moodie and Tave were appointed a Committee to draft a resolution bearing on the question of religious instruction in the school.

Home Mission.—The Western Field.

BY REV. J. ROBERTSON, D.D.

Addressing the Conference of the Synod of Toronto and Kingston, Rev. Dr. Robertson uttered many truths worth pondering. The question, said he, which some years ago had been raised whether the great West would ever be of any use to Canada had been satisfactorily settled, he said, and it was now recognized that it was a good thing for Canada that there was a West. It was a new country opened to occupation by the sons and daughters of the people of eastern Canada. It had great stretches of fertile prairie land, from which last year fifteen million dollars of wheat and cattle had been exported; it was immensely rich in minerals, and on the Pacific coast were fisheries equal to those on the Atlantic. In a few years the output would not be fifteen, but fifty or one hundred millions of dollars. He desired to see the Canadians go in and occupy this great country more than they were doing. He thought that the young Canadians in the East instead of studying law and medicine, and even theology, ought to study mineralogy and geology,

and go out there and help to develop the latent wealth. What was their duty as Canadians and Presbyterians to this country? He stated that the immigration pouring in was half of English speaking people and half of the foreign element from northern Europe. In the northern part of Alberta a large proportion of the population were Poles and Norwegians and Swedes and such foreigners, and in the south was a large settlement of Mormons. Across the mountains in the mining district of British Columbia were English, Americans and Canadians, and here the Sabbath was not kept, and every form of open vice prevailed. Many requests had been sent by the foreign element in the west for missionaries to teach them, and if this request could be complied with these people would be rapidly assimilated with our own and become good subjects, but if they were left to themselves we in Canada might at no distant day have to face the dangerous social questions which had been created by them in the States. The Mormons were propagandists, and, despite their promises, were practising polygamy in defiance of our laws. They should be made to obey the laws. The miners in the mineral districts were largely the children of eastern parents, and were many of those who had gone to the Klondike. Were the people here going to let them suffer for lack of moral and spiritual food? The people in this Synod had just given 27 cents apiece last year towards this Home Mission work in the West. Assistance could no longer be expected from the old country. When he was over there they asked him why he came to them for money. The Canadians, they said, were well-to-do and sent 30,000 pounds to the Foreign Mission field. "Are you Canadians," then old country people asked, "more concerned about the heathen than you are about your own sons and daughters? What a queer lot you must be." Dr. Robertson charged that the ministers were indifferent about this Home Mission work, which was of such vital interest to themselves and their country, and that if he had them on his side in the matter his battle would be won. In this they were not displaying loyalty such as they should. The women, too, organized for the work in China, in India, in Fiji, but their own country did not interest them. In closing Dr. Robertson made a strong appeal for support.

The Power of the Pulpit.

BY REV. M. MCGILLIVRAY, KINGSTON, ONT.

Following is a summary of an able paper read at the Conference of the synod of Toronto and Kingston:—

"The power of the pulpit, is it losing or gaining?" In setting out Mr. McGillivray defined his understanding of "the pulpit" as a widely extending institution and not individual preachers, whose function was the stated orderly ministry of the Word. Within these limits its aim was to educate and reform, to exert a social and civilizing force, to improve the moral condition of the world and to unite all these ends in one supreme result, the salvation of men. The speaker, in the course of his address, alluded to the commonplace cant of the day about "the decline of the pulpit," "the decay of preaching," "the lost influence of the church" and similar sayings, and quoted a remark to the effect that the church too readily acquiesced in the view that she was now so little able to be a prime teacher, she was too ready to acknowledge some of the substitutes for her which secularism would thrust upon the world. In attempting a correct estimate of contemporary pulpit power certain circumstances of the time were to be considered. Powerful agencies for good had arisen which crossed former lines of pulpit work. Subjects of which the pulpit had once a monopoly were now discussed and largely settled in legislative halls, on the public platform, or by the press. But the introduction and energetic activity of these forces did not imply that the pulpit had necessarily lost any of its power. The new agencies might be more demonstrative than the pulpit, more noisy, yet all the time the power of the pulpit might have increased and the very agencies which were regarded as its rivals might have become means for augmenting its efficiency. There might be no loss, only a new distribu-

tion of power. A great pulpit to-day preached to the whole Christian world as its congregation. The press took up its message with avidity and multiplied it by tens of millions, and that message became a significant factor in a life more agitated, more active, more influential than of old. And if the life forces were becoming more intensified the pulpit gained, if only indirectly, by sharing in the heat and vitality of these elements. In dwelling on the need for the right kind of a ministry the speaker questioned whether the Universities and theological colleges were alive to the present needs of the preacher, whether they were keeping in close enough touch with the people to know how modern thought was affecting them. To the preachers he wished to say that they must, next to the spirit of God, be their own best helpers. All knowledge and experience must be thrown into the milling part of the preacher's own discipline and consecration.

The Influence of the Home in the Work of the Church.

BY REV. T. J. THOMPSON.

The influence of home life and training can be spoken of under three heads. First, interesting its members, especially its younger members, in the service and the work of the church. Second, promoting such a spirit of respect and reverence for the work and the workers as will win the best results. Third, co-operating to render the machinery of the church practical and effective. There are many devices in these later days for winning some sort of attention from the younger members of the flock: brigades, circles, bands and societies, and yet nothing has been devised to do any work as good as the work done in the old-fashioned home. If these things can be made to supplement the wise influence of a home life they are something to thank God for, but if the church allows undue emphasis to rest on such devices home life will lose its true proportion. With all the prizes and premiums that are to be offered, the best instructors in the Shorter Catechism will be found in the home. The quiet, steady, though sometimes irksome, discipline and instruction of the home will develop a feature that will never come from an evangelist-stirred and meeting-fed generation. As a teacher no skilled worker, no gifted talker, can supply the place left vacant, or made vacant when young people are torn from their home life by artificial devices and modern methods. Timothy's character never grew out of his early training in the junior society of Christian Endeavor. The ideal is the home, its supervision, its careful instruction, its quiet, loving insistence upon authority and obedience. These things are all threatened by the modern tendency to multiply meetings. If homes are encouraged to commit the care of their younger members to the tender mercies of many organizations there is not only the danger of raising up a generation of religious prigs, but there will be the loss that home will suffer for lack of exercise.—Synod Conference at Cobourg.

An Eminent Scholar Gone.

BY THE REV. PATON J. GLOAG D.D., EDINBURGH.

On the first of April Dr. Samuel Davidson died. He was Irish by birth, being born near Ballymena in the county of Antrim in 1807, so that he had reached the venerable age of ninety-one. His name was much more conspicuous twenty-five years ago than it is now. He belonged rather to the past than to the present. For half a century he occupied a very prominent position among biblical critics. His first work—Lectures on Biblical Criticism—was published in 1839, and his last work, the third edition, revised and improved, of his Introduction to the New Testament, in 1894, so that an interval of fifty-five years intervened between his first and last publication. The list of his works is considerable; no fewer than fifteen of his works are enumerated by Dr. Schaff in his Encyclopedia of living divines most of these being works of great research, exhibiting much learning, and evidently produced at the cost of much time and thought.

Besides these Dr. Davidson wrote numerous articles for reviews and religious periodicals. For many years he wrote the reviews of theological books for the *Athenæum*. His criticisms in that and other periodicals are marked by great acuteness and learning, are often very severe and are perhaps, unnecessarily biased by his own theological opinions. His chief works are the two Introductions to the New Testament; the one entitled *The Introduction to the New Testament*, in three volumes published in 1848-51; and the other *The Introduction to the New Testament* published in 1868. These Introductions proceed on very different lines, so much so that, if it were not for the unity of style, the sameness of many of the critical references, and the frequent common tone of argument one would think they were by different authors. The first proceeds on orthodox lines; the second almost embraces the reviews of the Tübingen school. The first defends the genuineness of all the books of the New Testament; the other only accepts some of the Pauline Epistles and the Apocalypse; and even the Apocalypse is rejected in the last edition. Both works are exceedingly valuable, full of learning and affording a storehouse from which the theological critics can draw abundantly. The first Introduction, although rejected by Dr. Davidson, is still a standard book on the New Testament.

At the close of the seventeenth century and in the eighteenth century there was a great school of biblical critics in England represented by Mill, Wotton, Bentley, Kennicott, Principal Campbell of Aberdeen and others, but this school gradually declined, and, towards the close of the last century, was almost entirely extinct. The study of Biblical Criticism was removed to Germany. Dr. Davidson was one of the earliest, if not the very earliest Biblical Critic who revived it in England. His works on Biblical Criticism and Hermenutics, and his Introductions both to the Old and New Testament, so common in Germany, were for a long period, the only works on these subjects in England. Since that time there has been a complete revival of the study of Biblical science; when, formerly, there were very few who directed their attention to this subject, they can now be reckoned by scores. In our time there has arisen English Biblical Critics who in scholarship and attainment, rival those of the most distinguished German scholars. Of this distinguished company Dr. Davidson may be regarded as the pioneer.

Some of Dr. Davidson's friends and admirers thought that it was right and proper that his long-continued literary services to theology should be recognised by a government pension. Accordingly a memorial was drawn up and presented to Mr. Gladstone the Prime Minister. It was signed by several bishops, by the most distinguished theologians of England, of all shades of opinion, and belonging to all denominations. In consequence of this Dr. Davidson has, for several years, enjoyed a government pension. Considering the great labours of Dr. Davidson and his valuable addition to the science of Biblical Criticism such a pension was most deservedly bestowed.

Our Church Pension Funds.

BY J. S.

For the Review.

The Presbyterian Church in Canada has five different Pension Funds for the benefit of its ministers and their families, viz., the Aged and Infirm Ministers' Fund, in two sections, Western and Eastern; the Widows' and Orphans' Fund, likewise in two sections, and the Widows' and Orphans' Fund of the late Church of Scotland. This last is a survival from the ante-union period and is intended to be ultimately merged into that of the Western Section, when the claims of those who were connected with the fund at the time of union are extinguished.

The success with which these funds have been managed and the liberality with which they have been supported are indicated by the fact that between them they have now an endowed capital of \$504,763.

The combined revenue during the year 1896-97 was \$49,977, of which \$25,577 was derived from interests on investments, \$15,301 from congregational collections and \$9,098 from ministers' rates. The amount disbursed in annuities was altogether \$46,389, of which \$18,722 went to 97 aged or infirm ministers and \$27,667 to 159 widows or their minor children. The average amount to each was \$181.

The regulations under which these funds are administered naturally vary somewhat. But there is one feature which is common to all, viz., that unless a minister makes a personal contribution to the fund of a fixed amount each year neither he nor his family can derive benefit from it under any circumstances. His congregation may contribute regularly to a fund of each class, but whatever the amount of their contribution, unless the minister has regularly paid his rates he is debarred from any advantage either for himself in his old age or for his family after he is gone.

The object of this regulation is undoubtedly to induce every minister to connect himself with the funds and to maintain his connection by regular payments. And it ought to have this effect for as a mode of insurance it offers a large return for a comparatively small premium. For every minister who pays into the fund expects to have returned in case of need not only all that he has put into it, with interest and profits but also his share of the congregational collections and of the interest on capital. There is no insurance company in the world that can offer advantages at all corresponding to this.

Now I do not think that any of the pensioners on these funds receive too much. I could wish that the amounts available for distribution were much larger than they are. A minister who has spent his life in the service of the Church and of the community is entitled to some consideration in his old age, and a minister's family has a claim to be remembered in case of his death. But I cannot bring myself to believe that the above principle by which a certain class of the ministers of the Church receive all the benefit to the exclusion of others is either right or wise.

It is not right, because, whatever the regulations may be and however they may have been passed into law, there can be no doubt that the congregational contributions and the subscriptions for endowment are given in order that aged ministers and all ministers' widows who are likely to need aid of this sort should be provided for. If a needy case arises which is excluded from benefit under the regulations it is impossible to make a special appeal on behalf of it for the simple reason that these funds exist and are supposed to meet all such. It is sometimes a matter of the keenest pain and disappointment to congregations after they have been contributing for years to these funds to find that their minister or his widow, as the case may be, is still unprovided for. In spite of anything that can be said to them in the way of explanation they feel that they have been defrauded. Contributing ministers certainly have a right to some advantage on any reasonable principle, but that they should reap the whole benefit is simply intolerable. It is worthy of notice as proving the general impression, that out of 936 congregations in the Church 311 are reported as contributing to the A. & I. Funds and 698 to the W. & O. Funds. While out of 1032 ministers only 482, or less than 50 per cent. paid rates during 1896-7 to the one, and 468 to the other. The other 50 per cent. have no provision whatever made by the Church for them or their families.

If this is not right, neither is it wise. It may be said that if all were to be given a claim on these funds they would soon be swamped. And certainly that would be true if the funds are never to be any larger than they are. But the chances are that unless something can be done to quicken interest in these funds the annuities from some of them will have to be cut down in the near future anyway. The committees complain of the lack of interest in them on the part of congregations and especially of ministers. But what more can be expected when more than one half of the ministers in the Church know that, however well intended by congregations, neither they nor their families can ever receive the slightest advantage of any kind from them, but that on the contrary the very existence of these funds will dry up the liberality of the Church towards themselves if they should ever come to need it. Give them a guarantee of the share that should be rightfully theirs,—they do not ask for more—and their advocacy can be reasonably expected. Until then they will continue to be lukewarm as they have been in the past.

UNDER THE EVENING LAMP.

THE PREACHER I AM AFTER.

BY THE REV. JOHN LAY JAN D D

The preacher I am after must be so very small,
I have a sort of notion that he don't exist at all.
Perhaps I may have missed him, if so I don't know where,
But the preacher I am after is the one that isn't there.

The preacher I am after must be so grave and gay,
Like the frost upon the mountain, like the whisperings of May;
One eye must see the merry, while the other sheds a tear,
He must laugh the people's laughter, and dread the people's fear.

The preacher I am after must know to hate and love,
With the wisdom of a serpent and the abyness of a dove;
He doesn't want opinions, save of a general kind,
Else he isn't quite the preacher I am hoping yet to find.

Some like a written sermon, or think they so prefer,
While others want it spoken as if upon the spur;
The preacher I am after will so combine the two
That each will think the other, just what he didn't do.

And as for compensation, perhaps I ought to say,
The preacher I am after never thinks about his pay;
And should he chance to hunger or have a mortal care,
He may browse among the clover and feast upon the air.

The preacher I am after may be so very near,
And yet I fail to find him, perhaps he isn't here;
But this to me is certain, wherever he may be,
The preacher I am after may not be after me.

A FAMILY FUED.

BY DAVID LYALL.

My introduction to Miss Jeffreys was the means of advancing my interests very considerably with my employers, and Mr. James Wedderburn very often took me with him on confidential business, in which he required the help of a clerk. We were all very friendly in the office, and John Grieve, the managing clerk, in no way resented my advancement. He was getting old himself, and his duties were nominal, but he was one of the pillars of the house, and as he had grown grey in its service, so he would remain till the day of his death. Like his master, he belonged to the old order which changes every day. Entirely devoted to the best interests of the firm, which were, of course, identical with those of the clients, he had no ambition beyond them. He was thus entirely free from petty jealousies, which are the curse of many houses where a number of persons are employed; of course his own position was assured, nothing could assail or undermine it, therefore he could afford to be generous to those under him. Good old man, much wise advice did he give to me, and his words of counsel I remember and cherish to this day.

One day I was called to Mr. Jame's private room, and bidden prepare at once for a journey.

"I have to go out to Lauder this morning, Lyall, to see Sir John Campbell March, of Balswinton. It's a will business—will take us all day. Send for a cab to be here in twenty minutes; the train leaves at twenty minutes to eleven."

I know not how it is now, but in these days the train service only brought travellers within eight miles of the quaint old-world little town, shut in among its bare hills; the last part of the journey had to be accomplished by coach or on foot. Mr. Wedderburn, however, had telegraphed the time of our arrival, and when we alighted at the station a dog-cart in charge of a man in livery waited us.

It was a wintry day, best described perhaps by the old Scotch word *snell*. The roads were hard bound by a grim black frost, and stray snowflakes were scudding before the bitter north wind, which met us fair in the teeth as we turned up the hilly road to our destination.

"A closed carriage would have been preferable on a day like this," said Mr. Wedderburn, rather irritably, as he put another fold of his neck-cloth round his throat, and turned up the collar of his overcoat. "Who ordered this thing to be sent?"

"Her ladyship, sir," answered the man, apologetically, touching his hat. Mr. Wedderburn gave a little snort, and climbed to his seat with a very bad grace.

"Just like her," I heard him say under his breath. Then he looked straightly at me and gave a slight smile. "You'll see a bit of tragedy to-day, Lyall, I could almost prophesy. A bitter struggle has been going on here for

the last twelve years. I wonder who's going to be the victor. Well, we'll see."

I knew the family of Campbell March by repute, since Balswinton was not so very far from my own home country, but I was of course ignorant of their inner affairs, and looked forward with some interests to events of the day. I was even in these early days a keen student of human nature, and seldom lost any opportunity of prosecuting that study. I counted myself extremely fortunate in having got into the good graces of my principal, who had it in his power to introduce me to many a strange bit of human experience.

Balswinton lay on the near side of Lauder, so that we turned in at the imposing stone gateway without even coming in sight of the town. I have never seen a finer park or more magnificent trees than those surrounding Balswinton. The house was insignificant viewed from without, and I was therefore surprised to be ushered into a very spacious hall, from which an imposing staircase ascended to a quaint gallery such as I never had before seen. We were received by an elderly manservant, whom Mr. Wedderburn greeted in the cordial manner of an old friend.

"Well, Bryden, how's Sir John to-day?" he asked, as we stepped into the library.

"He's very low, sir," answered the old man, mournfully. "Dr. Laidlaw says there's nae hope. I'll tell her ladyship you have come."

When we were left alone Mr. Wedderburn turned to me with a word of explanation.

"Here there is an exemplification of the old adage, 'marry in haste and repent at leisure,' lad," he said, quietly. "Twenty years ago there wasn't a finer nor a happier man than my old friend Campbell March. He was a bachelor like myself, and many a happy day we've spent together in this place. Like many another foolish man, he has come to grief on the sea of matrimony. He fell in love, or imagined himself in love, with a young lady he met at a ball in Edinburgh, the daughter of a retired naval man at Trinity; and in spite of the advice freely bestowed upon him by all of his best friends, myself among them, he married her, five and twenty years his junior, and a regular bad lot besides. What has been the result? He's had the whole hungry pack of her relations at Balswinton all these years, eating him out of house and home. He was not a rich man when he married her; she's made him a good deal poorer. There's been nothing but bickerings and misery all through, and that's what's killed my old friend, who ought to have had twenty years' good life in him yet."

He spoke with a great deal of bitterness, and I observed that the matter was one upon which he felt deeply.

"Is there not an heir, then?" I asked.

"No," he answered. "I don't know whether that would have mended matters or not. The next of kin is as fine a young fellow as ever breathed, the son of Sir John's brother, a lieutenant in the 93rd. He's at Edinburgh Castle just now, but though he's in the army he's not a soldier born; he was made for a country life, and he's the very apple of his uncle's eye."

"He's the heir at law, I suppose?" I said enquiringly.

"Well, that's entirely as his uncle pleases; there's no entail, and you will readily understand Lady March's anxiety; of course she wants Balswinton, so that she may have the whole tribe of her relations and questionable acquaintances to hold high carnival here. But so far I think we've outwitted her. Sir John has behaved very generously to her, and she will have no reason to complain."

At that moment we were interrupted by the opening of the door, and a lady entered. A very cool greeting passed between her and Mr. Wedderburn; of me she took not the smallest notice. She was very handsome; I think I see her still as she stood by the table in her smart tailor-made gown, with its faultless linen collar and cuffs, the severe simplicity of which seemed to accentuate the proud, strong, clear-cut features of her face. She had a great luxuriance of glossy black hair, and straight, strongly marked black eyebrows, which gave a look of characteristic determination; a very strong-minded woman evidently, and one who would fight for, even if she did not gain, her own ends.

I was not aware that you were expected, Mr.

Wedderburn," she said, in a very disagreeable voice; "your telegram was quite a surprise to me. May I ask what is your business?"

"I am here at Sir John's request, Lady March," answered Mr. Wedderburn, quite courteously, yet with a certain curtness which I well understood. "It is a long journey to Balswinton, and as I am extremely anxious that we should catch the three o'clock train, I shall be glad to see Sir John without delay."

"He is very ill this morning," she answered, sharply, "and as Dr. Laidlaw has not yet been here I don't know that I should be justified in allowing you to go up; he must not on any account be excited; indeed, already his mind is wandering, and he does not know what he is talking about."

"The letter I received this morning, written in his own hand, was perfectly clear and concise," said Mr. Wedderburn, calmly. "I hope for Sir John's sake that you exaggerate his condition. Will you kindly tell him that I am here?"

I remember how she stood defiantly at the table, while they regarded each other steadfastly without a falter on either side. They were sworn enemies at heart, and had ever been since that memorable day when the marriage settlements of Balswinton were drawn up in the dingy little second-rate drawing-room, in the villa overlooking the Forth. Lady March knew that the keen eye of the astute lawyer, who seldom made a mistake in his estimate of human nature or human affairs, had read her false nature then like the page of an open book.

"There are things more important in this world than your convenience, Mr. Wedderburn," she said, insolently, "and I decline to allow you to see Sir John until the doctor has been here."

"When does he usually make his visit?" he asked.

"When it suits him," she replied; and we only learned long after that on that particular morning a groom had been dispatched to Lauder, to ask Dr. Laidlaw to postpone his visit until the evening, as her ladyship would not be at home.

"As Sir John is so ill, probably he will not be later than one o'clock," said Mr. Wedderburn, musingly. "I shall wait till then; after that I shall insist upon seeing Sir John whether you wish it or not, Lady March."

(Continued.)

THE HOME CIRCLE.

THE EVENING OF LIFE.

The morning of life was clustered with bloom,
Sweet, sweet was its fragrance, and rich its perfume.
The dew on the roses, the birds on the tree,
Shared pleasure and love both abundant on me;
But when noonday's full sun did lick up the dew;
And birds ceased their song and to shadow withdrew;
Then did the fair pleasure and hopes of the morn
Evanish, and leave me alone and forlorn.
And now in the evening of life's shortest day,
Earth's joys have departed and all flown away—
But thanks to kind heaven, though lost pleasures I mourn,
In faith I look forward to morning's return.

—Christian Observer.

WOMEN WHO SHOULD NOT MARRY.

The woman who proudly declares that she cannot hem a pocket handkerchief, never made up a bed in her life, and adds with a simper that she has "been in society ever since she was fifteen."

The woman who would rather nurse a pug dog than a baby.

The woman who thinks she can get \$5,000 worth of style out of a \$1,000 salary.

The woman who wants to refurnish her house every spring.

The woman who buys for the mere pleasure of buying.

The woman who does not know how many cents, halves, quarters, dimes and nickels there are in a dollar.

The woman who thinks that men are angels and demigods.

The woman who would rather die than wear a bonnet two seasons old.

The woman who thinks that the cook and nurse can keep house.

The woman who reads cheap novels, and dreams of being a duchess or a countess.

The woman who thinks it is cheaper to buy bread than to make it.

The woman who marries in order to have somebody to pay her bills.

The woman who expects a declaration of love three times a day.

The woman who expects to have a "good, easy time."

The woman who cares more for the style of her winter cloak than she cares for the health and comfort of her children.

The woman who stays at home only when she cannot find a place to visit.

The woman who thinks embroidered centerpieces and "doilies" are more necessary than sheets, pillow-cases and blankets.

The woman who buys bric-a-brac for the parlor and borrows kitchen utensils from her neighbors.

The woman whose cleanliness and order extend no farther than the drawing-room.

The woman who wants things just because "other women" have them.

The woman who thinks she is an ornament to her sex if she wins a progressive eucyre prize.—*New York Times*.

MOTHER HAVE YOU COME?

Word reached a mother during the war that her boy had been wounded. She hurried to the field and found the hospital. The doctor said, "Your boy is sleeping. If you go in and wake him, the excitement will kill him. By-and-by, when he wakes, I will gradually break the news that you have come."

The mother with her great hungry heart yearning to see her boy, looked into the doctor's face, and said, "He may never waken. If you will let me go in and sit beside him, I promise not to speak to him."

The doctor consented. The mother crept to the side of the cot and looked at her boy. How she longed to embrace him! After a few moments she laid her hand on his forehead. The moment her fingers touched his brow, the boy's lips moved, and he whispered without waking or opening his eyes, "Mother, you have come." The touch of love's hand reached the boy's soul even in his delirious sleep.

There is One whose touch means more than a mother's. It is the touch of a pierced hand—pierced in love's sacrifice for our redemption. Some of us are unconscious of the wonderful love that is bending over us with infinite yearning. May the touch of that blessed hand reveal to our hearts the love, and may we answer in faith's whisper, "Jesus Thou hast come!"

CHURCH OF SELF-SACRIFICE.

The most beautiful church I ever saw—or ever expect to see, until I worship in the "house not made with hands"—is not a full-grown church; it is only a chapel—a small, low building, put up at the expense of about a thousand dollars. It is beautiful, because the cellar-wall is a free-will offering from poor farmers who had a right to claim a winter's rest after the busy harvest season; because each timber of the framework represents hours of hard toil in making aprons and holders, by the sale of which to raise a few dollars—hours needed for rest of some mother's weary head and tired hands; because every clapboard tells of a pipeful of tobacco less for the father; every shingle, a cup of tea less for the mother and the daughter; and every nail, a stick of candy less for the child. It is beautiful, in containing an organ, while there are no organs in the homes of the givers; in having pictures on its walls, though theirs are blank; in its carpeted aisles, while the floors of the donors are bare.—Alvan, F. Sanborn.

You can't jump away from your shadow, but if you turn to the sun your shadow is behind you, and if you stand under the sun your shadow is beneath you. What we should try to do is to live under the meridian Sun, with our shadow, self, under our feet.—F. B. Meyer.

MISSION FIELD.

MESSENGERS OF CHRIST.

We would ask no higher service,
Lord, that we might do for Thee,
Than the blessed Word to carry
To the lands beyond the sea.

O to see the hopeless faces
Brighten at the glad, good news,
Of a light beyond earth's shadows—
Happiness, if they but choose!

O to let the peace of Heaven
On those souls benighted shine,
With its rays effulgent beaming
From the source of light divine!

Let us labour, let us hasten,
While the day doth lend its light,
Ere the evening shadows gather—
None can work when cometh night.

HINDRANCES TO INTEREST IN MISSIONS.

REV. H. KARELAW THOMPSON

(Foreign Secretary of the London Missionary Society.)

During the past one hundred years there has been a very marked change in the attitude of the Christian Church toward the great missionary enterprise. At the end of the last century, the idea of missions to the heathen was regarded only as the peculiar possession of a company of well-meaning but fanatical and foolish enthusiasts. The majority of the members of the various religious communions disapproved of the movement, and their disbelief found expression through very distinguished channels. To day the dream of the enthusiasts is the creed of the Church, and organized missionary effort is a marked feature in every section of the Christian community. This is a change which speaks volumes for the advance of Christian life among us, and should be thankfully accepted as an answer to the pessimism which seems inevitable in the declining years of a century which has seen the birth and progress of many movements, and which has now almost exhausted its vitality.

At the same time it is only too evident that while missions to the heathen have been accepted by the Church of Christ as one of its greatest honors and most pressing duties, the individual members of the churches are not yet all equally alive to the pressing nature of the obligation, or to their personal duty and privilege in connection with it. On the contrary, there is a very large amount of apathy still to be overcome, and there are many who on various grounds hold aloof from any share in this work.

The causes which are operating in many quarters to produce disbelief in missions to the heathen, or at least to make men lukewarm about them, are not obscure.

I. There is the mischievous ignorance of our universal knowledge. The world is so open, and the habit of travel and settlement in every country of the globe has become so common, that multitudes take holiday trips to Africa, India, China, and even to the distant islands of the sea, and multitudes settle down in the midst of non-Christian peoples of the world for the purposes of trade. It is true that the traders live, as a rule, almost entirely apart from the natives of the lands to which they go, that in most cases they come in contact with them only for business purposes and in the most limited way. That in the East, especially, they know very little of their language; and that almost invariably they regard exact inquiry into their beliefs, their morals, and their social relations as being altogether outside the region of their interest or duty. It is true also, that the traveller, passing rapidly through a country and unable to speak its language, gets only a superficial view of the life of the people, and consorts entirely with the little communities of his own countrymen. But despite such disabilities, not to mention others, the traveller and the trader freely express their opinion with the fearless confidence of our race. They assure people that missions are a failure, and many believe them without question.

II. There has been a silent but very serious change of opinion in many quarters, which has necessitated looking at the whole question of missions from a new point of view, and this has in many cases produced a suspicion of the real value of mission work, even where there is not an avowed disbelief in the expediency and duty of sending the Gospel to the heathen. When canons of the Church are found prepared to argue that Mohammedanism is better suited than Christianity to meet the spiritual requirements of races in Africa who are in a low stage of development, it is not altogether surprising that many others should doubt the propriety of sending the Gospel to such people. The belief in the necessity for individual conversion to God resulting from conviction and repentance of sin, and from the revelation of God's grace in Christ

through the Holy Spirit, has in many quarters apparently slipped into the background, if it has not been utterly discarded. Where this is the case, enthusiasm for missions cannot fail to suffer.

III. Perhaps the most distinctly prevalent form of objection to missions is to be found in the unsettled state of men's minds on the subject of the future state. In the early days of modern missions the appeals of missionary sermons and speeches were frequently occupied with descriptions of the appalling spectacle of the myriads who die without the Gospel in heathen lands, and who were passing away to perdition unsevered and hopeless. The pendulum of opinion has swung far in the other direction in more recent years. Genial optimism has so far affected men's minds that their interest in the salvation of the world seems to have died away. They ask, "Why increase men's responsibility by preaching to them a Gospel which every prepossession and influence of past habit leads them to resent and reject? Why not leave them to the slower yet certain process of natural development, resting assured that God's great purpose of salvation will assuredly be fulfilled in His own time and way?"

THE ANSWER TO OBJECTIONS.

To my mind, the simplest and most complete answer to all such objections is in the plain statement of facts. Knowledge of the facts of mission history is quite sufficient to remove all doubt about the success of missions.

I. The story of what the Gospel has actually accomplished in Greenland, in the West Indies, among the many groups of the South Sea Islands, and in Madagascar, is full of wonders. But the results already achieved in the great lands of the East, though not so conspicuous as those of the simpler fields, are really more remarkable, when the conditions under which the work has been carried on are realized. This has also been admitted by the people themselves in many vigorous efforts to counteract it.

II. Again the facts of the history of nations and races show how hopeless is the dream of the evolution by natural processes into a condition of permanent and perfect life. That the course of human life is under the control of law is unmistakably evident, but that law is the law of progression to maturity and then decay. Nay, more, the very factors in the character of the race which at one period in their history are a source of strength and progress, become inevitably the means of their decay after they have achieved their growth. The only thing which can arrest the natural process of decay, and make life permanently young and vigorous, is the incoming and influence of some moral or spiritual principle. It will surely not be disputed that there is not, nor has there ever been, a spiritual principle or influence known to the world, at once so elevated, so simple, so universally effective, as that contained in the Christian revelation. The evidences which may be drawn from the mission-field of the results of the incoming of Christianity to conserve and to renew are very numerous and very impressive.

III. Once more, the facts of individual life suffice very speedily to prove that if the gracious saving and renewing influences of the Gospel are to prove effectual, it can only be as the result of the conscious action of the individual will. Christian education, Christian environment, Christian influence, constantly sustained will not suffice to make a man a new creature in Christ Jesus, unless he repents of sin, and seeks and accepts the grace of God in Christ, and yields to the influence of the Divine Spirit.

IV. Lastly, the effects of the world's present moral condition show such lamentable evidence of the working out of the stern law of deterioration and death, that theories of the future state are cast in the shade by the urgency of the need of present regeneration. One thing is clear; God is dishonored here and now by man's sin, and the sin of man is daily leading him further from God, and light, and goodness, each sinner destroying much good and making the path of virtue and godliness more difficult for his neighbors. Christian work becomes, therefore, not a question affecting the future condition of the world and its future relation to God, so much as its present urgent need. If you would have fountains of human life cleansed, if you would have the people of the world delivered from the horrible bondage of present corruption, if you would have God glorified in His works, opinions as to the law of God's dealing with men hereafter will have to be subordinated to the duty of taking the Gospel to them here and now. The world is dying in its sin, and only the Gospel of God's grace in Christ can bring to this dying world a healing and vitalizing force sufficient to arrest decay and bring humanity back to the Divine ideal.—*The Missionary Review of The World.*

Honor must grow out of humility, freedom out of discipline, righteous joy out of righteous sorrow, true strength out of true knowledge of our own weakness, sound peace of mind out of sound contrition.—Charles Kingsley.

SYNOD OF MONTREAL AND OTTAWA.

The Synod of Montreal and Ottawa met in the First Church, Brockville, on Monday evening, May 9th, at 8 o'clock. The opening sermon was preached by the retiring Moderator, the Rev. Dr. MacDonald, of Dundee Centre, Que., from the text "Go ye into all the world and preach the Gospel to every creature" Mark xvi. 15. It was a strong missionary appeal, dealing with the field and the agencies employed, the condition of the heathen world, our duty and the encouragements to engage in missionary work. On motion of the Rev. Dr. Ross, of Montreal, the thanks of the Synod were tendered to the retiring Moderator. The Rev. Geo. MacArthur, of Cardinal was unanimously elected as his successor.

At the morning sederunt of Tuesday, after routine, the report of the Committee on Ecclesiastical Co-operation was read, showing that correspondence had taken place with reference to one or two fields which it was hoped would have the desired effect and make further action unnecessary. No formal complaint of undue interference had however been made during the year, showing that there was little over-churching within the Synod. The Committee was re-appointed to continue its work.

The Synod next proceeded to the report on education in Ontario and Quebec, noting the improvements and gratifying signs of progress in both, calling attention, however, to the unsatisfactory condition of religious instruction in Ontario, where very little is being done under the regulation allowing the clergy of the different churches to give such instruction at certain hours. The report urged that the study of Old and New Testament History should form part of the ordinary school curriculum as furnishing the basis of religious instruction, without requiring the teacher to touch any matter of doctrine and as giving the pupils a knowledge of the only Ancient History the most of them would ever have much interest in. This awakened some discussion and a committee was appointed to draw up a resolution regarding the matter.

In the afternoon Dr. Kellock presented a report regarding Augmentations, showing the needs of this Scheme and analysing the contributions to it during the past year from the several Presbyteries of the Synod. The Rev. Dr. Campbell, of Renfrew, Convener of the Assembly's Committee, spoke at length regarding the report, and suggested means of increasing the contributions. Principal MacVicar and Mr. Dewey also spoke. The report was adopted and the convener thanked for his diligence.

Rev. Mr. Hastie, of Cornwall, presented the report on Church Life and Work. The report, which was very lengthy and full of detail, gave a vivid pen-picture of the activities of some three hundred and forty congregations, four thousand five hundred Sunday-school scholars and teachers, hundreds of Christian Endeavor, missionary and temperance societies and of the Home and individual efforts, and was, to use the language of the report itself, "fitted to evoke from all hearts thanksgiving to God for the privilege of serving Him, and to inspire members and people alike to yet greater consecration to the Divine Master and His kingdom." The report was divided under several heads, including attendance on services, family worship and religious training of youth in the home, the Christian example set in social and business circles, church revenue, temperance, Lord's Day observance, etc., and closed with resolutions on these subjects which were adopted.

The Rev. D. M. Ramsay, of Ottawa, followed with a brief but thoughtful address on the "Deepening of Spiritual Life."

After the usual opening exercises in the evening the Rev. Dugald Currie, of Perth, read an excellent paper on "Systematic and Proportionate Giving." He emphasized the point that it is necessary that the loyal followers of the Master should give material support and warm sympathy to what are specifically called religious objects, and that this may be successful it must be prosecuted systematically. As a man's property increases in value it is assumed that his ability to contribute to the country's revenue increases. The same principle should apply to religious work. Prayer for the extension of Christ's Kingdom is empty mockery if not accompanied by the instrument God has put in our hands for that purpose. The arm of the Church is withering because it is holding fast to its money. Many other excellent and valuable points were brought out.

The discussion which followed was taken part in by the Rev. J. L. George, of Montreal; the Rev. Mr. Russell, of Lunenburg, and Mr. Walter Paul, of Montreal.

The Rev. Wm. J. Jamieson, a returned missionary from Central India, then gave a most interesting address dealing with the work in that country and the difficulties that have to be contended with owing to lack of funds. His graphic descriptions of the moral and physical condition of the people were listened to with deep interest.

An open parliament for the discussion of the subject "The spiritual life of our young people; how it may be used and how it may be developed," came next. This was led by the Rev. M. Dewey, of Montreal, in the absence of the Rev. Mr. Cruikshanks, who was to have taken the duty.

REPORTS.

In connection with this, the Rev. Mr. McLeod, of Three Rivers, presented a report of the Young People's Societies in the Synod.

The report gave the following statistics:—

Societies.....	82
Active members.....	1,728
Associate members.....	979
Members of all kinds.....	3,187
Members in full Communion.....	1,730
Raised for all the Schemes of the Church \$1,894; for all purposes, \$4,176.	

Sixteen societies out of the eighty-two have adopted the General Assembly's plan of study. Only two Presbyteries (Quebec and Lanark and Renfrew) have organized a Presbyterian Young People's Society.

The discussion which followed was taken part in by the Rev. Dr. MacVicar, the Rev. Dr. Moore, Mr. Walter Paul, the Rev. Mr. Cormack, the Rev. Dr. Ross and the Rev. Dr. Herridge, and was of a very interesting and instructive character.

On Wednesday morning the Rev. M. H. Scott, of Hull, gave in the report on the Mission to the Lumbermen. The report gave abundant testimony as to improvements in the life of the lumber camps as a result of the work. A large amount of literature is furnished to occupy the spare hours of the men. The cost is trifling, the total receipts for the year were \$275.

The Rev. Mr. Herridge presented the first annual report of the Ottawa Ladies' College. This was of a most encouraging character. The ordinary revenue of the year met the expenditure, while the amount of the guarantee fund had more than sufficed for the interest on the mortgage.

The Rev. Mr. Herridge supplemented the report with a review of the affairs of the college.

The Rev. Dr. MacVicar moved that the report be received and that the Synod cordially commended the college to the practical support and sympathy of the members and adherents.

The Rev. A. H. Scott, the Rev. Dr. Armstrong and the Rev. Mr. Heine all spoke in a similar strain.

The Rev. Mr. McLaren, of Alexandria, presented the report on Sunday Schools. The statistics are the most encouraging for many years. Mr. D. Torrance Fraser, of Montreal, delivered a very interesting and practical address on Sunday School work, after which the report was received and adopted.

In the afternoon the Rev. Dr. Robertson delivered an excellent address dealing with Missions in the West of the Dominion and regretted that much needed work could not be undertaken owing to lack of necessary funds. He referred to the rapid settling of the country and urged increased support of the Church in order to keep up with the concomitant requirements. A vote of thanks was passed unanimously to the Rev. Dr. Robertson at the close of his address.

Minutes referring to the deaths of the Rev. Dr. Jenkins and the Rev. John Nicholls were read, after which committees were recommended and representatives appointed to the Dominion Alliance.

The Rev. J. R. McLeod referred to the kindness extended members of the Synod by the people of Brockville and moved a resolution of thanks to the ministers and friends who had contributed to the convenience and pleasure of the members of Synod, also to the press of Montreal and Brockville and the railway companies for privileges extended.

The proceedings of the Synod were then closed with the singing of a hymn and the benediction, to meet next year in Knox church, Cornwall, on the second Tuesday of May.

MATERIAL FROM ENGLISH LITERATURE

ILLUSTRATIVE OF THE INTERNATIONAL SUNDAY-SCHOOL LESSONS.

I. THE TRIUMPHAL ENTRY. II. THE DAY OF JUDGMENT III. THE LAST SUPPER. JUDAS

BY PROFESSOR MYRA REYNOLDS, PH.D.,
The University of Chicago.I. *The Triumphal Entry.*—See Jean Ingelow's poem, "Palm Sunday."

They spread their garments beneath His feet,
And strew'd green palms on the rock-hewn way:
"Great Son of David," in greeting sweet,
"Blessed art Thou," they did sing and say;
"Hosanna!"

Lo, when He marked from the mount's descent
Beautiful Salem in all her pride,
Under the olives He weeping went,
While bearing their palms her children cried,
"Hosanna!"

Mourner and Monarch, Thy tears are dry;
But the song of the palms shall ne'er be o'er,
For the multitudes yet following cry,
As the multitudes gone on before,
"Hosanna!"

II. *The Day of Judgment.*—In this lesson is given the text which is to be used as a basis for the final separation of men into two classes, the good and the evil. The blessed ones, those who are to inherit the kingdom, have served their fellow-men in the spirit of Christ. Those who are classed with the devil and his angels are those who have failed in such service. This is the underlying thought of Lowell's *The Search*. Nature and the world failed to disclose Christ to the earnest seeker. Even the forms of the church, prized more than Christ's living heart, had become but as veils to conceal him from men. At last, however, dear Love came and pointed to fresh-trodden prints of bare and bleeding feet.

Love looked me in the face and spake no words,
But straight I knew those footprints were the Lord's.
I followed where they led,
And in a hovel rude,
With naught to fence the weather from His head,
The King I sought for meekly stood;
A naked, hungry child
Clung round His gracious knee,
And a poor hunted slave looked up and smiled
To bless the smile that set him free;

I knelt and wept: my Christ no more I seek.
His throne is with the outcast and the weak.

In *A Parable* Lowell gives renewed emphasis to the faith that shows itself in deeds of love to the poor and the outcast. Christ is represented as visiting the earth to see how his brethren believe in Him. Chief priests, rulers, and kings greet the Mighty One with pomp and state. Great organs pour forth jubilant floods of praise, and everywhere His own image is set up for worship. But Christ sees that men care more for form and doctrine than for His real spirit of love toward the needy. He reproaches them sharply:

"Have ye founded your thrones and altars, then,
(On the bodies and souls of living men?)
And think ye that building shall endure
Which shelters the noble and crushes the poor?"

"With gates of silver and bars of gold
Ye have fenced my sheep from their Father's fold;
I have heard the dropping of their tears
In heaven these eighteen hundred years."

"O, Lord and Master, not ours the guilt,
We build but as our fathers built;
Behold thine images how they stand,
Sovereign and sole through all our land."

Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly want and sin.

These set he in the midst of them,
And as they drew back their garment hem,
For fear of defilement, "Lo, here," said He,
"The images ye have made of Me!"

Mrs. Browning's *The Cry of the Children* embodies a pathetic protest against the inhumanity of employing young children in the mines and mills, and against the futility and hypocrisy of trying to teach these miserable little ones of the love of God:

They answer, "Who is God that He should hear us,
While the rushing of the iron wheels is stirred?"

When we sob aloud, the human creatures near us
Pass by, hearing not, or answer not a word.

Is it likely God, with angels singing round Him,
Hears our weeping any more?"

Swinburne's *Before a Crucifix* is a hopeless and bitterly strong arraignment of the fear, the lust, the greed of gain, that have sheltered themselves under the phantom of a Christless cross. He abhors "the Christian creeds that spit on Christ," and can see in the Christianity of his day no trace of the Christ "that lived, loved, wrought, and died" for man.

For the other side of the picture see Whittier's *St. Gregory's Guest*, closing with the stanzas:

Still, wherever pity shares
Its bread with sorrow, want, and sin,
And love the beggar's feast prepares,
The uninvited Guest comes in.

Unheard, because our ears are dull,
Unseen, because our eyes are dim,
He walks our earth the Wonderful,
And all good deeds are done to Him.

In Whittier's *By Their Works* we have another phase of this general theme simply expressed:

Call him not heretic whose works attest
His faith in goodness by no creed confessed.
Whatever in love's name is truly done
To free the bound and lift the fallen one
Is done to Christ. Whoso in deed and word
Is not against Him labors for our Lord.

The love to man which Christ so strongly enjoined upon His disciples was, at its best, but the faintest reflex of God's love to man. This thought finds expression in this stanza by John Hyrom:

What is more tender than a mother's love
To the sweet infant fondling in her arms?
What arguments need her compassion move
To hear its cries, and help it in its harms?

Now, if the tenderest mother were possessed
Of all the love within her single breast
Of all the mothers since the world began,
'Tis nothing to the love of God to man.

III. *The Last Supper. Judas.*—In this lesson we have a twofold outlook. Judas represents the malignity and hypocrisy which not even Christ can alter or subdue. The Supper commemorates the highest example of love to men, and is sanctified by the holiest possible communion of hearts high-sorrowful with love and the shadow of approaching death. In its extremest form we have again presented the world-old antithesis between love and hate. Various phases of this theme have found expression in literature. The longing of man for that full communion with God of which the Supper stands as the permanent symbol is the underlying thought in Tennyson's *Sir Galahad*. We feel in this poem the parity, the exaltation, of the soul "all whose love is drawn above." Even on earth he breathes the air of heaven, the pure lilies of paradise with odors haunt his dream, great hopes are his, fear is cast out, the organ-harmonies of the other world are in his ears, and he passes through life led by clear dream and solemn vision. A second part of the general theme has to do with the practical working out of the love that gives the feast its significance. Most of the poems referred to under "The Day of Judgment" would be equally applicable here. Lowell's poetry is permeated with the thought that no man truly keeps the Divine law whose life is not ruled by the Christian spirit of love to man.

In *The Vision of Sir Iansal* the splendid young knight in his flaming armor goes forth to search for the Holy Grail, the symbol of Christ, but he loathes the foul leper, and, so long as there is in his heart selfish desire for personal spiritual aggrandizement or scorn of any living thing, this search is in vain. It is only when he can say to the leper,

"I behold in thee
An image of Him who died on the tree;
Thou, also, hast had thy crown of thorns—
Thou, also, hast had the world's buffets and scorn—
And to thy life were not denied
The wounds in the hands and feet and side;
Mild Mary's Son, acknowledge me;
Behold, through Him, I give to thee!"

It is only when he shares his last crust with the horrible creature he had once despised that the glorified vision of the Son of Man appears to him. And the voice that was softer than silence said:

"Lo, it is I; be not afraid!
In many climes, without avail,
Thou hast spent thy life for the Holy Grail;
Behold, it is here—this cup which thou

Didst fill at the streamlet for me but now ;
This crust is My body broken for thee,
This water His blood that died on the tree :
The Holy Supper is kept, indeed,
In whatso we share with another's need ;
Not what we give, but what we share,
For the gift without the giver is bare ;
Who gives himself with his alms feeds three,
Himself, his hungry neighbor and Me."

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON IX.—THE LORD'S SUPPER.—MAY 29.

(*Math. xxvi: 17-30.*)

GOLDEN TEXT—"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." Cor. xi. 26.

TIME AND PLACE.—Thursday evening, April 6, A.D. Jerusalem, in an upper room.

LESSON OUTLINE.—I. The Preparation. II. The Betrayer and His Warning. III. The Supper Instituted.

INTRODUCTION.—Wednesday and Thursday were spent by Jesus and His disciples in Bethany, where, doubtless, the disciples were further instructed in the things of the Kingdom. Towards evening two of His disciples, Peter and John, were sent to make preparation for the Passover Feast, as recorded in the first part of the lesson.

VERSE BY VERSE.—17. "The first day."—The feast began on Friday, but as the Jewish day began at sunset, the feast began on Thursday night, and the Passover was eaten on that night. "Unleavened bread."—So called because no leavened bread, that is, bread having in it yeast or leaven, could be used. "The passover."—It was also called the Passover because it commemorated the deliverance of Israel from the destroying angel when the first-born of the Egyptians were slain.

18. "The city."—Jerusalem. "To such a man."—Probably a friend of Jesus. "My time is at hand."—The time when He was to complete His work by His death on the cross.

19. "Made ready."—By procuring the paschal lamb and the unleavened bread, etc.

20. "Even was come."—After the sun had set. "Sat down."—The Passover originally was eaten standing but the custom had been modified.

21. "Betray."—By delivering Him to His enemies.

23. "He answered."—This answer was made privately to John. (See John xiii. 21-26).

24. "It is written."—Ps. xxii; Isaiah liii.

25. "Thou hast said."—Meaning, thou hast spoken the truth.

26. "As they were eating."—At the close the Passover feast. "Took bread."—The bread that they had been using. "Blessed it."—Set it apart for this purpose with prayer. "My body."—Not His real body, but a symbol of that body.

27.—"The cup."—Of wine, such as was used in the Passover feast. "Drink ye all of it."—All were to partake of it.

28. "The New Testament."—The Revised Version reads, *New Covenant*. The old Mosaic Covenant, of which the Passover was one of the seals, was replaced by this New Covenant, of which the Lord's Supper was one of the seals.

30. "When they had sung an hymn."—Probably Psalms cxv. cxviii., with which the Passover services usually closed. "Into the Mount of Olives."—To the Garden of Gethsemane, which was at the foot of the mount.

CHRISTIAN ENDEAVOR.

CONDUCTED BY REV. W. S. MACTAVISH, B.D., DESERONTO.

DAILY READINGS.

First Day—"Rooted in Christ."—Col. ii. 1-7.

Second Day—"Growth by the Word."—1 Pet. ii. 1-10.

Third Day—"Growth in Faith."—2 Thess. i. 1-12.

Fourth Day—"Growth in Grace."—2 Pet. iii. 11-18.

Fifth Day—"Hindrances."—Mark iv. 14-20.

Sixth Day—"Fruits of Righteousness."—Phil. i. 1-11.

PRAYER MEETING TOPIC, MAY 29.—CHRISTIAN GROWTH.—Pa. xxii. 7-15; Eph. iv. 11-16. Ques. 23.

CHRISTIAN GROWTH.

The late Charles H. Spurgeon said that there was once in London a club of small men, whose qualifications for membership lay in their not exceeding five feet in height. These dwarfs held, or

pretended to hold the opinion that they were nearer the perfection of manhood than others; for they argued that as a primeval man was far more gigantic than the present race, the way of progress was to grow less and less, and that the human race, as it perfected itself, would become as diminutive as themselves. Such a club of Christians might be established in most cities, and without any difficulty might attain to an enormously numerous membership; for the notion is common that dwarfish Christianity is after all the standard, and many even imagine that nobler Christians are cool because they are wise, and indifferent because they are intelligent. But the standard of the Bible is high and the idea underlying it is that Christians should grow in grace, in knowledge, in holiness, and that they are to die unto sin and live unto righteous ness.

I. How does the soul grow?

"How does the soul grow? Not all in a minute,
Now it may lose ground, and now it may win it,
Now it resolves and again the will faileth;
Now it rejoiceth, and now it bewaileth;
Now its hopes fructify, then they are blighted,
Now it walks sunnily, now grapes benighted,
Fed by discouragements, taught by disaster,
So it goes forward, now slower, now faster,
Till, all the pain past, and failure made whole,
It is full grown and the Lord rules the soul."

II. Along what lines are Christians expected to grow? In all things. They are to cultivate everything that tends to keep them on a pure, clean and lofty plane; everything that tends to make their lives useful, beautiful and winsome.

Few, if any, are growing in all the Christian graces. Some grow in gentleness, but not in honor; some grow in honor, but not in sympathetic tenderness; some grow more tender, but do not develop self-control; some can control themselves well, but are lacking in liberality; some are liberal but they are not meek; some are meek, but they are not patient; some are developing patience but are not becoming more charitable in their judgment of others. A well-balanced character is a rarity. Even great men—men whom the world admires, have had their weaknesses. They were not free from one-sided development.

Usually men are quite willing to cultivate that which is easy, and they shrink back from that which involves self-denial; for example, honesty and liberality are both graces to be cultivated. The man who is naturally honest and honorable, and whose instincts teach him to scorn a mean action, would most cheerfully cultivate honesty. But the same man might find that much self-denial was involved in being liberal, and therefore, he rather shrinks back from cultivating liberality. Most men are inclined to be a little partial to their own faults and weaknesses, and therefore cling to them with too much affection. But the Christian who would grow, must prune down excrescences even though the act involves pain and self-denial.

The Apostle teaches further that Christians are to grow in Christ (Eph. iv. 15). What does he mean by this? For one thing they are to take Christ as their ideal. They are to study His character until they understand the aims He had in view, the methods He pursued, and the motives which prompted Him to act; and then they must seek to keep in mind the same aims, to pursue similar methods and to be actuated by the same great and unselfish motives.

The expression "in Christ" implies also that Christians should seek to realize their oneness with Him. In the Epistle to the Ephesians, how frequently the reader meets with the expressions "in Christ," or "in Him." Paul rings the changes upon them, for he desires to remind Christians that they are one with Christ; that it is by virtue of their union with Him that they are what they are, and that if they were not thus united to Him there would be no more manifestation of life in them than in a graft which had become separated from the tree in which it had been growing.

III. Why should Christians grow in all things into Christ? Their own happiness depends upon it. One of the most unhappy of all creatures is the man who has just enough religion to keep him respectable. His conscience is a little too sensitive to permit him to do wrong without reproving him; and yet he does not enter into the joy of the one who, taking Christ as his ideal, and realizing his oneness with Him, is growing every day in likeness to the Lord.

The glory of Christ demands that His people grow in all Christian graces. One of the great ends for which they were redeemed was that they might glorify Christ the Head. But if they, as members of His body, are weak or deformed, do they not in a measure bring dishonor upon the whole frame, the Head included; whereas if they are adorned with Christian gifts and graces will Christ not be magnified before the world and admired in all of them that believe.

MAGAZINES

The *Expatriate Times* for May is as bright and chatty as usual about all the new books and the new theological ideas that are being branched. This little magazine furnishes about the easiest means of keeping abreast of modern thought that one can find. Perhaps the most striking article in this number is one by the Rev. J. H. Moulton, discussing the possible influence of Zoroastrianism on Judaism. T. and T. Clark. Price 61.

Messrs. S. W. Partridge & Co.'s Illustrated Monthly Magazines for May are at hand and we invite attention to the following articles in each. In "The British Workman," is "Strong Drink Strengthening"; in "The Family Friend," "The Way to Klondike"; in "The Friendly Visitor," "Heroes of the Hill Side"; while "The Band of Hope Review," "The Children's Friend," and "The Infants' Magazine" should be read from cover to cover.

A NEW E. HANDBOOK.

This very excellent little hand-book for Presbyterian Endeavorers and Young People, prepared by the Rev. A. W. MacLeod, Ph.D., of Thorburn, N.S., will be read with a melancholy interest now that the talented young author has been called to his everlasting reward. Readers of the *PRESBYTERIAN REVIEW* will probably remember that his prize essay on "The Good Literature Committee at Work," was published in these columns some time ago. His recent hand-book contains fifteen chapters, dealing with such subjects as "Loyalty to our own Church," "Relation of the C. E. Societies to the Church," "How Young Peoples Societies can help the Local Church," etc. A brief introductory note, highly commending the little work is written by the Rev. R. D. Fraser, M.A., convener of the Assembly's Committee on Y. P. Societies.

Church News

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

MONTREAL NOTES.

A considerable number of the Presbyterian ministers have been absent during the past week attending the meeting of the Synod in Brockville. They report the meeting to have been a good one and the discussions likely to prove helpful.

On Thursday evening a Prohibition Rally of Temperance workers was held in Knox church as an opening of the summer campaign on the Plebiscite. There was a good attendance and short crisp speeches were delivered by about a dozen representatives of the different churches and of the temperance organizations. Perhaps the best speech of the evening was that by Mrs. Sanderson, of Danville, representing the W.C.T.U. The predominant note was one of hope and courage. An appeal was made for \$5,000 to carry out the plans of the Alliance for the Province of Quebec. This is a very moderate estimate of what is needed if the campaign is to be vigorously prosecuted. Major Bond expressed the belief that the majority of the Protestants of the Province would be on the side of Prohibition and that more help would be received from Roman Catholics than many were disposed to expect.

The annual examinations of the pupils of the MacKay Institute for Protestant Deaf Mutes and the Blind were held on Monday of last week and proved most interesting to those who were able to be present. The blind pupils gave exhibitions of their proficiency in music and in reading from raised letters. In the case of the deaf, the most striking exercise was that in articulation and speech reading both of which have to be learned through the eye alone. There is also a class for those who have defects in speech and which can be corrected by proper discipline. Abundant evidence was given of the good will prevailing between the teachers and their pupils. The religious atmosphere of the institution is all that could be desired.

The many friends of Mr. Yuile were pleased to see him back among them again after spending the year in Europe. His

stay, however, is to be but a short one as he returns next month to Switzerland where his family still remains. His trip abroad and the rest from business have greatly improved his health and he is looking well. Mr. Yuile is one of the most liberal contributors to Foreign Missions of our Church and his example is one that might well be followed by other of our wealthy members.

The local Committee on the entertainment of the General Assembly has already held several meetings and their arrangements are well forward. They are counting on providing billets for all who can come, but they would be glad if those who are coming would intimate the fact as early as possible so as to facilitate their work.

The Rev. Dr. Ross, of the Presbyterian College, conducted anniversary services in Prescott on Sunday last for the Rev. Dr. Stewart. There was a large attendance.

The Rev. Mr. Cruickshank, of St. Matthew's church, has been obliged to take a further rest of two or three weeks in order to recuperate from the effects of his recent illness. Though able to be out he has not yet been able to preach owing to the condition of his throat.

The pulpit of St. Mark's church was filled on Sunday morning last by the Rev. E. Scott, who declared the church vacant and made feeling reference to the death of their late pastor, the Rev. John Nichols. The Rev. Prin. MacVicar preached in the evening. The pulpit will be supplied by other members of the Presbytery until the end of the month.

MANITOBA NOTES.

One way of raising money for the Missionary Society is the Tonsorial parlor.

Mr. D. Oliver, a successful missionary at the Crow's Nest Pass all winter, remains for the summer.

More is being supplied with students. There are no ordained men to be had. Pity 'tis we were not part of the Klondike.

The Crofters Settlement at Bellfield is being supplied from Manitoba College. There are several Gaelic speaking theological students.

Rev. J. A. Reddon preached his farewell sermon to Moomin and Fleming congregations on Sabbath, May 13th. The congregations were large.

A minister's Monday Club has been organized in Roland. It has four members. Two Presbyterians, one Baptist and one Methodist. The object is the Homiletics of the S. S. Lesson.

The Presbyterians at Rosewood are early risers this summer. It is announced that service will be held in the school house there every Sabbath at 10 o'clock, Rev. Mr. McFarlane officiating.

The staff of the College Journal for the summer Session is as follows: H. J. Stirling, B.A., Editor-in-chief, assisted by Messrs. McLean, Lowry and Lang, R. A. King, B.A., Business Manager, with Wallace and Hogg assistants.

Rev. J. A. Bowman, M. A., pastor of Crystal City and Clearwater, left last Tuesday for British Columbia, to take a much needed rest and recreation. During his absence his field is to be supplied from college and by Reek Lake Presbytery ministers.

Mr. D. Oliver, our missionary at the Crow's Nest Pass is trying to build a new church at Coal Creek. The men have taken several novel ways to raise money for that purpose. The last was a concert in Coal Creek last week, held in the Victoria Hotel, dining room and sitting-room being both used for the accommodation of the audience.

Rev. J. Farquharson, B.A., of Pilot Mound visited Belmont on Monday evening, May 11th, in connection with matters of interest to the Presbyterian congregation there. On account of too great a distance to come, this congregation has recently divided, and part now worship every Sabbath afternoon in the Alma school house. Rev. Mr. Ross is in charge of this growing and flourishing community.

The Missionary Society of Manitoba College have their annual report out. Three fields were occupied and supplied with gospel ordinances. Three places—Altona, Rosefield and Plum Coulee—contributed

so well that only \$31.45 was required from the funds of the Society. Another field supplied by Mr. W. Miller, B.A., was Arrowhead and Illicillwaet among the miners, railway men and a few farmers. The other field was in Riding Mountain, supplied by Mr. W. Akitt, president McAfee and treasurer Robertson have every reason to be pleased with work and results.

"Postmaster" in the papers objects to the packages of papers and magazines sent out to this province by the Aberdeen Association. Presbyterian missionaries would differ with him when he says that they are not needed and are not appreciated. They are needed and are much appreciated, but of course we sympathize with the poor over-worked post-master, who has, besides handling the mail for twenty families, more or less, also to handle one package extra of Aberdeen literature.

WESTERN NOTES.

Manitoba and the Territories are rejoicing this spring in the consciousness of present prosperity and in the anticipation of even better times. The last season was one of good crops and high prices. Happy is the farmer that held his wheat for last week it was quoted \$1.10 per bushel. These are good years for the western provinces—a happy ending to the long period of low prices for grain and corresponding depression for the farmers. The acreage under cultivation this year will be fully a third more than last. Building operations are being energetically pushed especially in the towns. Manitoba is progressing and a spirit of buoyant confidence has taken possession of her people.

This revival of prosperity will affect the Church work in more ways than one. In one Presbytery, that of Minnedosa, we note the following advances. Hamiota and Birtle have freed themselves from heavy encumbering debts. Birtle at the date of its settlement (March 29th) became self sustaining and relieves the Augmentation Fund of the grant previously given. New churches were built last season at Batswood, and in Strathclair where the late lamented Geo. Weir labored with untiring diligence till he was called hence. The Rossburn mission has at the present time a new church in process of construction at the Argyle Station. It is probable that the people of Selkirk in connection with the Birtle congregation will also build during this summer.

Prosperity hath another face that some times she shows to Western Committees and Presbyteries. This present year will witness a phenomenally large immigration into our new land. They come from everywhere. American agricultural delegates have been locking over the Yorkton, Edmonton and other choice districts, and have gone back to tell those who sent them out of a goodly land and well watered that is free from cyclones and the other ills that so often destroy the fruits of toil in the South-western States. And the eyes of an enduring people who abored long and got little are turned to the scenes of Canadian abundance. Then European immigration is assuming large proportions. Only a few days since standing on the station platform of a town situated on the M. & N. W. Railway I saw what I had often seen before in the West—a car of foreigners coming to make a home in our new land. Their picturesque costume and outlandish speech told of a people strange to our country, institutions and faith. (Such material our nation is to be built up. The problem that forces itself ever more prominently on our Church is—what can we do to provide the Gospel for the strangers within our gates? As a patriotic people we do not want a new Austria or a new Germany in our boundaries, and the Gospel of Christ is the only influence that can break down the lines of racial division. Home Mission Committees in Western Presbyteries are taxed to their utmost to provide for the increasing needs.

Among late events we note the following. The pulpit of Moomin was declared vacant on Sabbath, May 1st. Rev. J. A. Reddon has rendered faithful service there and built up a strong charge. Rev. Mr. Stirling, recently from Queensland, is in charge of the Yorkton congregation and is bringing Presbyterianism to the front in that enterprising town. Rev. John A. McGerrigle, B.A., has taken charge of Hargrave in Brandon Presbytery. Thornhill in the Presbytery of

Glenboro after a long vacancy is now settled. They have called Rev. J. J. L. Gourlay, late of Dauphin. The Presbytery of Minnedosa has prepared for distribution in its bounds an abstract of last year's work. A special meeting of this Presbytery was held at Hamiota on May 16th to consider a call from congregation of Oak River to Rev. Mr. McFarmaid. Communion services were held at Binscarth and S. Birtle on May 1st. Six new members were received by the latter congregation.

GENERAL.

The Klondike Mission Fund now amounts to slightly under \$9,000.

Rev. Thomas Wilson, pastor of King St. church, London, has withdrawn his resignation.

Rev. W. A. Cook, of Thorold, occupied the pulpit of Stowarton church, Ottawa, last Sabbath.

Rev. G. Munro, of Harriston, has accepted the call extended by Zion congregation, Ridgetown.

The congregation of Dunn Ave. church, Toronto, has decided to build a new Sabbath school room.

Rev. D. O. McKay, ordained missionary at Carleton and Chebogue, Halifax Presbytery, has resigned.

Rev. W. T. Herridge, St. Andrew's church, Ottawa, leaves early in June for a three months trip to Europe.

The old Presbyterian church at Chiselhurst, Ont., has been torn down, and a new one will be erected on the site.

At a special meeting of St. Andrew's congregation, Ottawa, the payment of \$5,000 on the church debt was ratified.

Billing's Bridge Presbyterians are talking of enlarging their church as it is now too small to accommodate the congregation.

The collection taken up in Westminster church, Toronto, on Sunday week in aid of the Klondike Nurse's Fund amounted to \$75.

The call extended from Chatham, N.B., to Rev. W. P. Archibald, Bine Mountain, will be strongly opposed by his congregation.

Rev. Prof. Falconer, of Pine Hill College, Halifax, left for Winnipeg last week to assist in the summer session of Manitoba College.

Rev. George Cathbertson, until recently pastor at Wyoming and South Plympton, has removed with his family to Toronto, where they will reside.

Rev. J. A. Cranston, B.A., of Verschoyle, and Culloden, has accepted the call to Rookwood and Eden Mills, subject to the sanction of the Presbytery of Paris.

Stratford Presbytery has sustained the call from Tavistock to Rev. H. McCulloch, of Knox College. Mr. McCulloch has asked for two weeks to consider the matter.

Rev. W. G. Richardson, B.A., a recent graduate of Knox College, has received a unanimous call to Wyoming and South Plympton to succeed Rev. George Cathbertson.

Rev. W. Morrin, B.A., for several years pastor of Port Colborne church, has placed his resignation in the hands of the Session. He preached his farewell sermon on the 8th inst.

At the meeting of the Synod of Hamilton and London, held in St. Catharines last week, Rev. Findlay McCuaig, of Welland, was elected Moderator of Synod for the ensuing term.

Rev. J. M. Munro, of Kintore, has resigned. The resignation will take effect the last Sabbath in May. Rev. Geo. Smith, of Thamesford, will be Moderator of Session during the vacancy.

Rev. J. A. Sinclair, formerly of Spencer ville, Ont., passed through Winnipeg on the 9th inst., on his way to Skagway. During his absence Mrs. Sinclair and children will make their home at Sealy's Bay.

Last Sabbath Rev. Dr. Armstrong commenced his twenty-fifth year in the pastorate of St. Paul's church, Ottawa. The Doctor occupied the pulpit, and preached his anniversary sermon on "The Love of God."

Mr. Young, who has just graduated from Queen's College, Kingston, will be ordained and inducted at Bath, this (Thursday) even-

ing by the Presbytery of Kingston. Rev. Mr. Thompson will preach, Rev. W. T. Wilkins, will address the minister, and Rev. M. MacGillivray will address the people. Rev. Mr. Peck will preside. Mr. Young will have charge of Bath, Sandhurst, and Hay Bay congregations.

Rev. Dr. Armstrong and Rev. D. M. Ramsay of Ottawa, went to Plantagenet on Tuesday to assist in the ordination of Mr. J. R. Elmhurst, and on Wednesday to East Templeton, for the ordination of Mr. D. J. Scott.

Rev. John Gallagher, for many years pastor of St. John's church, Pittsburgh, preached his farewell sermon on Sabbath, the 8th inst., to a very large congregation, and left the following day for Ottawa, his future home. The pulpit was declared vacant on Sunday last.

At Lynhead, B.C., a new church will be built in the near future. At present there is no church of any kind, services being conducted in the school-house. Rev. J. M. McLeod, Vancouver, conducts service every alternate Sabbath, and an English Church clergyman preaches on the intervening Sabbaths.

The congregation of St. Andrew's, Beaverton, are planning for a fitting celebration of the completion of the Rev. Dr. Watson's ministry among them, which has covered a period of forty-five years. The celebration will take place during the first week in June. Dr. Watson retired from active work a short time ago.

Rev. Henry Gracey, pastor of St. Andrew's church, Gananovue, has completed twenty years of his pastorate. Sixty families are still with the church who were connected with it when Mr. Gracey began his work there. The church was established in 1836, and three of the original members are still identified with it.

Successful anniversary services were held in Knox church, Embro, on the 8th inst. Rev. Neil McPherson, of St. Paul's church, Hamilton, preached morning and evening, and addressed the Christian Endeavor Society after the service. On Monday an entertainment was given under the auspices of the W.F.M.S., netting the Society \$22 50.

The services in St. Andrew's church, Perth, on the 8th inst., were of a farewell nature, as on that day the congregation worshipped in the old building for the last time. The pastor, Rev. A. H. Scott, preached morning and evening, at the morning service from the text "Let thine eyes look right on, and let thine eyelids look straight before thee." In the evening Mr. Scott preached from the text which was used at the opening of the church sixty-six years ago:—"I determined not to know anything among you save Jesus Christ and him crucified." During the past sixty-six years the congregation has had four pastors, namely, Rev. Thomas C. Wilson for four-ten years, Rev. Dr. Bain for thirty five years, Rev. M. MacGillivray for seven years, and the present pastor who has been in charge for ten years.

our readers to apply for a girl over three years of age as we have many unfilled applications for such children.

We are still without a home for Sarah W. Your readers will remember that she is a girl of fourteen years who has been brought up by an aged relative. This lady is not very well off and feels that she has but a few more years to live. The child has up to the present had the advantage of a good public school education and is musically inclined.

What is wanted is that she should get a home of adoption as a daughter with kind Christian people who will allow her to pursue her studies (of which she is fond) and give her the advantage of musical instruction.

Yours truly,
J. STUART COLEMAN,
Secretary, Children's Aid Society,
32 Confederation Life B'd'g., Toronto.

FEMALE MISSIONARIES FOR THE KLONDIKE.

A few weeks ago a circular was addressed to every minister of the Church, regarding the sending out of lady missionaries to the Klondike, qualified to act as nurses. A number of ministers have not yet responded to the circular. It will be a favor to the Ladies' Committee if all who have not done so, will correspond, without delay, with the President, Mrs. (Judge) MacLennan, 10 Murray St., or with the Secretary, Miss Inghis, 232 Jarvis St. It is estimated that about \$5,000 will be necessary for this work. All contributions upon its behalf should be addressed to Mrs. McCaughan, St. Andrew's Manor, Toronto. It is hoped that contributions may be received, not only from congregations, but also from Sabbath Schools, Christian Endeavor Societies, etc.

SYNOD OF BRITISH COLUMBIA.

The opening meeting of the Synod of British Columbia was held in St. Andrew's church, Victoria, B.C., on the evening of Wednesday the 4th inst., when the retiring Moderator, Rev. Dr. Campbell, preached an eloquent sermon from the text, "The laying on of hands."

Rev. J. Knox Wright, pastor of Cooke's church, Chilliwack, was elected Moderator for the coming year. The next meeting will be held in Knox church, Calgary, May 3-d 1898.

Thursday morning Session opened with devotional exercises conducted by Revs. M. Rae, Soular, and Naismith.

Rev. W. Leslie Clay reported on statistics and finance:—Within the bounds of the Synod there are 19 self-sustaining congregations, 5 augmented charges, 25 mission fields supplied by ordained men, 30 student fields, in addition to the foreign mission work, which engages the services of one ordained man, and 7 un-ordained helpers, teachers, male and female. There are 251 preaching stations, an increase of 48 over the preceding year, and the total membership reported is 4,298 an increase of 393. During the year there were added on profession of faith 305, and by certificate 415, a total increase of 186 over the preceding year. The attendance at prayer meeting

CORRESPONDENCE.

TORONTO, May 9th, 1898.

Editor Presbyterian Review:

DEAR SIR,—There are over a dozen little boys, wards of this Society, awaiting the invitation to become the adopted children of kind Christian people, and we are most anxious to have them and homes at once. The following is the list and description:

Seven months—Peter K., dark complexion, brown hair, brown eyes.

Fourteen months—James P., dark complexion, light hair, blue eyes.

Twenty months—Alfred M. and Jeffrey D., fair complexion, brown hair, grey eyes.

Two years—William M., and Thomas W., fair complexion, brown hair, brown eyes.

Four years—Hector F., fair complexion, light brown hair and brown eyes.

Six years—Thomas B., fair complexion, brown hair, grey eyes.

Seven years—John B., fair complexion, brown hair, blue eyes; Georg. M., fair complexion, brown hair, brown eyes.

Ten years—Albert S., fair complexion, golden hair, blue eyes.

At present it would be useless for any of

our readers to apply for a girl over three years of age as we have many unfilled applications for such children.

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A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

Hood's Pills take easy to operate, etc.

and Sabbath schools has increased, and also the work of the Christian Endeavor.

The amount paid for congregational purposes was \$70,540, an increase of nearly \$7,000, during the year. Contributions for the Schemes of the Church showed an increase of nearly \$800. The total amount raised for all purposes was \$80,034, or an average of \$18.73 per communicant.

At the afternoon session Rev. T. Scouler, of New Westminster, treasurer of Synod presented his report, and Rev. E. D. McLaren, Vancouver, read the report of the Home Missions Committee. The total increase in preaching places was 79, total contributions by people \$14,307, total amount paid by Home Mission Committee, \$15,678. The amounts contributed to the Home Mission Fund totalled \$1,505. Three mission fields have been raised to the status of augmented charges, viz., Kaslo, Revelstoke and Sapperton. The Assembly's Home Mission Committee has increased the amounts placed at the disposal of the Committee for the present year to \$18,000 and the Committee recommend that the Ministers of Missions be enjoined to call the attention of congregations to the rapid extension of the Home Mission work, emphasizing the responsibility that is thus laid upon them of devising each year more liberal things in connection with this important work.

In the evening Rev. J. A. Logan, Eburne, presented the report of the Sabbath School Committee, showing that there are now 79 schools, 621 teachers and 5,152 scholars, and the amount raised by the schools during the year was \$3,689.

The Committee also made the following suggestions:—

That this Synod reaffirms its recommendations of last year as regards the use of the "Home Study" series, the teaching of the Shorter Catechism, and the need of increased loyalty to the Schemes of the Church.

That sessions be enjoined to take a greater supervision and deeper interest in our Sunday schools.

That the importance of teachers' meetings be urged, and that the Assembly's Sunday school Committee be asked to prepare a normal text book for the use of such meetings.

On Friday the report on Augmentation was presented by Rev. E. D. McLaren, in the absence of Rev. J. C. Hurdman. Seven churches have received assistance from the Fund to the extent of \$1,266 17, two others have applied for a grant. The churches within the Synod contributed \$463 50. Rev. W. B. Cummings reported for the Young Peoples' Societies. There are 496 active members and 299 associate, an increase of 208, in the senior societies, while the juniors have a membership of 154. They have raised for all purposes \$1,640, of which \$478 were contributed to the Church funds. At the afternoon and evening meetings the reports on Manitoba College, Foreign Missions and Life and Work were received and discussed. Instructive addresses were delivered by Dr. Campbell, Revs. Swartout, Cummings and Wilson. At the close of the meeting the members of the Synod and their friends were entertained by the ladies of the city churches, after which the Synod adjourned.

PRESBYTERY OF ORANGEVILLE.

This Presbytery met at Orangeville on the 3rd inst., Rev. A. E. Neilly, Moderator, in the chair.

Circular letters were read to the effect that application will be made to the General Assembly to receive as ministers of this Church, Revs. V. B. Beshgator, B. A., and E. M. C. Batterill, of the Presbyterian Church of the United States, and the Rev. J. G. Duncan of the United Presbyterian Church of Scotland.

Messrs. McLean and Sharp from Ballinalfad and Melvin's Church requested that the Presbytery would appoint for these stations an ordained missionary for two years. A Committee composed of Messrs. Fowlie, Farquharson and Crozier, was appointed to procure a missionary.

The Presbytery did not approve of the Assembly's remit on the Committee on Estimates.

Mr. Davey reported that he had moderated a call at Maxwell, McIntyre and Ferensham in favor of Rev. P. Fleming. The call was signed by 116 members and 12 adherents. Stipend promised, \$600 per

annum, to be paid quarterly, and free manse.

Messrs. Sinclair and Inkster, certified delegates, stated that the call was unanimous, and asked the Presbytery to apply for a supplement of \$150, which the Presbytery agreed to do. Mr. Fleming accepted the call, and his induction will take place at Maxwell on the 15th inst., at 2 o'clock in the afternoon, Mr. Davey to preside, Mr. Matheson to preach, Mr. Thom to address the minister, and Mr. Harrison the people.

The name of Rev. D. McKenzie, B. A., was submitted to the Board of Knox College for appointment as a Professor in Knox College.

Next meeting of Presbytery at Orangeville on July 5th.—H. CROZIER, Clerk.

HEART WEAKNESS.

Must Be Treated in Time or Ends in Certain Death.

Some of the Symptoms are Palpitation After Slight Exertion, Sometimes Severe Pains, Dropsy and Fainting Spells. It Can Be Cured.

From the Echo, Plattsville, Ont.

The Echo has read and has published many statements from people who have been cured of various ailments by the timely and judicious use of Dr. Williams' Pink Pills for Pale People, but never before have we had such personally convincing proof of their efficacy as in the case of Mrs. George Taylor, who with her husband and family reside in this village. To an Echo reporter Mrs. Taylor gave the following history of her illness and cure, and asked that it be given the widest publicity, so that others might be benefited:—"I am thirty-two years of age," said Mrs. Taylor, "and in 1885 my husband and myself were living on a farm in Perth county, and it was there I was first taken sick. The doctor who was called in said I was suffering from heart trouble, due to nervous debility. All his remedies proved of no avail, and I steadily grew worse. The doctor advised a change, and we moved to Moncton, Ont. Here I put myself under the charge of another physician, but with no better results. At the least exertion my heart would palpitate violently. I was frequently overcome with dizziness and fainting fits. While in these my limbs would become cold and often my husband thought I was dying. I tried several medicines advertised to cure troubles like mine, but with no better results, and I did not expect to recover, in fact I often thought it would be better if the end came, for my life was one of misery. We moved back to the farm, and then one day I read the statement of a lady who had been cured of similar trouble by the use of Dr. Williams' Pink Pills, so I said to my husband that I would try this medicine and it seemed to me that it was my last chance. Before the first box was finished I felt an improvement in my appetite and felt that this was a hopeful sign. By the time I had used three boxes more my trouble seemed to be entirely gone, and I have not felt a single recurrence of the old symptoms. Since moving to Plattsville I have used two boxes and they had the effect of toning up my system and curing slight indispositions. To-day I am a well woman and owe my life to Dr. Williams' Pink Pills, and to me my restoration seems nothing short of a miracle. I was like one dead and brought back to life, and I cannot speak too highly of this medicine, or urge too strongly those who are afflicted to give it a trial."

It has been proved time and again that Dr. Williams' Pink Pills cure heart troubles, nervous debility, rheumatism, sciatica, St. Vitus' dance and stomach trouble. They make new blood and build up the nerves, restoring the glow of health to pale and sallow faces. Be sure you get the genuine as there is no other medicine "the same as" or "just as good" as Dr. Williams' Pink Pills. If your dealer does not have them they will be sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brookville, Ont.

OF INTEREST TO TOURISTS.

Four very handsome, and useful hand-books, have been issued by the Canadian

Pacific Railway, giving lists of special tours, with prices attached. These tours embrace a very large variety, and includes all points of interest, from the Atlantic to the Pacific.

Volume I. Deals with Quebec, Maritime Provinces and Atlantic sea coast, and is prettily illustrated.

Volume II. Deals with Niagara Falls, Toronto, and districts, the St. Lawrence, Thousand Islands and the renowned Ottawa River and valley.

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