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"Some lives there are to angels' seem akin,
Dwelling on earth, yet keeping ever near
The golden city gates, so they may hear
The harmony before they enter in.
Through all the discords of this world of sin
They hear the voice of God and feel no fear;
They look above and see with vision clear
The purer life, the happy walls within.
They live as on a space of holy ground
By some invisible defence hedged round,
So near to evil, and yet so far away
So close to God, waiting the welcome day
It may be early, or it may be late,
When He shall take them in within the gate."

OVER LAND AND SEA.

The claims of God on us are stronger than any human demands. What we have, He gave us; what we are, He has made us; and what we shall be, will be due to His grace. It will be seen by our lives and conversation whether we recognize and submit to the reasonable requirements of His just laws. In demonstrating our position regarding our Maker, no words can equal the force of the example set by a consistent Christian life; no verbal testimony can be as effective as the patient bearing of the Saviour's cross; no sacrifice is so acceptable to God as the faithful performance of daily duties, however trivial.

The pessimist, by continually talking "hard times," not only sours himself, but tends to deepen the general gloom, Christ was the personification of optimism, and it is our duty to copy His example. This country has seen troublous times, but no one can aid matters a whit by contributing to the general depression. Look behind the clouds for silver linings and sun-shiny days.

In the strong appeals which are going out for special contributions to save home and foreign missions from crushing debts, should not more emphasis be put on faith in the good hand of our God? Our efforts may degenerate into confidence in the arm of flesh. Dependence upon human expedients and alliances almost ruined Hezekiah of old in presence of Sennacherib. While using the proper means at command would it not be the wisest thing to go first into the house of the Lord and Hezekiah-like lay the whole matter before God in agonizing prayer?

In 1895 the public debt of Turkey amounted to about \$600,000,000, held largely in Great Britain, France and Germany. It is probable also that a considerable amount was held in Russia. Besides this debt there was about \$155,000,000 due to Russia on the indemnity demanded and obtained at the conclusion of the last war between Russia and Turkey. This sum, according to the terms of the treaty, was to be paid off at the rate of about \$3,000,000 a year. Turkey, however, has not been able to maintain her part of the agreement and is in default on much the larger part of the payment. A few years ago the yearly revenue of the Turkish government was reported to be \$81,000,000 and the expenditures \$94,000,000. These facts have great influence in regulating the policy of the Powers. The holders of Turkish bonds naturally wish to have their interest, and are anxious that the principal shall

be preserved intact. They constitute an influential body in Great Britain, France and Germany. The loss of \$600,000,000 by European capitalists would be a serious matter. The maintenance of peace will be strenuously advocated by them. The results of a war upon Turkey would be very uncertain. The annual revenue from Crete is important to a treasury as hard pressed to meet its engagements as that of Turkey. These facts are not presented in extenuation of the action of the Powers toward preserving the domain of the Sultan, but to make known one of the potent factors in European politics.

The Secretary of State for India has recently made this strong statement: "The Government of India can not but acknowledge the great obligation under which it is laid by the benevolent exertions made by missionaries, whose blameless examples and self-denying labors are infusing new vigor into the stereotyped life of the great population placed under English rule."

An English paper tells of an inspector of schools, who was one day examining a class of village school children, and who asked them what was meant by a pilgrim. A boy answered: "A man what travels from one place to another." The inspector, with elaborate patience, hoping to elucidate intelligence, said: "Well, but I am a man who travels from one place to another. Am I a pilgrim?" Whereupon the boy promptly exclaimed: "Oh, but please sir, I meant a good man." The inspector enjoyed the jest exceedingly.

One of the first subjects to be considered by arbitration is the territorial dispute between Alaska and British Columbia. As two hundred of the valuable gold mines are in this disputed territory, the settlement is of great importance. The value of gold products realized in Alaska in the last three years reminds one of the early days in California. The figures show that in 1895 the products were \$3,000,000, in 1896 \$5,000,000, and this year they will probably reach \$12,000,000.

A French statistician has calculated the cost of the Franco-German war to France and Germany. France lost 136,000 men, 80,000 by wounds, 36,000 by sickness, accidents, suicides, etc., 20,000 by death in German prisons. The wounded on the battlefield who survived numbered 138,000, those hurt in marches or by accidents 11,421, those who recovered from illness 328,000, making a total of 477,421. Some 40,877 Germans were killed, 17,255 died on the field, and 21,023 in the ambulances. The wounded who survived numbered 18,543 men. The monetary loss suffered by France makes a grand total of 12,666,478,522 francs, including 2,386,412,558 francs for military expenses, 5,742,938,814 francs paid to Germany, loans 1,156,327,955 francs; loss suffered by the State, 2,033,939,090 francs; public works, 207,239,800 francs; indemnities paid by the State to departments, 604,622,425 francs; damage borne by the communes and not reimbursed by the State, 535,007,000 francs. Germany, according to Herr Meitzen, suffered a loss of eight milliards. The war cost France over 500 millions sterling.

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Toronto, March 25, 1897.

SABBATH OBSERVANCE.

WE draw the earnest attention of ministers and christian friends to the following suggestion by the Lord's Day Alliances made in the interest of Sabbath observance. They suggest that the week of prayer—April 4-11th, be specially observed this year throughout Ontario by such exercises as:

Special prayer in the churches.

Special sermons.

Special Mid-Week prayer meeting.

That branches of the Alliance take up the matter in their several localities and secure united action.

Where there is no branch of the Alliance that the Ministerial Association take action.

These suggestions are admirable and we commend them to the brethren.

It is of great importance that the question of Sabbath Observance should assume a Provincial aspect to a greater degree than it has recently done. Hamilton and Toronto have been fighting their cases courageously and well, but it were better that the Province at large should be heard from in this matter. The members of the legislature ought to be urged by their constituents everywhere to stand on the right side, and the congregations, of all denominations, ought to unite in expressing a strong opinion.

At the present moment the Legislature is being approached by the friends and foes of the Sabbath for legislative enactments of exceedingly great importance and there ought to be no uncertain sound from the Christian citizens of Ontario. Let the question, then be agitated with vigour in every congregation a very practicable and effective way to work is to send largely signed petitions to the government and to the members representing the constituency in favour of the amendment asked for by the Alliance. Letters ought also to be written to members of the government and of the Legislature by every one who can write a letter, to the same effect. The enemy never sleeps. Why is it, that Christians allow the devoted few to do their Master's work for them? Every little will help.

And the first week in April should be made a season for special united prayer that Divine blessing may rest on the efforts put forth for a better Sabbath observance in our land.

THE STRUGGLE IN CRETE.

The turn affairs have taken in Europe with respect to the Cretan difficulty is not re-assuring. The powers, instead of assisting Greece in restoring order and securing freedom from the iniquitous yoke of Turkey, are still threatening, and Great Britain has not broken from the concert of the powers, worthless although that concert is admitted to be. This course has been disappointing. No one will doubt the momentous issues involved, that Turkish bonds are held by Britons, that territorial boundaries might change, and that a European war might break out. These considerations are undoubtedly

important, but to support the Turk for worldly gain, or because of the danger of hostilities, is a price which should be impossible at this late day. The support given to the Turk has caused the martyr-blood of Armenia and unheard of atrocities and that Crete and Greece should be coerced to maintain the same Turk is really too bad. Let Greece and Turkey fight it out if need be. Why should the powers interfere anyway? The only answer is "Money," the filthy lucre of nineteenth century civilization.

There seems to be little doubt that popular feeling in Britain and in France is overwhelmingly in favor of the Anti-Turkish struggle. Even the staid, sober-minded *Spectator* whose caution gives value to its views, believes that the French and British peoples will not long support their governments in a pro-Turkish course. The *British Weekly*, also, whose clear ringing words on the situation, are most inspiring, exonerates the people from the faults of the European concert. In an admirable article in the latest number to hand it quotes a memorable sentence from John Bright on the American War. In speaking for the North, John Bright said: "When your statesmen were hostile or coldly neutral, when many of your rich men were corrupt, when your press that ought to have instructed and defended was mainly written to betray—the fate of a continent and its vast population being in peril—you clung to freedom with an unfaltering trust that God in His infinite mercy will yet make it the heritage of all His children." Commenting on this the *British Weekly* says: "We give full weight to such considerations, and by no means despair. Yet does it not seem as if the country was losing even fugitive glimpses of an ideal? Does it not seem as if the moral instincts of the nation were being gradually reduced to a tame and lifeless impotence? Are we not compelled to say that higher things have grown greyer and dimmer for our people, that materialism is making conquests in the most unexpected quarters, and that many from whom the best might have been hoped for are uneasily acquiescent in a policy from which they would once have retreated with horror? Are we not being dragged into that last humiliation of acting as organs and instruments of the vilest and most remorseless despotism? . . . Our policy is not to calculate on the chance of what this Power and that Power will do, but to clear our own consciences and abide the event. War is a thing to be feared, and if possible, shunned. Nevertheless, one of the chief moral dangers of material prosperity and luxury is the worship of peace for its own sake."

The events of the past few days indicate that British public opinion will divide on party lines, and that no powerful unanimity need be hoped for in the near future.

The belief is entertained in some quarters that wealthy Jews are supplying money on very easy terms to Greece their interest being a racial one. Whether or not it would be difficult to determine in the absence of facts, but that the Jewish people are profoundly stirred by recent events in Greece is borne out by the following paragraph from that able organ of Jewish opinion "The Peculiar People":—

"Greece" it says, "has a spirited history that may, in many respects, repeat itself in the future. Divine Providence has led in these modern times to the reconstruction of the Greek nation, and it is eminently possible that the Greeks may yet bear an essential part in the future of the world's history. At any time it is also possible that events may occur in the Orient such as to lead directly and permanently to the re-organization of

the Jewish nation upon their own soil. Israel is to play a part of immense importance in the evolution of future events. Both the plain and oft-repeated words of Scripture as well as the marvelous preservation of Israel through the centuries indicate this."

HOME MISSIONS.

Next week the Home Mission Committee will hold its half yearly meeting at Toronto, and appointments and apportionments for the year will be made.

The Home Field has not been kept much before the Church of late, but that fact, we hope, does not denote any lack of interest in the Committee or in its most important work. That work lies at the very root of the success of the Church, and the Home Field consequently must be diligently and generously cultivated.

What the report of the committee may be we know not at the time of going to press, but in Rev. Dr. Wardens last statement, published quite recently he reports that 340 congregations had not up to that time sent contributions to the Fund. Congregational treasurers can greatly assist the Committee by a prompt remittance of monies, and relieve the Fund of interest charges to a considerable extent. Where congregations have not yet made their apportionment for Home Missions, whether from the congregation proper, the Sabbath School, or the Young People's Societies, it is to be hoped the ministers will urge prompt action and that full statements and liberal contributions may reach the agents office before the close of the financial year.

New D.Ds. Among the names to which D.D. will shortly be added are two well-known in Canada; that of Rev. James Hastings, M.A., editor of the *Expository Times* a periodical most ably conducted and never-failing in interest; and that of Rev. David Ogilvy, M.A., Motherwell, brother of "Margaret Ogilvy," Mr. J. M. Barrie's mother.

The New Hymnal. It is expected that the new Hymnal will be in the hands of the people in May. So far a few specimen pages of the various copies have been sent out, and to say the least, they show that a book will be furnished, at a surprisingly low price, of superior quality in every respect. Thus early, we may conclude that the Committees work will win for it the praise and thanks of the Church.

The Next Cunning. Rev. Dr. Stalker has been appointed **ham Lecturer.** Cunningham Lecturer, founded in memory of the late Rev. Principal Cunningham, Edinburgh. His subjects will be "Christ's Teaching about Himself." The lectures will of course be published in book form, and as Dr. Stalker has given much attention to the subject the lectures are expected to prove a valuable contribution to literature.

Rev. W. J. McCaughan's Reception. The reception accorded to the Rev. W. J. McCaughan, this week in Toronto has been characteristically hearty and worthy of Toronto Presbyterianism. Mr. McCaughan comes with an enviable reputation to one of the most desirable fields in the Church. No man is too good or great for the very least work in the Master's cause, but there are degrees in the responsibilities and positions, and St. Andrew's Church is surrounded with sufficient difficulty to put the very best minister on his mettle. It is a down-town congregation, with business and boarding house surroundings, and the members are scattered over a wide area of the city. There will be hard pastoral work, hard congregational work, hard pulpit work, and a substantial debt to face—a field calling for natural talent, unbounded energy, consummate tact and

a splendid constitution. Moreover, following a pastor most beloved and of unique qualifications, the congregation is apt to be fastidious. To a man of high ideals and great capacity, however, these difficulties will all have a charm, for they will prove sufficient to absorb his energies and give his active mind full scope. Entering on what is hoped will prove a blessed pastoral, our prayer is that Mr. McCaughan will be abundantly filled with grace to sustain him in the arduous task before him.

The Apostolic Succession. It is not often that the venerable Edinburgh professor, or ex-professor now uses strong language in his writings, nor, though the following be stronger than is wont, will they be considered too strong by non-Episcopal readers. "An exclusive, intolerant, unchristian scorn," he says, "for other bodies (they will not say 'churches' except by constraint), is inevitable wherever it is believed that certain men become Christ's commissioned servants by the mechanical touch of the bishop's hands, and that the great virtue and blessing of the Church consists in the grace which these men, and these alone, are enable to dispense through the sacraments."

Guthrie and Chalmers. In acknowledging a copy of the life of Rev. Dr. Guthrie, by his son, Mr. C. J. Guthrie, Mr. Gladstone bears the following very interesting testimony to two great Scottish divines: "My personal intercourse with Dr. Guthrie made and left a deep impression upon me; and to resemble Dr. Guthrie is enough, under any circumstances, to secure a warm homage from me. I saw in him an assemblage of all the virtues and graces which adorn the Christian. If he had any faults, I wanted either time or discernment to detect them. He and Dr. Chalmers were the two noblest specimens of Presbyterianism that I ever was so happy to fall in with; and they were, indeed, men whom any scheme or system on earth might rejoice to own for children."

The Church Paper. This from the *Midland* will strike a sympathetic chord elsewhere than in the United States: "If one pays his annual subscription to his Church paper for the same reasons that he pays his subscription to his pastor's salary, for the religious instruction and welfare of himself and family, for the aid of his devotions and for the support of a good work in the church, he may pay it out of his tithe. In the same way he may buy a religious book or give to support a tract society. The pastor who thinks the whole of the people's tithes should go to himself, the janitor of his church and the boards has very little idea of the aim and the power of the religious press. We do not admire his humility or charity when he thinks that other ministers must not be supported by the Lord's money because they do not work in his way.

The Late Prof. Candlish Although little has been said in the press regarding the death of Rev. Professor Candlish D.D., his death removes one of the strong men from the professoriate of the Free Church. The professor was not what might be regarded a public man, his place was essentially the class room and there he reigned with undoubted ability and authority. He bore a great name meekly, modestly and meritoriously. A ripe scholar of rare judgment and sound views he was a greater teacher than writer, yet the few books he gave to the world are models of exposition, treatment and style. His chair was that of Systematic Divinity a subject in which he excelled. His death will be sincerely mourned by many ministers the world over, who at one time drank in knowledge at his feet and by whom his kindly sympathies can never be forgotten.

BLASPHEMY AGAINST THE HOLY GHOST.

BY REV. THOMAS NATTRESS, B.A., AMHERSTBURG, ONTARIO.

All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.—Matt. xii. 31.

Christ died for sinners. He died to atone for the sins of men. Therefore sin and blasphemy shall be forgiven men for Christ's sake, when they repent and ask forgiveness of God. But not all sins. There is one exception. There are sins and there is a sin—"blasphemy against the Holy Ghost."

Where is the man who says, "There is no world to come," and who yet professes to believe in the God of Holy Scripture," or who, with much ado, proclaims that "God is so merciful He will not punish?" Let him read this text and the verse which follows it. This Scripture says there is a "world to come" as well as "this world"; that there is continuity of being throughout the two worlds; and (if we take it in connection with other parts of the Word of God which elucidate it.) that there is spiritual death as well as physical death, and "after death the judgment."

A distinction is made between sinning against the Son of Man, the second Person of the Trinity, and sinning against the Holy Ghost, the third Person, for the reason that there is a difference of function between the Son of Man and the Holy Ghost. "Whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (v. 32.) And this difference we must examine.

Hear therefore what the Scriptures say of Jesus Christ, the Son of man and the Son of God:—"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John iii. 16. "The Son of Man is come to seek and to save that which was lost."—Luke xix. 10. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."—Matt. ii. 28. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you."—John xvi. 7. *Christ is the Saviour of Men*, seeking to save, and bringing salvation.

What, next, do the Scriptures say of the Holy Ghost? "When He, the Spirit of truth, is come, He will guide you into all truth, . . . and He will show you things to come."—John xvi. 13. "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth."—John xiv. 16, 17. "He shall testify of Me."—John xv. 26. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John xiv. 26.

Whereas Christ the Son of Man and Son of God, is the Saviour of men, *the Spirit aids us in coming to Him*: guides the heart and the mind; comforts the soul, testifies of Christ, and gives understanding of His life giving truth.

Having examined this difference of function or office, we are now in a position to investigate the nature of the sin against the Holy Ghost, called blasphemy.

It is not the only sin against the Holy Ghost. Every sin of which a man is guilty is a sin against God, the Father who loves us; against Jesus Christ, His only Son, our Lord, who saves us; and against the Holy Ghost, the Comforter and teacher. But not every sin is blasphemy. Every sin is *Mortifer*, but the death that would be its natural consequence may be averted, with only the exception of this sin's consequence.

To blaspheme is to speak in terms of impious irreverence. This is the literal meaning. Words, rather than acts, are implied by the word itself. But this sin is constituted, not by isolated, casually dropped words, but by words that are the index of an evil heart, and the fruit of a long-time practice. "He that shall blaspheme against the Holy Ghost hath never forgiveness,"—Luke iii. 29.

Why is this sin never to be forgiven? We will reason out the answer. Speaking of the wickedness of the world which provoked God's wrath and caused the flood to be sent, He says (Gen. vi. 3.) "My spirit shall not always strive with man." The normal condition of the Holy Spirit is that of *striving* with men to lead them to an understanding and acceptance of the truth. Turn to Eph. iv. 30, and we have a warning and a caution: "Grieve not the Holy Spirit of God."

The normal character of the Spirit is *sensitive*. But when God's Spirit ceases to strive with a man, (not momentarily, or for a time, but) *forever*, it is because that man has grieved the Spirit wantonly and with no common grief. He has turned his spirit against God, (cf Job. xv. 13.) to continue in irrevocable estrangement and opposition.

Other references to the Spirit make the question still more plain. "Thou gavest Thy good Spirit to instruct."—Neh. ix. 20. "It is the spirit that quickeneth."—John vi. 63.

To follow the course thus delineated, in other words to refuse the Spirit's instruction and so to forfeit and remove ourselves from His gracious influence and quickening power, is to commit moral and spiritual suicide; it is to cease altogether to love or reverence God; it is to leave off from prayer; it is to despise Christ and to reject all heavenly comforting; it is to wilfully abandon hope of Eternal Life.

Answer now the question: Why is this sin never to be forgiven? It is because the sin itself, of grieving away the Spirit, precludes the possibility of repentance.

Repentance being the gift of God, (see Matt. 9: 13; Acts 5: 31 and 11: 18; Rom. 2: 4,) it might be asked, Will not God always grant repentance? Both Matthew and Luke give the Lord's answer: "Seek and ye shall find, knock and it shall be opened unto you." But the answer places the onus of repentance upon the individual sinner—"Seek," "Knock." He who will not knock or seek must therefore be a stranger to repentance. But without repentance there can be no forgiveness of sin. Again let it be said, this sin precludes all possibility of repentance, and therefore cannot be forgiven.

In order to obviate all doubt or difficulty it will be well to ask the question, Who are they who stand in danger of committing this sin? We answer: (1) Not the ignorant, for the sin is consciously and of a purpose committed, with knowledge of the facts involved and of the truths transgressed; (2) Not the believer, for he is "kept by the Power of God, through faith, unto salvation"; (3) Nor yet the average unbeliever, in whose case the rebelliousness of heart and mind which he shows is sufficient proof that he is not yet guilty of the sin and in no very immediate danger of committing it, inasmuch as the Spirit of God is yet striving with him; but (4) the intelligent man, who is well informed as to what the Scriptures teach about God, the soul, sin, and Salvation by Jesus Christ; and who knows that he is a sinner and guilty in the sight of God, and is convinced that there is but one way of escape from sin and its consequences but one possible plan of Salvation; but who is confirmed in error, of his own will and choice.

Stier very well defines the sin in his great work, "The Words of the Lord Jesus,"—Vol. ii. p. 165,— "Against the Holy Ghost' means against the most direct and conclusive testimony, by which the person who contradicts and resists is yet entirely convinced, and, consequently, sins with the most complete knowledge and will; and this is the idea most essentially belonging to the unpardonable sin." And again, p. 168, "It is not . . . contemptuous indifference to all that is good and holy . . . but positive hatred." That positive hatred should develop would only be the natural result of the course of life, mental and spiritual, which all that is said about this sin implies.

One thing remains to be considered in connection with this sin—we are not to pray for it. The reason is already abundantly evident; but further evidence of the right sort can only be beneficial.—"My servant Job shall pray for you: for him will I accept; lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job."—Job 42. 8., As the first Epistle of St. John teaches so here we have the teaching made plain that one may pray for another and be heard for his faith. But let him not pray for this sin: the way by which the answer might have come that other has forever closed, when he finally felt nor heard any further striving of the Spirit.

There may arise conditions when prayer need not be offered and will not be heard, so long as the conditions remain unaltered. Prayer of certain definite character at all events, which the conditions themselves will best suggest to the mind imbued with Christ, need not be offered Jer. 14: 10 12 presents a case in point. But

these are conditions far short of those under contemplation.

The study of the subject would not be complete did we not view two passages of scripture not yet quoted. 1 John 5:16 and 17.—“If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death.” Oh! what a mission is that of prayer in behalf of others. All the greater is it that there is possibility of a sin being committed that knows no repentance, and which cannot therefore be pardoned. Even the sacrifice our Lord has made is not enough to atone for the sin of him who blasphemes the Holy Spirit of God. “For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.”

Oh men and women who know all about the way! but do not walk in it, beware! There is prevention, but there is no remedy. “Believe on the Lord Jesus Christ, and thou shalt be saved.”

FAMILY WORSHIP AND GRACE AT MEALS.

BY REV. F. W. BALDWIN, D.D.

There are many Christian homes at the present day in which the time-honored custom of grace before meals and of family prayer each morning or evening are things of the past. They have been given up, reluctantly oftentimes, with the feeling that, however beautiful or desirable in themselves, they are more or less incompatible with the changed conditions of life and the growing independence of individual members of the home in their religious ideals and practices. This is especially true of city and suburban homes, where the whole life of the household is made to revolve around the question of the railway time-table or the trolley, where the head of the family is always away from home at the mid-day meal, and where different members of the household are obliged, it may be, to take their morning meal at different hours. Whatever the causes or the justification, it is unquestionably a fact that the forms of Christian worship in the home are not so generally observed as they once were, and the daily recognition of the divine love to the home is not so common upon the lips, even if it be as common in the heart.

Parents find their children more and more restless under the old forms of worship and are themselves more and more impatient with what often seems to them to be nothing but a form. It is so with the matter of grace at meals, and often so with prayer itself. How many good people, fathers and mothers, shrink from the daily and thrice daily repetition of substantially the same words; how few feel themselves gifted enough to enable them to rise above the commonplace and the dull. They remember their own childhood, perhaps, and how tedious to the children these forms often were, and so they conclude that, on the whole, it is probably quite as well to omit them entirely.

Others, who continue the habit and could not be persuaded to give it up, recognize the difficulties and are eager to know how to make the worship of the home all that it should be, the happiest and most welcome act of the common life. What other act can so unite the hearts of husband and wife and help to make and keep the home a shrine? What other way so good is open to parents for training themselves and their children in the fundamental truths of the religious life? How else can the unity of the home be preserved and its religious character maintained? Secret prayer is not enough. The life in God must be shared or it must surely lose much of its fire and joy.

The writer of these lines has felt all these problems pressing in his own home and has often wished that he might have help in solving them. He is persuaded that parents can do almost anything, if they are only wise enough. They can prevent children from growing up to dislike worship; they can make it sweet and wholesome and attractive, and they can also train the children themselves to such participation in it as will make it in deed and truth family worship.

Why should not the child be taught to pray before others, using his own little words, to pray for others, and often to lead the whole family in thanksgiving and in praise to God? The prayer might be much simpler and shorter, but that would not always be a defect or a thing to be

regretted, and the child would feel that the worship was his as well as his father's and mother's. We keep our little folks back too much, until the time comes when they are timid and afraid, and then it is too late. If we trained them to read the Bible and to take their turn in prayer, our own reading and praying would be far more natural and beautiful, more childlike and more helpful to the children. The same is true of grace at meals. It easily degenerates into a mere form, and many families do not pretend to have it except when they happen to have a clergyman with them at the table. There are some clergymen who do not relish having all the worship of the household thrust upon them as a supposed act of courtesy. The writer was not long ago being entertained at dinner in the home of a worthy member of the church where he had been that morning preaching. Instead of turning to the minister, the head of the family reverently bowed, and all of the seven grown children present repeated with him and with their mother their form of thanksgiving. It was a blessing to the minister, and one he will not soon forget. For it was in keeping with the practice long pursued in his own home, of having a common blessing known to all the children, and which even the youngest repeats, in her turn or in unison with the rest. It runs as follows:

For these and all Thy gifts of love
We give Thee thanks and praise;
Look down, O Father, from above,
And bless us all our days.

It is a simple thing, but probably it will be remembered in after years as one of the cherished things of the childhood home. There are many choice stanzas or sentences that might be used in this way, though we think one or two will be found to be better than more.

Our Father, bless Thy gifts,
Which we are about to receive from Thy bounty:
May Thy gifts be our refreshment,
And thy grace our consolation, through our Lord.

And so brief forms of prayer may be used, some choice collect, found in the manuals of devotion, or, better still, something that embodies one's own truest feeling of praise and gratitude and confession from day to day.

When we learn to be natural, simple and childlike in our family worship and in all the expressions of our religious feeling, we shall have less difficulty in keeping the hearts of the children, and our own hearts will be kept warm and human and Christian.

THE THREE G'S.

BY THE REV. W. M. WEEKLEY.

In connection with every preacher's work there are three G's which, when properly arranged, stand thus. *Go out, Gather in, Grow up.*

(1) *The preacher is to go out* among his people. Not to do so means failure. Eloquent sermons are, to the masses, but “as sounding brass or a tinkling cymbal,” unless enforced by house-to-house visitation. Some say they cannot do such work. Nonsense! Any man whom God calls to preach can, by effort and perseverance, adapt himself to this essential feature of his mission. “I must devote all my time to sermon-making,” says one. But how is any preacher to know what his people need until he goes out among them and talks with them concerning their spiritual condition? Making big sermons and firing them skyward will never amount to much. I am inclined to think that the devil feels comfortable over such pulpit efforts. Preaching should be adapted to the wants of the people, and no man knows or can know what those wants are until he gets out and down among the people. Pastoral visiting is needed now vastly more than it was a half century ago, and yet, I think, everything considered, there is far less of it done. Young men just entering the ministry should not fail to “bend” or “break” themselves into such work.

(2) *Gather in.* This invariably follows the *going out*. The purpose is to gather into the prayer-meeting, the Sunday-school, the preaching service—all, that souls may be gathered into the Church. A ministry which yields no fruitage is a sad thing to contemplate. “He that winneth souls is wise.”

(3) *Grow up.* The pastor who circulates among the people daily, thus winning and gathering in some and edifying and strengthening others, will unquestionably “grow up” among them. He will rise in their estimation as a preacher of the Word, as a counselor, leader and Christian. There may be exceptions, but they are rare indeed. How the ranks of Christ's ministry to day need to be filled with *going, gathering, growing preachers!*

"IT WILL LIGHT YOU HOME."

"The word of the Lord is tried." It has stood and will stand every test, and will ever commend itself alike to our hearts and our reason. Our wisest effort will always be in trying to lead people to put it to the test of personal experience, for every one who does so test it will find it a lamp to his feet, guiding his steps toward home.

We have been told of a man of Christian purpose who went a distance of one or two miles into a neighborhood where few could read to spend an evening reading the Bible to a company who were assembled to listen. As he was about to return, by a narrow way through the woods, he was provided with a torch of light wood or pitch pine. "I objected," said he, "that it was too small, weighing not over half a pound. 'It will light you home,' answered my host. 'The wind may blow it out.' He said: 'It will light you home.' 'But if it should rain?' I again objected. 'It will light you home,' he insisted. Contrary to my fears, it gave abundant light to my path all the way home."

Just so will it be with every one who will take the Bible torch to lighten his feet along the narrow way. Does some one bring criticism of the Bible? Answer: "It will light you home." Does another offer objections? Urge again: "It will light you home." To every argument of distrust or doubt, let your persistent answer be, in the words of the man who furnished the torch: "It will light you home." The test of experience is the disarming of criticism. Each honest reader will come to say: "Thy word is a lamp unto my feet, and a light unto my path."

This is the blessed work every Christian is privileged to do, the delightful work of putting into the hands of souls groping in the dark a lamp which will guide you home. *New York Observer*

SCHEMES OF THE CHURCH.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

TORONTO, March 20th., 1897.

MY DEAR SIR,—I desire, in the name of the Committee on the Widows' and Orphans' Fund, to again direct your attention to the claims of this Scheme. The revenue is derived from the interest on invested money, ministers rates and congregational contributions. Owing to a variety of causes the revenue from invested funds has greatly diminished. Because of this and the failure of a large number of congregations to contribute, the receipts last year were \$3,700 less than the expenditure. The Committee has no power to draw on capital, and there seems no alternative but to reduce the already small annuity paid to the widows and children of deceased ministers. The number of these at present on the Fund is 181 (ninety eight widows and eighty three children). Many of them are largely dependent upon the amount they receive from the Fund. To reduce this would entail privation and suffering in not a few homes. Their husbands and fathers contributed to this Fund for years, because of the promise of the Church that at their death their widows and children would receive a certain specified annuity. It seems to us, therefore, that the honor of the Church is at stake, and no effort should be spared to meet the promised annuity in full. There ought to be little difficulty in doing so, the total required from the congregations of the Church being \$10,500. To this date only \$4,227 has been received from congregations.

Thus far this year 437 congregations sent nothing towards the Fund, and the Committee venture to appeal to every minister and session to present its claims to their congregations, so that a contribution may be received from every one of them in the next few weeks. The half-yearly annuities are payable in the end of April, and upon the response to this appeal will depend the amount the Committee will be in a position to pay. All contributions should be addressed to the Church Treasurer, Rev. Robt. H. Warden, D.D., Presbyterian Offices, Toronto. The ecclesiastical year ends on April 30th, and the books close promptly on the afternoon of that day.

Commending this matter to your sympathy and co-operation.

Yours faithfully,

F. KIRKLAND, Convener.

Fifteen million dollars have been the income of the various Protestant foreign missionary societies of the world during the last twelve months, as estimated by the American Board of Foreign Missions. This is about \$1,000,000 more than the income of the previous year.

MISSION FIELD.

THE LAND OF FAMINE.

INDORK, Feb. 11th, 1897.

Editor Presbyterian Review.

DEAR SIR,—After several very earnest appeals from the missionaries living in the famine districts I was led last week to pay a visit to one of them and shall try to give you a few facts brought to my notice.

The famine district begins about 100 miles to the East of us but is seen at its worst about 300 miles East, and as the Missionaries there wrote urging us to take some of the children I went there.

Damoh is the chief town of the district and probably the worst off in the Central Provinces, as there has been scarcity there and so a measure of famine for three years, though it was only this year that the cry of distress was loud enough to be heard outside of that district. In India where such a large number always exist at the lowest possible living limit, only a slight turn of the screw is necessary to throw a large number into the distress of famine, and the longer the famine lasts the greater number of sufferers.

The Government has taken measures for the relief of the people that seem to me to be as satisfactory as are possible in the present circumstances. At convenient distances there are what they call "Relief Camps" i.e., places where work is given to all that may come at wages that will, it is expected, keep in life, whilst giving no encouragement to any that are at all able to provide for themselves. They are employed breaking and carrying stone, throwing up embankments to catch the water in the rains, digging wells preparing the way for a new railroad, etc. If a man works hard he may make two annas, or about four cents, and all men are to get two cents and a quarter whatever they do; whilst a woman is to get two cents and children from one and one-half cents to one half cent according to years. The Bunyas are there with grain and flour which they must sell at a rate fixed by Government—at about two cents a pound for the coarse flour, i.e., a man or woman are allowed by Government what will buy them one pound of this coarse flour a day, regarded as the lowest allowance necessary to sustain life.

In addition Government has at convenient distances what are called "Poor houses and Hospitals" where all that are not able to work at all are sent and receive what is felt to be necessary.

There are two serious defects, however, which at present seem beyond the control of the Government:

1st.—There are thousands so far reduced by famine and disease as to be unable to go to either of the Government Institutions referred to; and who therefore are left to die. In village after village you to-day will find almost no one.

2nd.—The Government has of necessity to leave the distribution of the wages or help for these poor people to the native assistants or Babboos.

On the road out I met hundreds that seeing my white face begged me to give them work as they were dying of hunger and the Baboo would not put them on the relief work. I asked the Baboo in one large camp if he could account for their story but of course he said they told lies. Further in the presence of the Baboo I asked group after group of those employed what they obtained and they all said three or four pice—1½-2 cents—in no case more, though the Government order is as given above. The fact is that these sharks will not write a man's name in his book or put him on the work unless he gets one or two pice each day from him—from one-half to one cent—and as there are in some camps 18,000 people you will see that *My Lord* makes not a bad thing out of it. If complaints are attempted they are beaten and driven away on this or that pretext.

The Bunyas also, not satisfied with their large gain, mix with the coarse flour sold a large amount of earth—so much so that it is all of a dirty brownish color. Such is the result of Hinduism. Hundreds of Baboos have been caught and dismissed but it goes on as much as ever. No wonder that the Deputy Commissioners of the district have in two cases in this last year died at their trying post. It would almost seem as if faithfulness is not to be found amongst the Baboo class. I was led to wish it were possible for missionaries to offer their services to the Government at this trying time to help especially with the distribution of relief.

In Jubbulpore I visited the Poor House, with over two thousand sufferers in all stages of famine disease and of all ages. It is simply a part of the open fields enclosed by a temporary cheap mat wall with, at one side, a row of cheap mud houses that would probably hold when packed about 50 people. It is cold at night and yet almost all were absolutely or almost naked. About two weeks before in a hail storm 23 people were killed outright and more than twice that number suffered so that they were not expected to recover—this not at Jubbulpore but at a Poor-House near Damoh.

Many were far gone with consumption and other lung troubles and all showed the unmistakable signs of the famine. They have on an average about ten deaths every day.

On the road both going and coming it was one long sore cry of distress—not always audible as many of them have reached that hopeless condition that they have ceased to cry.

We met two little children, abandoned by their parents, one about three and the other possibly five; but both looking Oh, so old, with the child-like expression gone, shock-headed, naked, with bodies and faces so dried up and pinched and with the corners of the eyes and mouth drawn down into deep scams. They were when I first saw them on the roadway scratching among the dirt for a stray grain of wheat, the horse manure was carefully turned over to see if an undigested grain might not be there—anything that could satisfy the yearning, grinding, aching void. The villagers are cutting the grain in the fields and usually all strangers are allowed to glean after the reapers; but this year none but the village people are allowed to do this and so all that the strangers can get is that which may fall on the roadway as the grain is carried to the village.

A little further on was a mother with her infant in her arms, crying very bitterly. The wee baby was trying to get some nourishment from the dried up breast, both mother and child reduced skeletons. As the wee child lifted up its weary, sad, heavy eyes to me and as the mother laid it at my feet and begged me to take it and so save its life my heart bled for them. A little further on lay her husband dying with the bad mouth disease that accompanies the famine, and on the hill above us lay their boy also dying from pneumonia.

At one point I gave out a banana to a poor woman suffering with fever in addition to hunger. Greedily she took off the skins and with her teeth scraped off all possible nourishment, then threw them down on the ground. At once two wee boys scrambled for these and the one getting them put them into his mouth and chewed them over again. At Damoh when they were feeding the children that had come to them, if a little of the boiled dal—like thick soup—dropped on the ground at once it would be picked up and greedily eaten.

At one point I saw a woman lying under a tree, stopped the gari and asked her to come over. At first she seemed too dazed to understand but when I held up some pice she made an effort by shuffling along to come to me. Such a picture of hopelessness and distress pictured on her every feature—apparently about to die. She could not be more than perhaps 20 or 25 at most, but as in almost every case all the long hair had apparently dropped out and there was the matted short bunch of hair in its place. She had been eating some grass apparently as she was no longer able to move about in search of the offal or dropped grain of the roadway.

These are not exceptional cases but what one sees all the way along that weary road of 68 miles. Even yet I can hear the heart piercing wail and see the pinched, sad expression and especially the old, weary look of the children that so often met me on the way.

At Damoh itself whilst out walking near the place we came across the skull and back bone of a man that had evidently died only the day before. The hyenas every night prowl about for all who are dying or dead and leave their marks in the crunched bones and the skulls. All over the jungle are to be met these memorials of the dread scourge of the past three years in that district. About a week ago a man came to the compound of the missionary; but as he seemed fairly well and did not ask any help the missionary told him to go off. A day or two after he saw some of his boys standing together as if interested in something and went over, to find to his intense sorrow the man he had turned away a short time before. On the Sabbath when I was there a woman came with her two sons—eight or nine years old—and begged the missionary to take them and so save them from the terrible fate that now hung over her and them. As they were fairly strong he refused and on my pleading he said we cannot possibly take all that come and so we must turn those away that can possibly reach and work in the Relief Camps. He however said that it was to him a serious difficulty. In one case two boys were brought, one weak and the other apparently strong; he turned off the strong one and took in the weak one, but he died a few days after being taken in. In about a month the one that was formerly strong returned and begged to be taken in as he too was now too ill to stand the Relief work. He took him in but he too died shortly after. If he had taken in the strong boy at first he might have saved his life.

At Indore we resolved after hearing the appeals from these missionaries to take up some of the children on our own responsibility. 20 in the Boarding School for Girls and a similar number for the College Home and the congregation also resolved to take up 15 for the Industrial Home of Mrs. Johory, i. e., 45 in all. At Damoh Miss Franklin brought before me first 40 boys who had been entirely abandoned by their parents, and said I do not know what to do

with them if you can not take them in charge. They were of all ages from three to perhaps twelve, all bearing the unmistakable marks of the famine and all appealing so earnestly for food and protection—especially the poor wee fellow of about three or four that I felt I could not leave them. Miss Franklin then took me over to the other side of the compound where were about 50 more nearly all girls, who had gathered there and been fed by the missionaries and Paudita Ramabai who is there looking after the poor widows. They had been sleeping outside, were almost naked, and again by their distress so strongly appealed to me that I felt we must do what we could for them. One wee little girlie of three looked up so sadly to me and begged for a little bread as I came near. To think of one so sad and so young without any mother's love or father's care led me to ask what can we do? I waited till the next day but at last decided we must take double of the number we had at first planned for, and so arranged to take 40 boys and 50 girls, even though it would involve a monthly expenditure of about Rs. 350; feeling confident that there were many loving hearts that would gladly join us in saving these dear little lives for Jesus. I felt that surely we will be as zealous as the bad women of this country who are to be found on the outskirts of every Relief Camp gathering up the girls that are pretty to train for the horrid immoral lives they have led. Children can be bought in numbers for twopence a head or a cent each. We however take none but those entirely abandoned by their parents, and as far as possible none who are strong enough to work in the Relief Camps.

At first when the Children are taken in they are very hard to manage as they want more food than can be given them with safety, are very dirty, hopeless and without any confidence in you; but this gradually breaks down and in a few months they begin to laugh—the first sign that they have got over the famine troubles.

I am too tired to attempt anything but a simple statement of the facts as seen on that sad journey. The plague does not seem at all so terrible for we feel that it is apparently unpreventable but in this terrible painful slow death that is preventable one feels especially moved to cry to those able to give to come to the rescue.

I was proud of my dear Home-land to-day when I saw that already it had raised \$40,000. Well done Canada: but you will yet do better. I to-day was also cheered to learn that some kind hearts had sent out \$1,400 for the carrying on the work in connection with the Mission. Our faith in the Ohuro was not misplaced when we agreed to take ninety in place of the forty-five children, and possibly we may yet be able to do more. Whatever money is put into our funds for the sufferers from the famine will be used in the best way possible so as to really help them. The children we can best help now. The natives are to-day crying out to the Government to help and also to the people of other countries, whilst they are doing almost nothing. Some of them would rather have the children die than fall into the hands of the missionaries, and some of the wretched Baboos in charge of the relief works much more freely help them, the bad women, to get the pretty girls for immoral purposes, than help the missionaries in their errand of mercy; but the work grows, and the opportunities are as yet unlimited of reaching and saving these poor neglected abandoned suffering children, and of training them in harmony with the Gospel of our loving Jesus. But more again,

Yours faithfully,

J. WILKIE.

LOOKS INTO BOOKS.

The April number of *The Quiver* just to hand, is one of more than ordinary interest. The opening article "Young Women's Christian Association" by the Right Honorable Lord Kinnaird, which is profusely illustrated, cannot help but be instructive. To those interested in missionary work, the illustrated article, "The Gods of the South Seas" by F. M. Holmes, will be read with pleasure. Another timely article, "He Made the Stars also," by C. Ray Woods, will be most interesting and instructive even to the unscientific.

The March number of *Sunday Hours* for boys and girls, is just received, being if anything more attractive than its predecessors. Besides the regular continued stories, there is a very pleasing account of Christian Endeavor work in Australia; "Friends Indeed," being an article on Sunday afternoon work in East London, and "Children's Hymns, something about their authors," by the Rev. Dr. Green.

The Strand Musical Magazine for March opens with a short biography of Bach, by Cecile Hatzfeld, and also an interesting article on "Voice Production," by Edmund Hollard. The musical selections are varied and twelve in number. The song, "A Dream Within My Heart," by Clifton Birmingham, music by Alma Keith, is very pleasing and should be popular.

THE HOME CIRCLE.

IF MOTHER WOULD LISTEN.

If mother would listen to me, dears,
 She would freshen the faded gown,
 She would sometimes take an hour's rest,
 And sometimes a trip to town.
 And it shouldn't be all for the children,
 The fun and the cheer and the play,
 With the patient droop on the tired mouth,
 And the "Mother has had her day!"

True, mother has had her day, dears,
 When you were her babies three,
 And she stepped about the farm and the house
 As busy as ever a bee.
 When she rooked you all to sleep, dears,
 And sent you all to school,
 And wore herself out and did without,
 And lived by the golden rule.

And so your turn has come, dears,
 Her hair is growing white,
 And her eyes are gaining the far away look
 That peers beyond the night.
 One of these days in the morning
 Mother will not be here;
 She will fade away into silence,
 The mother so true and dear.

And, if mother would listen to me, dears,
 She'd buy her a gown of silk,
 With button's of royal velvet,
 And ruffles as white as milk,
 And she'd let you do the trotting,
 While she sat still in her chair;
 That mother should have it hard all through
 It strikes me isn't fair.

—Solocted.

A MOTHER'S SECRET.

BY DR. MILLER.

The mother's life is not easy, however happy she may be. Her hours are long, and her load of care is never laid down. When one day's tasks are finished, and she seeks her pillow for rest, she knows that her eyes will open in the morning on another day full as the one that is gone. With children about her continually, tugging at her dress, climbing up on her knee, bringing their little hurts, their quarrels, their broken toys, their complaints, their thousand questions to her, and then with all the cares and toils that are hers, and with all the interruptions and annoyances of the busy days, it is no wonder if sometimes the strain is almost more than she can endure in quiet patience.

Nevertheless, we should all try to learn the lesson of gentleness in our homes. It is the lesson that is needed to make the home happiness a little like heaven's. Home is meant to be a place to grow in. It is a school in which we should learn love in all its branches. It is not a place for selfishness or self-indulgence. It should never be a place where a man can work off his ill-humor after trying to keep polite and courteous all day outside. It is not a place for the opening of doors of heart and lips to let ugly tempers fly out like ill-omened birds, and soar about at will. It is not a place where people can act as they feel, however unchristian their feelings may be, withdrawing the guards of self control, relaxing all restraints, and letting their worse self have away. Home is a school in which there are great life-lessons to be learned. It is a place of self-discipline. All friendship is discipline. We learn to give up our own way,—or if we do not we never can become a true friend.

It is well that we should get this truth clearly before us, that life with all its experiences is just our chance of learning love. The lesson is set for us,—“Thou shalt love;” “As I have loved you, that ye also love one another.” Our one thing is to master this lesson. We are not in this world to get rich, to gain power, to become learned in the arts and sciences, to build up a great business, or to do large things in any line. We are not here to get along in our daily work, in our shops, or schools, or homes, or on our farms. We are not here to preach the Gospel, to comfort sorrow, to visit the sick, and perform deeds of charity. All of these, or any of these, may be among our duties, and they may fill our hands; but in all our occupations the real business of life, that which we are always to strive to do, the work which must go on in all our experiences, if we grasp life's true meaning at all, is to learn to love, and to grow loving in disposition and character.

We may learn the finest arts of life—music, painting, sculpture, poetry, or may master the noblest sciences, or by means of reading, study, travel, and converse with refined people, may attain the best culture; but if in all this we do not learn love, and become more gentle in spirit and act, we have missed the prize of living, if

in the midst of all our duties, cares, trials, joys, sorrows, we are not day by day growing in sweetness, in gentleness, in patience, in meekness, in unselfishness, in thoughtfulness, and in all the branches of love, we are not learning the great lesson set for us by our Master in this school of life.

We should be gentle above all to those we love the best. There is an inner circle of affection to which each heart has a right without robbing others. While we are to be gentle unto all men,—never ungentle to any,—There are those to whom we owe special tenderness. Those within our home belong to this sacred inner circle. Much is said of the importance of religion in the home. A home without religion is dreary and unblest indeed. But we must make sure that our home religion is true and real, that it is of the spirit and life, and not merely in form. It must be love—love wrought out in thought, in word, in disposition in act. It must show itself not only in patience, forbearance and self-control, and in sweetness under provocation, but also in gentle thoughtfulness, and in little tender ways in all the family intercourse.

No amount of good religious teaching will ever make up for the lack of affectionateness in parents toward children. A gentleman said the other day, “My mother was a good woman. She insisted on her boys going to church and Sunday-school, and taught us to pray. But I do not remember that she ever kissed me.” She was a woman of lofty principle, but cold, undemonstrative, repressed, wanting in tenderness.

It matters not how much Bible-reading and prayer and catechism-saying and godly teaching there may be done in a home, if gentleness is lacking, that is lacking which most of all the young need in the life of their home. A child must have love. Love is to its life what sunshine is to plants and flowers. No young life can ever grow to its best in a home without gentleness.

Yet there are parents who forget this, or fail to realize its importance. There are homes where the sceptre is iron, where affection is repressed, where a child is never kissed after baby days are past. A woman of genius said that until she was eighteen she could not tell time by the clock. When she was twelve her father had tried to teach her how to know the hour, but she had failed to understand him, and feared to let him know she had not understood. Yet she said he had never in his life spoken to her a harsh word. On the other hand, however, he had never spoken an endearing word to her; and this marble-like coldness had frozen her. After his death she wrote of him, “His heart was pure—but terrible. I think there was no other like it on the earth.”

I have a letter from a young girl of eighteen in another city—a stranger, of whose family I have no personal knowledge. The child writes to me, not to complain, but ask counsel as to her own duty. Hers is a home where love finds no adequate expression in affectionateness. Both her parents are professing Christians, but evidently they have trained themselves to repress whatever tenderness there may be in their nature. This young girl is hungry for home love, and writes to ask if there is any way in which she can reach her parents' hearts to find the treasures of love which she believes are locked away there. “I know they love me,” she writes; “they would give their lives for me. But my heart is breaking for expressions of that love.” She is starving for love's daily food.

It is to be feared that there are too many such homes.—Christian homes, with prayer and godly teaching, and with pure, consistent living, but with no daily bread of lovingness for hungry hearts.

“The lonely heart that knows not love's
 Soft power, or friendship's ties,
 Is like yon withering flower that bows
 Its gentle head touched to the quix
 For that genial sun hath hid its light,
 And, sighing, dies.”

An earnest plea it made for love's gentleness in homes. Nothing else will take its place. There may be fine furniture, rich carpets, costly pictures, a large library of excellent volumes, instruments of music, and all luxuries and adornments; and there may be religious forms,—a family altar, good instruction, and consistent Christian living; but if gentleness is wanted in the family intercourse the lack is one which leaves an irrepairable hurt in the lives of the children.

It is one of the superstitions of an Indian tribe that they can send their love by a bird to their dead. When a maiden dies they imprison a young bird until it first begins to sing. Then they load it with kisses and caresses, and set it at liberty over the grave of the maiden who has died. They believe that the bird will not fold its wings nor close its eyes until it has flown to the spirit-land, and delivered its precious burden of affection to the loved one there. It is not uncommon for twenty or thirty birds to be unloosed by different relatives and friends over the same grave.

There are many people who when their loved ones die wish they could send thus by some bird-messenger words of love and tenderness which they have never spoken while their friends were close

beside them. In too many homes gentleness is not manifested while the circle is unbroken; and the hearts ache for the privilege of showing kindness, perhaps for the opportunity of unaying words and undoing acts which caused pain. We would better learn the lesson of gentleness in time, and then fill our home with love while we may. It will not be very long until our chance for showing love shall have been used up. As George Klinglo says:—

They are such dear, familiar feet that go
Along the path with ours—foot fast or slow,
And trying to keep pace. If they mistake,
And tread upon some flower we would take
Upon our breast, or bruise some reed,
Or crush poor hope until it bleed,
We may be mute,
Not turning quickly to impute
Crave fault; for they and we
Have such a little way to go—can be
Together such a little while along the way,
We will be patient while we may.

THE COST OF A DINNER.

Recently a gentleman who is fond of arithmetic made up his mind that he would find out how much a dinner really cost. This gentleman asked how much a simple dinner that he was eating cost, and he was told seventy five cents. He contradicted this and then made out the following statement about the cost of that dinner: The pepper, he said, came from ten thousand miles away. It grew on a little bush about eight feet high, which must have had a growth of at least five years. The pepper was picked green; it had to be dried in the sun, and this meant employing women. It took one ship and a thousand miles of railroad to bring the pepper to the United States. The tea on the table came from China, and the coffee from South America. The codfish had to be brought from Maine. Men had to be employed to catch the fish; other men and women were employed in drying, packing and boxing it, and it, too, had to make a long railroad journey. The flour of which the bread was made was grown in Dakota; some one owned the land, and that meant the investing of capital; and then he had also to pay wages to workmen. The flour had to be ground, and the building of the mill and the plant, or machinery, meant more money invested. The millers had to be paid; coopers had to be paid for making the barrels; and, of course, the wood of which the barrels were made had to be cut and sawed and shaped, and this meant the employment of more men. Then the flour had to be shipped over the railroad and handled again by cartmen before it came into the house. The salt came from the Indian Reservation in the north western part of New York State. The canned peaches came from California, and they too represented the employment of capital and labor. The spices in the cake came from the Spice Islands in the Indian Archipelago. After the gentleman had pointed out what the dinner really cost, he asked what on the table could be raised within the limits of the county where they were living. The answer was: only the corn bread, the butter, and buttermilk, and it was decided that the family could not live on those alone. The gentleman estimated that that little dinner represented, directly or indirectly, the employment of five hundred millions of dollars of capital and of five millions of men. It would be quite a lesson in geography for each of the little folks to try to discover where their dinners came from.

FOLK-MELODIES.

Almost every occurrence in the lives of primitive peoples has called into being its own peculiar music, either bright and joyous or dark and lugubrious, as the case might be, but all reflecting the national character with more or less sincerity. Thus funeral and marriage music, music to accompany various incantations, melodies supposed to possess medicinal qualities, prayer melodies, love melodies, and melodies to which the historical records of the people were chanted, so that by remembering the melody one could call to mind the words. This method was also used to assist in remembering the laws. An interesting modern example of the tendency of the people to melodize is to be seen in the street cries of our large cities.

The fountain-head of nationality in music is to be found in the folk-melodies. They are very near to the people; they spring from the heart of the nation; and thus contain the musical essence of nationality. Many musical composers have appreciated this fact, and in their endeavors to give national flavor and meaning to their music have searched out and studied the national musical spirit, as evidence in their nation's folk-melodies, and have taken this beautiful wild flower to their hearts, and loved it, developed it, and wrought over it until a noble symphony was produced, which is as much a national product as the folk-melody, although it required the thought, energy, and technique, so to speak, of the cultivated musician, to give it form and being.

THE BIBLE CLASS.

THE TRAINING OF SAUL.

(For April 4th.)*

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

A period of about ten years elapsed between Saul's conversion and the beginning of his life-work among the Gentiles. His direct preparation for this work covered this interval, and was of a two-fold nature—external and internal. A knowledge of the former is to be gathered from the scattered material contained in the Acts and in the Epistles; a knowledge of the latter must be deduced from the character of his ministry as a whole and from the form assumed by his teachings.

SAUL'S EXTERNAL PREPARATION FOR HIS WORK.

Saul's early preaching in Damascus seems to have been divided into two parts separated by an interval of nearly three years. The first occurred immediately after his conversion and lasted only a short time. It was sufficiently long, however, to prove his energy in proclaiming Christ, as his previous career had proved the energy of his antagonism. The second, which may have lasted a little longer, was suddenly terminated by a plot of the Jews against his life. Between these lies the long seclusion in Arabia of which no record remains beyond a passing allusion in the Epistle to the Galatians. The fact that this sojourn belongs to the history of the Apostle's inner life, rather than to the outward history of the church, accounts for the absence of reference to it in the Acts.

Escaping from Damascus, Saul fled to Jerusalem, where for two weeks he became the guest of Peter. Though the Acts speak of his intercourse with the rest of the church and of his disputations with the Hellenists, Paul himself implies that his main purpose in Jerusalem was to see Peter. But why? Certainly not to be instructed in the Gospel, for he repeatedly denies having received his Gospel through human intervention. He had already derived its essential features directly from Christ, and therefore he places his independent dignity and authority as an Apostle on a perfect equality with that of the other twelve. The conference with Peter may have touched the relation of the Gospel to the law, and to the extension of the church, and thus may have helped to prepare Peter himself for the part he was to act a little later in opening the door to the Gentiles, through the conversion of Cornelius.

Driven from Jerusalem, he returned to his native Tarsus, where among his immediate relations he engaged in that most difficult and apparently least profitable part of his ministry. The next six years were spent in establishing churches in Syria and Cilicia. From Tarsus he was brought to Antioch by Barnabas; here another year was spent in successful labor as a "prophet and teacher." This was followed by a second visit to Jerusalem for the purpose of carrying aims to the Judean churches. His return to Antioch closed his period of preparation.

SAUL'S INTERNAL PREPARATION FOR HIS WORK.

Saul's conversion was due to a personal revelation of the Lord Jesus Christ. Before the divine glory of that presence his prejudices, hatred, and pride melted away in an instant. Then and there he gave himself absolutely to the service of this new Master. The spiritual convulsion through which he passed necessitated a reorganization of his religious conceptions. As Christ crucified was now the centre of his new life, so henceforth He becomes the organic centre of his thinking. All this required time. Here is found the explanation of the long retirement into the solitudes of Arabia, where with prayer and special divine guidance he thought himself clear concerning the person and work of Christ, and the great doctrines of salvation through faith in Him.

The fact that Saul was independent of the other Apostles in authority and doctrine does not require us to suppose that he was independent of the common traditions concerning the life and teachings of the historical Christ. With the main outward facts of the Saviour's life he was doubtless acquainted before his conversion. That he availed himself of every means of enlarging his knowledge cannot be doubted. From detailed oral accounts of what Jesus did and said, which must have been current among the disciples at Damascus as well as from written reports the Apostle would acquire an accurate knowledge of the life of Christ, and especially of the scenes of the passion which formed the central theme of his preaching. So vividly did he picture this that he could address his Galatian converts as those "before whose eyes Jesus Christ has been openly set forth crucified." And yet his Epistles at first sight contain so few references to the events of Christ's ministry that some have concluded that he was not

*An Exposition of Lesson 14 in *The Bible Study Union B School Lessons* on "The Three Great Apostles."

familiar with them, or that he despised them as a mere knowing of Christ "after the flesh." But the fact is that he everywhere assumes this knowledge on the part of his readers. To persons ignorant of the life and teachings of Christ, the Epistles of Paul would be incomprehensible. Furthermore, the general impression of Christ left by a reading of these Epistles corresponds accurately with that produced by a reading of the Gospels themselves.

Paul's view of the revelation contained in the Old Testament had been revolutionized by the new revelation that had come to him through Christ. The old covenant was obsolete. Its inefficiency in procuring salvation having been demonstrated, should it then be thrown aside as worthless? No. It remained for Saul to show how they were related. The law was a preparation and therefore transient, the Gospel was the fulfilment and therefore permanent. The one was the shadow, the other the substance. Saul's preparation for his work demanded accordingly a new interpretation of the old Testament from the point of view of Christ as its completion and goal. Old ideas and new revelations were reorganized and combined into a logical system which gave to Christianity a foundation in reason as well as in faith. Step by step, through long and painful struggles, he wrought out this transcendent result under the inspiration of the Almighty.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON I.—PETER WORKING MIRACLES.—APRIL 4.

(Acts 9. 32-43.)

GOLDEN TEXT—"Jesus Christ maketh thee whole."—Acts ix. 34.
TIME AND PLACE—A. D. 40; Lydda, twenty-five miles north-west of Jerusalem; Joppa, ten miles north-west of Lydda.

INTRODUCTION.—Our last lesson in the history of the early church recounted the conversion of Saul, whose career of persecution was thus arrested. For reasons that do not appear in the record, and which can only be surmised, the fierce persecution, in which Saul had been so prominent, was for a time arrested, and the churches had rest and were multiplied. The seed sown by the scattered disciples had taken root, and produced an abundant harvest, and in our lesson to-day we find Peter engaged in visiting the churches thus established.

VERSE BY VERSE.—V. 32. "All quarters."—The different portions of Judea where the Gospel had been preached. "Saints."—Holy, or consecrated ones. A term early applied to the disciples of Christ. "Lydda."—See *place*.

V. 33. "Eneas."—The name is Greek, and he was probably of that nation or a Grecian Jew. He was doubtless a believer in Jesus. "Palsy."—A contraction or *paralysis*, a disease which, in this case, rendered the man helpless.

V. 34. "Jesus Christ maketh thee whole."—Peter makes no claim to healing power himself, he is only the instrument of divine power. "Arose immediately."—Showing that he was fully restored.

V. 35. "Saron, or Sharon."—This was the district of country in which the city of Lydda was located. It was a plain extending along the coast from Joppa to Cosarea, about thirty miles. "Turned to the Lord."—The attention of all was turned to the Lord Jesus, and many believed.

V. 36. "Joppa."—See *place*. "Tabitha-Dorcas."—The first name is Aramaic, and the second Greek; both signify the same thing—a gazelle. "Alms-deeds."—Deeds of charity to the needy.

V. 38. "Sent unto him."—Peter was sent for, no doubt, with the hope that the miracle of the restoration of Eneas might be followed by a greater one in the restoration of Dorcas.

V. 39. "Coats and garments which Dorcas made."—That is, which she had made for others—the poor and needy about her.

V. 40. "Put them forth."—As Jesus (Mark v. 40); as Elisha (iv. 33) "Prayed."—For the restoration of Dorcas. "Opened her eyes . . . sat up."—Restored to life.

V. 41. "Throughout all Joppa."—Joppa was a large city, but the news of such an event soon spread over it. "Many believed in the Lord."—The miracle was a testimony of the truth of the gospel of which Peter and the saints of Joppa preached.

V. 43. "Tarrying many days."—How long can only be conjectured, perhaps a year.

THOUGHTS.—The mission of Christianity is to do good to the bodies and souls of men. The apostle Peter, like his divine Master, sought opportunities to help his fellow-men. He found his way, when he entered into a new place, into the homes and sanctuary of the saints. He went there always to comfort, to exhort, and to reprove. Christ came to seek and to save. His religion is beneficent. The biographical sketch of Dorcas is very brief, but comprehensive. Two pen-strokes described the super-

natural workmanship in Dorcas—she was a disciple and a saint. She was Mary and Martha in one. As a disciple, she sat at Jesus' feet, and confessed him before men; as a saint she served Jesus in serving His afflicted ones, and in the consecration of her possessions, time and capabilities to Christ. She did not seek for honor or position in the church, but being full of love, sympathy and beneficence, she gave coats, garments and, no doubt, food and fuel to God's poor. She presents a model worthy the imitation of every godly woman.

The power of Christianity is seen in the recovery of Eneas to complete health, and the restoration of Tabitha to life, Peter said to Eneas, "Jesus Christ maketh thee whole," and to Tabitha, "Arise." The former arose immediately and made his bed, while the latter "open her eyes and sat up." This power was not in the apostle, but he was the channel by which it was applied. It was the power of Christ. It was derived from him by faith. Eneas was a hopeless invalid. He could not restore himself, and no human physician could restore him. Yet he desired to be made whole. Just as he was, he trusted in the power of the risen Christ, and the work was done. Dorcas had passed beyond human help. She had but reached the prime of life, and her illness was, in all probability, brief but violent. She could not exercise faith for herself. She could not present herself to Peter. Neither of these things was a necessity. Power belongeth unto God. All power is given unto Jesus, and it was faith in His power that led Peter to pray. The bereaved friends dwelt upon their loss, and recounted the good deeds of their departed sister. Peter's faith claimed her restoration. He presented the case alone before God, and in the name of the Lord Jesus bade the saint arise. Her case was not dependent upon human skill, any more than that of Eneas, but upon the sovereign and miraculous power of Jesus. He had power over death. He had the keys of death and hell, and for His glory Dorcas was made alive again. When He had restored her to life, Peter presented her unto her friends. The power rests in Christ; the instruments are his sincere believers.

The influence of Christianity is noticed in the expressions "turned to the Lord," v. 35, "and many believed in the Lord," v. 42. The fame of these two miracles spread throughout all that region. The multitudes thronged to see the restored paralytic and the risen benefactress. Then openly they took their stand with the Church of Christ. The news thrilled the Church with joy, and Lydda and Joppa with wonder. Such manifestations of the power of Christianity produced great revivals in these two cities. Wherever Christianity fulfils its mission and displays its power, the effect will be seen in the conversion of many to its principles and doctrines. The greatest miracle wrought through the power of Christ is the conversion of a soul. It proves the power divine. It reveals his love surpassing; and exalts His name above every other name. It establishes His kingdom in the earth. It saves men from the power of sin, and leads them in the way everlasting.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—Jesus Curing the Palsy—Mark ii. 1-12.

Second Day—Jesus Raising the Dead—Luke vii. 11-16
viii. 41-56.

Third Day—"The Works that I do shall be do."—John xiv. 1-14.

Fourth Day—"Endued with Power from on High."—Luke xiii. 44-53.

Fifth Day—Peter Healing the Lame Man—Acts iii. 1-16.

Sixth Day—Peter Working Miracles—Acts ix. 32-43.

PRAYER MEETING TOPIC, April 4—LESSONS FROM CHRIST'S
MIRACLES—Matt. xii. 2-6; John xiv. 8-14.

CHRIST'S MIRACLES.

The change of water into wine was the first miracle which Jesus wrought. It is a miracle of transformation, and foreshadows the whole character of His public mission and ministry. His work was and is now, to convert sinners into saints, to turn grief into joy, to elevate earth to heaven.

It was, moreover, a miracle of festive joy and gladness, and shows in striking contrast to the Mosaic law of condemnation, that Christianity is a religion of life and peace. It relieves not only the present need, but provides an abundant supply for all the future. Christ gives as a King, and with more than royal munificence, enough and to spare for every one that thirsteth.

Christ significantly began His miracles in the bosom of a family. The family is the first institution of God on earth, and the nursery of Church and State, where all moral reforms of society must begin.

The miracle of Canan, as it was the first in time, is also the greatest in character, next to the raising of Lazarus, which was His last, and which exhibited Christ as the Conqueror of death and the Prince of life eternal. The change of water into wine was a proper change of an elementary substance.

This implies creative power as great as that which originated the world; yet with this difference, that as God at the beginning made all things out of nothing, Christ always operated upon existing substances. The daily miracles of nature, the annual change of the rain from heaven into the juice of the grape, and the gradual growth of the plants and fruits by the transmutation of inorganic matter into organic, are equally incomprehensible; although by their regular occurrence, they appear natural and common to us. Christ's miracles are not, indeed against nature and against reason, but above nature and above reason.

By changing water into wine, and manifesting His glory at the wedding-feast, Christ struck the keynote to our conduct in similar situations. We should change the frivolous talk, or "agreeable nonsense" of society into instructive popular conversation. We should never conform to the world but endeavor to transform it. We should renege pleasures which are innocent in themselves from the service of sin and Satan, and consecrate them to higher and nobler ends. Christ kept the good wine to the close of the feast. This too is significant. Sin gives its best first—pleasure, riches, honor; its worst last—pain, poverty, disgrace, ruin. Christ, on the contrary, gives His followers first the cross, the race, the battle, but last the crown, the rest and the glory.

The miracles which our Saviour performed while here upon earth led many to believe on His divine strength and power, and as we read and study about them now we too are led to believe in His power to "save to the uttermost." As He fed the multitude, we certainly learn that Christ can supply all our needs both temporal and spiritual, if we always look to Him for health and strength by continually partaking of the spiritual food found only in the "Bread of Life." He also gave sight to the blind, hearing to the deaf, cleansed the lepers, caused the palsied to walk, which manifested His love and sympathy for the welfare of His fellow-men by supplying physical strength, and caused them to inquire after spiritual needs. But if we stand with Him beside the out-cast leper, and see Him touch and heal; or we bend over the dead man's bier, and catch the tones of the voice that calls Him back; we have learned great lessons of His power and love and sympathy, and our conception of Him is altogether greater grander, and truer, than before.

WHY MIRACLES CEASED.

A gardner, when he transplanteth a tree out of one ground into another, before the tree takes root he sets stays to it, he poureth water at the root of it daily; but when it once taketh root he ceaseth to water it any more, and putteth away the stays that he set to uphold it, and suffereth it to grow with the ordinary influence of the heavens. So the Lord, in planting of religion, put to the help of miracles as helps to stay it; but when it was once confirmed and fastened, and had taken deep rooting, He took away such helps, so that as Augustine hath it, "he that looketh for a miracle is a miracle himself," for if the death of Christ will not work faith, all the miracles in the world will not do it.

The world itself is the greatest of all miracles. The year, as it comes and goes, is miraculous all through. Do not allow custom to stale to your mind its infinite variety. It is a miracle when spring and summer awaken all nature to a new life. Every tribe of living things—insects, the sweet song of summer birds, the tenderness and grandeur of sky and sea, sunrise and sunset, the abyss of the midnight heavens, the stars in their solemn courses—all are miracles coming fresh from the infinite abyss of being. If you would gain the most out of the year, fill your soul with a sense of these wonders; and rejoice, if you have nothing else to be thankful for, for this majestic universe and this Divine Presence, and for the mysterious life within you which God has given.

The present foreign tour of the president of the United Society of the Christian Endeavor will bear fruit in many ways at the San Francisco Convention. Dr. Clark writes that he has secured for use as a gavel at the Convention the shoemaker's hammer that was used by Wm. Carey before he went as a missionary to India. This is the contribution of a prominent English Endeavorer. Another convention gavel that Dr. Clark will bring home with him is now being made by a Hindoo society in India.

OUR YOUNG PEOPLE.

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

At the beginning of this year. The Sabbath School Association, Cooks Church Toronto, held the second written examination on the International Lessons for the preceeding year

Not including the Bible Class the intermediate scholars were examined on the year's lesson and the primary classes on the lessons for the last six months of the year.

The questions were prepared so that the scholar could give the answer in the text of the lesson to which reference was made. The results of the examinations for the two years have been very gratifying to the Association and with the aid of the Jessie Ketchum Bequest they were able this year to distribute over forty prizes among the successful candidates who took over 50% of the marks though some took over 80%.

These prizes together with handsome Bibles given by Mr James Alison to four scholars who recited the whole of the shorter catechism correctly were presented on the occasion of the Annual Social.

A very pleasant feature during the Social was a presentation by Mr Kinnear on behalf of the members of the Association to Mr. Thos. Caswell of a beautiful Silver ink stand as an expression of their regret at his having decided to decline re election to the office of Superintendent, a position which he had successfully filled for eight years.

In his reply Mr Caswell gave a short account of his connection with the school which extended over a period of some twenty eight years. He stated that on account of his recent elevation to the office of Grand Master of the Sons of Temperance he found it necessary to give up for a time some of his other work, and expressed his thanks to the Association for the evident feeling of good will which existed towards him.

The names of those who recited the Catechism correctly were—Lizzie Chaholm, Jessie Stronach, Maggie Dickson and Matthew Clark.

A SCOTCHMAN ON MIRACLES.

"Well, you may say what you please," said Smith; "I, for my part, cannot believe that God would first impose laws on nature, and then go to violate His own laws. What would be the use of making them if they are to be so readily set aside?"

"I dinna ken, sir," said uncle, very reverently, "what God may do, or what He winna do; but I don't regard a miracle to be a violation o' the laws o' nature, or rather laws o' God, that I ken o', save the wicked actions o' wicked men."

"And what then," asked Smith, "do you make a miracle to be?"

"I regard it," said uncle, "to be merely such an interference wi' the established course o' things as infallibly shows us the presence and the action o' the supernatural power. What o'clock is it wi' you, sir, if you please?"

"It's half past twelve, exactly—Greenwich time," replied Smith.

"Well, sir," said uncle, pulling a huge old time-piece from his pocket, "it's one o'clock with me; I generally keep my watch a bittle forrit (a little forward). But I may hae a special reason the noo for setting my watch by the railway; and so, ye see, I'm turning the hands o't around. Noo, wad ye say that I had violated the laws o' a watch?"

"True, I have done what watchdom wi' a' its laws could na have done for itself, but I have done violence to none o' its laws. My action is only the interference o' a superior intelligence for a suitable end, but I hae suspended nae law. Well, then, instead o' the watch, say the universe; instead o' moving the hands, say God acting worthily o' Himself, and we hae a' that I contend for in a miracle; that is, the unquestionable presence of the Almighty hand working the divine will. And if He sees fit to work miracles, what can hinder Him? He has done it oftener than once or twice already; and who daur say He'll not get leave to do it again?"

There are two kinds of discontent. One is from beneath and results, if yielded to, in brooding, laming melancholy. The other is from above, and is a sign of God's purpose for our education. It is not for pilgrims and sojourners to be content while there are heights to climb upon the pilgrim way. This was the truth in Bunyan's parable of the enchanted ground. The sleep of content means the sacrifice of opportunity. Therefore it is that we ask for guidance rather than for rest. And therefore the antidote for discontent is action—action in the little duties and quiet ministris which are open always and to every one. In this we grow toward that likeness in which alone we shall be satisfied.

THE LITTLE FOLK.

A LUCKY STONE.

"I wish I were of some use in the world, but I never shall be, I'm only a stupid white stone that is kicked about by every passing foot; I wonder what I was made for?" sighed a round white pebble that lay in a gravel path beside the river.

Almost as the pebble spoke a boy's small brown hand caught it up at random, while a passionate childish voice exclaimed "They may say and do as they like, they both hate me, but I don't care, I won't care any more than this stone does," and the boy hurled the stone with all his force into the middle of the river.

It fell into the deepest part, and a silvery ring of light appeared on the water where it had fallen, then another, and another, in ever-widening circles, till the last one spread quite to the bank of the river on each side. The boy stood watching the circles with an angry frown on his handsome face, and his small fists tightly clenched in the pockets of his knickerbockers. "They are all against me," he muttered, "and it is a shame—a shame!"

A girl, two or three years older than the boy, had been watching the rings on the water also, though an alder-bush concealed her from his view, she had a fishing rod in her hand.

"Your stone has disturbed my fish," she remarked as she came forward, smiling, "but you seem unhappy, can I help you?"

The little fellow turned his flushed face aside, inclined to resent being spoken to, but he was very lonely, and this young lady had a pleasant face, and such a kind voice that he changed his mind. People did not often speak kindly to him.

"I am unhappy," he blurted out, dashing the tears from his eyes, "no one here is kind to me, I get rowed and punished whatever I do or say."

"What is your name? and who is it that is unkind to you?" questioned the girl. "Please come and sit beside me on the bank, and tell me all about it. My name is Mary." Taking the boy's hand she pulled him down beside her and very soon drew all his little story from him.

Gerald Gordon was an orphan, recently come from Australia to live with his guardian, an old gentleman who lived with a maiden sister in the house across the river. The old people were unaccustomed to children. They had been very unwilling to receive the son of their old friend into their home, but felt at the same time that duty obliged them to do so—his presence upset their quiet and precise habits of life, and he soon discovered, as children will, that he was unwelcome, and misunderstood.

As he himself said, everything he did or say appeared to be wrong in their eyes. At home in Australia everyone had loved him; his pretty young mother most devotedly of all, and the child naturally felt the change bitterly. Indeed, the lack of love in his small world was rapidly making him really as sullen and unamiable as his guardian believed him to be.

"Poor Gerald?" said Mary, laying her arm round the boy's shoulder when he had finished, "I am more sorry for you than I can express, but Mr. and Miss Duncan are not really such disagreeable; it is only that they have grown old living all alone, and they are unused to children and do not understand them. You must try and not annoy them in so many little ways, as I fear you do, and not take their scoldings so much to heart. They are so good to the poor that I am sure they do not mean to be unkind to a little boy like you.

"I wish you lived with us," sighed Gerald. "I should never feel so wicked and so unhappy as I do if I had someone to be kind to me. I used not to be such a bad boy with mother, but somehow I do not care to try to be good here, it's all of no use."

"Poor Gerald," repeated Mary, "but I live close by, in that house on the hill, and you shall come and see me whenever you like. Come fishing to-morrow.

will you?"

Gerald joyfully assented, and from that day forward a new and happier life commenced for the lonely little lad, who became almost the shadow of the tall, bright-faced girl who had constituted herself his friend and protector.

"See, Mary, there is a fish!" exclaimed Gerald one afternoon, as he stood on the river bank beside his friend. "It rose at the very spot where that stone I threw went down, on the day I first saw you! What a lucky stone that was to be sure, for you would not have spoken to me had I not vented my anger and misery by throwing it. I remember standing here watching the rings it made in the water, and the last one had just touched the edge of the river when you came from behind the bush. I think," continued the boy thoughtfully, "that those rings are somehow going on still, you took them up by speaking so kindly to me, and your kindness has gone on making wider and wider rings of happiness in my life ever since."

Meanwhile the fish dropped down to the bed of the river, where a round white pebble lay shining.

"Ha, my friend! it is you at last," he said. "I have often wished I could find and thank you for dropping into the river and warning me away as you did. You saved my life. A boy up yonder has also to thank you for bringing about some happy change in his life; he called you 'a lucky stone.' Certainly it does not often fall to the lot of a pebble to be of so much use in the world as you have been."

IS IT WORTH THE WHILE.

"Pshaw: I do not care whether they like me or not!" was what a young girl said, partly to herself and partly to her friend, as a group of girls passed by with only careless nods.

And yet it was this very apparent feeling of indifference, this unconcerned manner, which had caused the half dislike and the avoidance on the part of the other girls.

In all social life it is the cheerful girl—not necessarily the gay one—the cheerful girl, who has a pleasant word, a kindly smile, or a moment to spare for each, who is the most liked and the most popular.

"A good listener is always in demand," says some one. Why? Simply because a good listener is one who is willing to listen with apparent and kindly interest to the words of her companion.

Sympathy on any matter is the bond which will unite many otherwise uncongenial natures.

Shakespeare said, "How much better it is to weep at joy than to joy at weeping."

"Well," says the indifferent girl again, with a weary tone to her voice, "what is the use of trying to make so many people like you by appearing to take an interest in them? Is it worth while to try and make people like me?"

Let us consider a moment.

From a moral and unselfish standpoint, you will concede that the Golden Rule should be employed in this, as well as other instances, and that since you would like others to consider your interests and pleasure on all occasions, you ought to do likewise unto them.

From a selfish standpoint, it is to your advantage to have as many people as possible like you. You cannot tell when a passing complimentary word from some one will carry a good impression to another and bring you untold benefit.

Influence counts for much in this world, and even if you think that some people have no special influence or power to ever aid you, it is still better to have their good will than their ill will.

Once more, from a sympathetic standpoint, should you try to please everyone. Into most of our lives more rain than sunshine comes, more darkness than brightness; and if, by a little effort on our part, even though it must be forced, sometimes, by reason of our sad or dejected feelings, we can send one little ray of light across another's path, it is well worth the while.

Church News

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

MONTREAL NOTES.

The annual meeting of the Board of French Evangelization was held here on Thursday the 19th inst. In addition to the local members Dr. Warden was present from Toronto and also representatives from the Presbyteries of Quebec, Ottawa, Lanark and Renfrew, Glengarry, and Brookville. Principal MacVicar presided and Mr. Taylor the Superintendent of French Missions acted as Secretary. The business occupied three long sessions the last of which was continued on into the small hours of the morning in order to finish the booklet. The chief matter before the Board was of course the consideration of the various fields and the grants for the coming year. In view of the treasurer's statement that the fund was likely to be short by about three thousand dollars at the closing of the books unless that much more was received than came in during the corresponding period of last year, these grants had to be considered with the greatest care. Almost no new work was taken up and that only when it was decided to drop some less promising field. The discussion chiefly turned on methods of increasing the contributions of the field towards their own support. Looking back over a period of ten years one can easily see progress in this respect and that it has not been greater is certainly not the fault of the Board. Nor can it be said to be altogether the fault of the congregations. The case to which most attention was given was that of St. John's Church, Montreal, which after being dealt with by a strong deputation from the Presbytery was able to promise only \$400 towards the ministers salary for the coming year. The statement was made that since the beginning of 1890 627 names had been on the communion roll of the church, of whom only 130 remain at the present time the others having removed in most cases from the city. This is an extraordinary percentage of change, yet during the past year the congregation had contributed for all purposes at the rate of \$18 per family or \$9 per communicant, which is within a few cents of the average over the whole church. In another Montreal congregation eleven families had been removed during the year but their places had been taken by ten new families that were never before connected with any Protestant Church. It is certainly difficult to secure effective organization and satisfactory financial results from such fluctuating and untrained materials, altogether apart from the fact that the majority of the people, as in all such work the world over, are drawn from the poorer classes. Faithful dealing must be administered in love combined with patience.

The congregation of Calvin church on Wednesday evening last extended a unanimous call to the Rev. W. Scott Whittier, D.D., at a salary of \$1,500 per annum. The result was immediately cabled to Dr. Whittier in Trinidad whither he has gone to supply a vacant congregation for a few weeks. It is hoped that an answer may be received in time for a meeting of Presbytery on the 2nd prox. when it is expected that the call will be sustained. Dr. Whittier is a native of Nova Scotia, and has already served in the pastorate of three churches the last being over an extensive home mission district in Australia, in which he left four organized churches with settled ministers. He is an effective speaker and will be an acquisition to the ministerial force in the city should he decide to accept the call.

On Friday last Sir William and Lady Dawson quietly celebrated their golden wedding. Messages of congratulation were sent from many of their friends in the city and elsewhere, and addresses were presented from various bodies connected with the University,—notably the graduates societies organized in different parts of the Dominion and in the United States. Canada as a whole and McGill University in particular owes too much to his eminent services to allow him to be readily forgotten. As a

life-long Presbyterian who in many important ways has helped its work, every member of the Church will rejoice with him and his estimable wife in the kind providence which has spared them to each other. Sir William Dawson was a member of the committee which sent out Dr. Geddie, the first foreign missionary of the Presbyterian Church in Canada a little over fifty years ago. From him came the first suggestion for the founding of the Presbyterian College in Montreal. Though now retired from active service we trust that he may have many years of quiet service still to enjoy.

NORTH WEST NOTES.

The Presbytery of Winnipeg has organized a new congregation in the western part of the city in the neighborhood of the General Hospital. It begins with twenty-one communicants and ranks as the ninth Presbyterian church in the city. The Rev. Samuel Polson has been asked to take charge of it for six months. No assistance is asked from the Home Mission Fund.

The Rev. K. A. Gollan of Hillton has resigned his charge and the resignation is to be considered at a meeting of the Presbytery of Glenboro on the 29th of March.

The congregation of North and South Plympton, and Millbrook has unanimously called the Rev. Wm. Denyar B.A.

The people of Winnipeg are making preparations for the meeting of the General Assembly in June. The Rev. Joseph Hogg is chairman of the Committee of Arrangements, and the Rev. R. G. MacBeth is Secretary.

While the Presbytery of Winnipeg was in session on Tuesday the 9th inst., news came of the death of the Rev. Duncan Campbell B.A., formerly minister of Holland. After sympathetic references to the life and work of Mr. Campbell, a resolution of esteem was passed for embodiment in the minutes. Mr. Campbell was born in the neighborhood of Barrie, Ont., but came to this province at an early age and took the whole of his course in Arts and Theology in Manitoba College, where he was a great favorite. He was ordained as pastor of the church in Holland in 1891 and continued there till last autumn. Paralysis seized him lately and he has been called away at the age of little more than thirty, to the great grief of all who knew him.

The Rev. Wm. Hanson of the German Reformed Church in Winnipeg has presented his credentials to the Presbytery and asked, that, without severing his connection with his own communion, he be received as a corresponding member, for as he says in his letter "it is not good for a man to be alone." The Presbytery has granted the request with pleasure.

GENERAL.

Rev. Robert Haddow, of Milton, will be inducted as pastor of the Presbyterian Church at Watford on 6th April.

Knox Church people, St. Mary's, have presented their pastor, Rev. A. Grant, with a good driving horse.

Professor Cavan, of Knox College, preached the anniversary sermons at Cromarty Presbyterian Church on March 7.

The Presbyterian Congregation of Lunan have decided to enlarge their church. An addition of twelve feet is to be added.

Rev. G. Grant, of Orillia, preached anniversary sermons in the First Presbyterian Church, St. Mary's, on Sunday 14th inst.

At a meeting of St. Andrew's Church, Pipton, it was unanimously decided to forward a call to Rev. W. T. D. Moss, of Marshfield, P. E. I.

Mr. E. C. Currie, a student of Queen's University, was ordained on the 22nd Dec. and inducted into the charge of Delhi and Windham Centre by the Presbytery of Paris.

Congregational Treasurers for the Presbytery of Toronto are asked to forward any monies for the Presbytery and Synod Fund to Rev. R. C. Tibb, 36 Macdonell Ave., who will acknowledge all remittances.

At the congregational meeting of the Presbyterian Church, Niagara Falls South, held recently, the Board was authorized to purchase a \$1,250 organ. \$1,100 of the

amount is already subscribed, and the old organ will bring from one hundred to one hundred and fifty. Some alterations will be necessary for the accommodation of the new organ.

The quarterly Communion in connection with St. Paul's Church, Bowmanville, was held on Sunday 14th inst. Twenty-one new members were admitted, fourteen of these being from the Baso Line appointment.

Rev. R. Douglas Fraser delivered his lecture on "John Knox" at Orono on Tuesday, 9th inst., and at Columbus on the 16th, and Brooklin on the 17th. The lecture is on the monthly topic for March in the Presbyterian Young People's Societies.

At the morning service in the First Presbyterian Church, Brantford, on Sunday, March 14, four elders were ordained, viz., Messrs. Ruskin, Craig, Luttler and Orr. In the evening, Rev. Mr. Hamilton preached from the subject, "Why Should I Become a Church Member."

The anniversary service held in the Presbyterian Church, Unionville, on Sunday evening, March 4, was largely attended, all the available space being occupied. The Rev. M. Milne, moderator of Toronto Presbytery, preached a very much appreciated sermon, taking his text from 1 Cor. x. 31.

The congregation of the Presbyterian church at Cryalder drove to South Finch on Friday evening, March 5th, and calling at the manse, spent a very pleasant evening in the course of which an address was read by James Pollock, and a handsome chair presented to the pastor, Rev. J. W. McLeod.

Rev. G. H. Wells, formerly pastor of the American Presbyterian Church, Montreal, was run over by a train and killed on 15th March, in Wisconsin. After leaving Montreal, Rev. Dr. Wells took a charge in Minneapolis, but retired on account of bad health. He had been living in retirement in Gibson, Ill.

Rev. Dr. Smith, of Port Hope, a former pastor of the First Presbyterian church, Brockville, preached anniversary sermons March 14th at the Lyn Presbyterian church. Though the weather was stormy the church was crowded morning and evening. The reverend doctor's discourses were delivered in his usual masterly manner and his listeners were more than delighted with his efforts.

There was a good attendance at the Wick Presbyterian church on the evening of March 19th, to hear Mr. John Imrie, of Toronto, deliver his patriotic lecture "The Scot at Home and Abroad." The pastor, the Rev. J. M. Cameron, presided. In moving a vote of thanks the Rev. Mr. Currie, of Somers, congratulated the lecturer on the pleasure and profit they had received from the address. During the evening some choice selections were well rendered by the choir. The gathering was a decided success financially and otherwise.

Rev. A. McMillan, of St. Enoch's, Toronto, gave his lecture on "The Hero Martyrs of the Scottish Reformation," in St. Paul's Church, Bowmanville, on the 15th inst., under the auspices of the St. Paul's Y. P. S. C. E. There was a large and enthusiastic audience. The lecture was heard with much profit and delight. The descriptions both of men and localities were to the life and the spirit was broadly Catholic. The choir of the church assisted ably, as also Mr. Ward, of Barrie, who rendered two exquisite violin solos.

The Sabbath school Committee of the General Assembly will meet (D. V.) in Central Church, Toronto, Ont., on Wednesday, April 7th, at 10 o'clock, a. m. Members are requested to come prepared to give the whole day to the work of the Committee, as matters of very great importance in regard to the future of our work will be discussed. There are no funds for the payment of travelling expenses; those, therefore, who attend, are advised to procure at the R. R. Station from which they start, certificates for attending the closing exercises of Knox College. These will be signed by Rev. Wm. Burns, Secretary of the College, and entitled to a return reduced fare. As the Committee is a very large one and the convener has not been able to ascertain the post office addresses of all the members, those who do not receive their notices will please accept.

CORRESPONDENCE.

SABBATH SCHOOL PUBLICATIONS.

Mr. Editor.—In reply to Mr. Paterson's letter in the *Canada Presbyterian* of March 10th I would like to say that if the deficit of \$3,270 on Dec. 31st 1896 was only a liability and the committee had assets of some kind to set against it his explanation would be sufficient. But it is plainly stated in the circular to Presbyteries that the net deficit after deducting the assets from the liabilities was \$3,270. There is not a word in the committee's report to the General Assembly last year to lead anyone to believe that the net debt of the committee after deducting its assets was more than \$1,442. Now if the net deficit on May 1st 1896 was \$1,442 and the net deficit on Dec. 31st 1896 was \$3,270 the net deficit was increased \$1,828 in eight months. But this is not all. During this same period the committee received from Children's Day collections and congregational subscriptions \$2,540 which if added to the increase in the deficit makes \$4,368. Are we to believe that the committee lost \$1,368 in eight months? Either this or that the deficit on May 1st 1896 was several thousand dollars greater than that reported to the General Assembly. That the latter is the case is practically admitted by Mr. Paterson when he says that the cost of publishing the periodicals to the end of 1896—for which the committee had received payment in advance—was not charged in the liabilities. The committee presented a financial balance sheet to the General Assembly showing their assets and liabilities and stating that their whole deficit was \$1,442. Yet an item amounting to several thousand dollars was not charged in the liabilities. If Mr. Paterson knew that this item was not charged in the liabilities he did wrong in allowing the report to go to the Assembly in that shape. If he did not know it he was derelict in his duty as a member of the committee. In either case he was to blame, for the whole church was led to believe that \$1,442 was the net deficit of the committee. The committee is asking the Church to pursue a certain course, a course which many in the Church believe to be an unwise one, and if the Church is to give intelligent consideration to the question and to arrive at a right decision it ought to be in possession of all the facts. That a large amount of money has been sunk in the past five years is plain when we consider the heavy draft the committee has made on the Children's Day fund in order to carry on their work, and the large net deficit at the present time. The following table showing the amount contributed to the Children's Day fund for the past five years and eight months is taken from the Annual reports furnished by the committee to the General Assembly, the last item from the circular recently issued to Presbyteries. For the year ending,

May 1 1892.....	\$606.66
May 1 1893.....	646.59
May 1 1894.....	1,017.03
May 1 1895.....	1,167.43
May 1 1896.....	1,474.12
Dec. 31 1896.....	2,540.00

\$7,451.93

All this money has been spent and still there is a debt of \$3,270. The expense of the committee before beginning the publications was about \$600 per year so that the loss on this work already amounts to about \$7,000.

Fault is found with the Presbyterian Board, Philadelphia, for refusing to entertain the proposition made by the Sabbath School committee for reprinting in Canada their Sabbath School periodicals. The Board was asked to make such changes in the reading matter of their periodicals as the committee should desire. When these alterations were made a set of plates was to be prepared and sent to the committee. The Board was then to retire from business in Canada and refer all orders to the committee. The Canadian Church was to pay a royalty on all sales in Canada.

That the plan was impracticable can easily be seen when we consider that the mere cost of making a set of plates without any alterations whatever would be about \$1,500

per year. The alterations would likely cost \$500 more. The Board's expense would therefore be about \$2,000 per year. Then the duty on the plates coming into Canada would be over \$3,000 per year. Here is \$4,000 of expense that would have to be met before there would be any profit for either party to the arrangement. Then a royalty on sales was to be paid amounting to say \$1,000 per year, an editor to be appointed at a salary of \$1,200 per year, a business office to be opened at an expense of probably another \$1,500. An expense of nearly \$8,000 per year. I doubt very much if the profit on all the sales that could be made from an edition printed in Canada would exceed \$2,000 or \$3,000 per year. The Board declined to enter into this arrangement and proposed an alternative one which was rejected by the committee and the negotiations came to an end.

I believe that an arrangement such as the Presbyterian Board is willing to make would be in the interest of the Canadian Church. I understand the Board is willing to print a special edition for Canada with the imprint of the Canadian Church on the cover instead of their own, make any alterations in the reading matter that might be considered unsuited to readers on this side of the line under the supervision of a Canadian editor, and share the profit on the Canadian edition with the Canadian Church.

If this arrangement is entered into Rev. E. Scott, the editor of the *Presbyterian Record* and the *Children's Record* would probably undertake to do whatever editing would be required. The papers are already well edited and it would be in the interest of both Churches on the ground of economy to make as few changes as possible. The American editor would be careful not to let anything in that would be offensive to Canadian readers. The Canadian Church would have a profit on all the business done have a series of Sabbath School papers second to none and could then use the Children's Day collections for mission purposes.

The business department would be as at present under the control of the Board with its agencies in Ontario, Quebec, Nova Scotia and Manitoba. If the Canadian Church wishes to assume this part of the work it can be done at any time. This is a separate question and can be considered afterwards. Money would have to be raised to carry on the work, and the Church may not feel disposed to undertake new obligations at present. If the arrangement suggested above for a Canadian edition of the *Westminster Herald* is entered into one step will have been taken. It will cost the Church nothing. If it is considered wise to take the other at some future time it will not be hindered but rather helped forward by this action.

N. T. WILSON.

Toronto, March 16th, 1897.

THE ASSEMBLY'S S. S. COMMITTEE

Editor *Presbyterian Review*.—

Dear Sir,—In the *Presbyterian Review* of February 25th there appears a letter from W. Drysdale, Esq., Montreal, on which, as having been the convener of the Assembly's Committee to consider the report submitted to last Assembly, I ask the privilege of making a few remarks.

1. It was no cause of surprise or offense to me, as it seems to have been to Mr. Drysdale, that the circular issued by the Sabbath School Committee at the close of last year, was not sent to me. Why should it have been? It was a circular addressed to Presbyteries, and I have no doubt was liberally supplied to their officials for the use of the members. Surely that was enough.

2. Mr. Drysdale deals very unfairly with the information given in the circular, particularly with its financial statement. He reasons thus: The debt the first of May, according to the report of the Sabbath School Committee, was \$1,400, and at the end of December, according to the circular, \$3,200, an addition of \$1,800. Then he goes on to say that the special Committee of Assembly found the real debt at the time of Assembly to be \$5,000; therefore we may expect the debt next May to be at least \$6,000. The inconsequence of this reasoning is only surpassed by the unfairness of several of his statements.

Mr. Drysdale, as he himself rightly

informs us, was a member of the Assembly's special committee and was present at its meetings, and therefore had every opportunity of knowing the facts, and in common honesty ought to have presented them truthfully. He knows that the deficit stated in the report to exist last May is accurate, he knows also that the debt of \$5,000, reported by the special committee to the Assembly, was what the Committee calculated the debt would be at the end of the next December. The committee obtained from the Sabbath School Committee a full statement of all their obligations up to the end of December, and found that they amounted to \$7,000. Against this was placed the probable receipts up to the same date, which amounted to \$2,000, leaving a balance of debt on Dec. 31st of \$5,000. This was the financial situation as it appeared at Assembly. But when Dec. 31st arrived we find that the debt, instead of being \$5,000 as it was feared it would be, was only \$3,270, an improvement of \$1,730 on the outlook at the time of Assembly. How did this come to pass? The income from Sabbath Schools was \$1,000 larger than was estimated; friends interested in the work of publication gave \$500, not looked for at Assembly; and the collection of outstanding accounts yielded on the \$1,300 due \$1,230 instead of the \$1,000 on which the Assembly's Committee figured. Now I submit that, from these figures which were before Mr. Drysdale, his conclusion that the Assembly must next summer face a deficit of \$6,000 is wholly unwarranted. The true conclusion is that the publication enterprise is so popular that the debt by Dec. 31st next, when another year's business is completed, will be very much reduced, as it will without doubt be. The gain in circulation for 1897 is 44 per cent., and the profits cannot be less than \$1,500; so that we may expect the deficit at the end of '97 to be cut down to a small figure if not entirely wiped out, by profits and contributions. The business instead of showing an increase of debt as Mr. Drysdale asserts, is more than paying its way, and that too under very unfavorable circumstances. Let it be located centrally and where the publishing can be done at a much cheaper rate, and there can be no doubt of the success of the enterprise. The salary of the Editor can be met without additional cost to the Church.

3. I cannot think with Mr. Drysdale that it is wrong to take the children's pennies, which by the way he carelessly states to be \$2500 instead of \$2040 as reported by the Sabbath School Committee, to help an enterprise of this kind, while such help is needed. Evidently I am not alone in this way of thinking. Hundreds of our ministers and Sabbath School teachers, who are quite capable of forming as sound judgment on the subject, and thousands of Sabbath School scholars think as I do—else they would not have increased their contributions by \$1000. These, too, or many of them, know quite as well as Mr. Drysdale the needs of the destitute places, and I dare affirm do quite as much for them as do those on whom Mr. Drysdale's favorite publications have been urged. It is unquestionably a splendid testimony to a widespread desire for a Sabbath School literature, distinctly Canadian, and to the marked ability with which the Sabbath School Committee have been enabled to produce it, that the demand for it without systematic canvassing, exhibits such rapid growth; and the spontaneous aid to its production is so hearty on the part of those who know its advantages.

4. It is not surprising that Mr. Drysdale still hankers after the publications of the Presbyterian Board at Philadelphia. But it is strange that he should try to make us believe that we can have a Canadianized edition of these (*Canadian Deaver British Lion*, and the flag that has braved the battle and the breeze all thrown in gratis) on terms honorable or profitable to us, after the discussion in the special committee and in the Assembly last summer. He could not then show us any terms offered by the Philadelphia Board different from those which the Sabbath School Committee rejected as utterly unsuitable. Nor does he yet produce proof that any change of business sentiment has taken place in the

minds of our Philadelphia brethren. But, even if a fairly acceptable arrangement could be effected, I cannot see that it would be wise for us to give up our present promising business. It would be most unwise, if we can plant our own literature on a firm financial basis, which is now well nigh demonstrated. It would be unworthy of our name as a Canadian Church to be dependent on the press and brains of our neighbors for the nutriment of our children. When we were much smaller and weaker than we are now, our own Colleges were set up, our own Church papers were started, and we declined to take the proffered gifts of excellent institutions to the south of us, if our young men would go there for their training; and most of our people much prefer to get the Ecclesiastical news from our own religious press. Tell me why it should be otherwise, with regard to the helps needed by our Sabbath Schools?

5. With Mr. Drysdale I heartily agree when he mourns over the burden borne by the convener of the S.S. Committee. Surely he will be relieved this year by the Church. But I do not think Mr. Drysdale's way of relief is fair to the convener, any more than it is honorable to the Church. Surely after the hard labor he has endured for the Church's interests, it would not be the grateful thing, now that victory is all but achieved, for the Church to turn round and say we thank you for showing us what distribution good S.S. literature is capable of, but we prefer to hand over the result with its profits, to our sister Church to the South. We hold that when a man shows, to use an expressive vulgarism, that he "can cut his own fodder," while tilling our field and giving us the best of the fruitage, the right thing—the only decent thing—is to say to him, go ahead, and we will help you to the utmost of our sympathy and support.—P. M. Morrison.

SAVED HER LIFE.

The Narrow Escape of a Fergus Merchant's Daughter.

Had Been Weak and Sickly From Infancy—Neither Doctor Nor Friends Thought She Would Survive—Dr. Williams' Pink Pills Saved Her Life—Advice to Parents.

From the Fergus News Record.

Mr. O. M. Post, fruit and confectionary dealer, St. Andrew street, Fergus, last week related to a representative of the News Record the sad story of the terrible suffering and sickness of his little daughter Elle, his only child, now a strong and healthy little maiden of ten years of age. At the time of the child's illness Mr. Post was a resident of Hamilton. His story is substantially as follows:—"My daughter had been very delicate from childhood until about three years ago, and the money it cost me for doctor bills made me poor as it was seldom she was without a doctor's care, and at times we have had as many as three doctors in attendance and hope of saving her despaired of. The doctors succeeded in keeping her alive, but she was gradually growing worse and we all thought she was going to die. Our regular physician had given up hope of saving her life and remarked that if it were only warm weather, (it was then winter) there might be a chance. But seven summers had passed since her birth and she had gradually become feebler, and my wife and I thought it was just a matter of time until the child would be called to a better home. About this time Dr. Williams' Pink Pills were prominently brought to our notice through a cure they wrought in a neighbor's child. I thought I would give them a trial and so informed the doctor, but he only laughed at the idea of them helping her. However I bought a box of the Pink Pills, and began giving them to her, half a pill at a time. After a short treatment there was such an improvement that neither her mother nor I could doubt that Dr. Williams' Pink Pills were helping her, and I decided to abandon the doctor's services altogether. The Pink Pill treatment was

continued and although the progress towards health and strength was necessarily slow, it was none the less certain, and it was continued until she is as well and strong as you see her to-day, and I am thankful to say she has had no occasion for medical treatment since. I am a strong believer in the efficacy of Dr. Williams' Pink Pills, for weak and delicate children, and I firmly believe it was this medicine that saved my child."

Dr. Williams' Pink Pills are an all round medicine and are quite as efficacious in the case of children as in adults. They restore to the blood its lacking constituents and make it rich, red and pure. In this way they strengthen the system and drive out disease. There are many cases like the above in which this wonderful medicine has restored health and strength after the best medical advice had failed. The Genuine Pink Pills are sold in boxes, the wrapper round which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People." There are other pills colored pink, but they are base imitations offered only because they give the dealer a greater profit. They should always be refused.

PRESBYTERY OF KAMLOOPS.

The Presbytery met at Kamloops, on the 3rd inst., at 10 a.m., and was constituted with devotional exercises. There were present: Messrs. T. S. Glassford, moderator, Thos. Paton, Geo. A. Wilson, J. C. Stewart and T. Geo. MacLeod, ministers; and Messrs. D. McNair, D. H. Campbell and D. Matheson, elders; and Mr. A. G. Hutton, student.

Mr T. Geo. MacLeod was appointed Presbytery Clerk, and the hearty thanks of the Presbytery were tendered to Mr. Wilson for the manner in which he had discharged the duties of that office.

A request from Mr. A. McKinnon, for certification to college, was read. As Mr. McKinnon failed to give the year's continuous service agreed upon at the time of his appointment to a mission field within the bounds, the Presbytery declined to grant the certificate applied for.

The following were appointed commissioners to the General Assembly, which meets in Winnipeg in June: Messrs. Geo. Murray and Thos. Paton, ministers; and Messrs. D. McNair and D. Matheson, representative elders.

Permission was given the congregation of Rossland to purchase a suitable church site now being offered, and the selection made was approved. Mr. Paton was appointed moderator of Rossland session during the vacancy and given leave to moderate in a call.

The site selected by the congregation of Salmon Arm was approved, and the Clerk instructed to write to Mr. Fraser thanking him for his gift of that site.

Attention having been called to the illness of Rev. Geo. Murray, of Nicola and his family, a minute was adopted expressive of the sympathy of the Presbytery.

The claims upon the Home Mission Fund for the past six months, were considered, and grants passed aggregating \$2,225.90. A number of special grants were also recommended.

The condition of the various fields was then considered and the required grants asked for the coming year.

A considerable number of the members of Kamloops congregation were present on Wednesday evening, when the reports on Young Peoples Societies and Sabbath Schools were received and discussed.

Practical forms of work for the Societies were pointed out, and the use of the Shorter Catechism in all our Sabbath Schools and homes strongly advocated.

Requests were received from the Vernon and Spallumcheen fields, asking to be placed on the list of Augmented congregations. These requests were recommended to the General Assembly's Augmentation Committee, and the required grants asked. Messrs. Geo. A. Wilson and T. Geo. MacLeod then placed their resignations in the hands of the Presbytery. These were accepted; the former, to take effect at the end of the present month; the latter, whenever the status of the field is changed. Leave was also given each of these con-

FREE! We direct special attention to the following remarkable statements
A Deaf Man's Slate.



I was almost totally deaf 25 years; could not hear a steam whistle; had to carry a slate so that people could "talk" to me. In one week after commencing Aerial Medication, surprised my friends by discarding the slate. I steadily improved, and now can hear the slightest noise and can understand conversation and public speaking perfectly.

EDW. E. WILLIAMS, Lead, S. D.

Five years ago I had measles which caused two gatherings, one in the frontal cavity and one in my ears, which was the beginning of catarrh. Since have twice had lagrippe, which aggravated the matter had dullness and pain in my head the result of closing my throat was annoying to myself and neighbors, and the least singing would produce hoarseness. Since using Aerial Medication seldom have trouble with head or throat, can sing all I wish, and preach twice every Sunday without inconvenience. I believe this treatment is all that is claimed for it and do not hesitate to recommend it.



(Rev. C. B. SZELBY, Kirkland, Wash.)

I had fetid catarrh in its worst form, the discharge from my head was profuse and very offensive, health very much impaired; a bad cough, loss of strength and weight caused my family and friends to believe I had consumption. Used Aerial Medication in 1887. It cured me, and for nine years I have been entirely free from Catarrh, and my health is fully restored.

A. G. FREEMAN, Parker's Lake, Ky.

Medicine for 3 Months' Treatment Free.

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

greg "ams to moderate in a call, should the desired change be effected, and Messrs. J. C. Stewart and T. Geo. MacLeod, were appointed moderators, respectively, of the Spallumcheen and Vernon sessions, during vacancy.

The General Assembly was overtured to authorize a division of the Presbytery of Kamloops, and the erection of a new Presbytery in the territory lying along the line of the projected railway through the Crow's Nest Pass, the same to be known as the Presbytery of Kootenay.

Presbytery adjourned to meet at End. rby. on the first Tuesday of Sept at 10.30 a.m., and the moderator pronounced the benediction—T. Geo. MacLeod, Pres. Clerk.

Rich, Red Blood

Is absolutely essential to health. It is impossible to get it from so-called "nerve tonics" and opiate compounds. They have temporary, sleeping effects, but do not CURE. To have pure blood and good health, take Hood's Sarsaparilla, which has first, last, and all the time, been advertised as just what it is—the best medicine for the blood ever produced. In fact.

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1. Hood's Pills assist Digestion, cure Constipation. 25 cents.

"Most Delicious"

—(Taming of the Shrew)

"SALADA"

CEYLON TEA

Sealed Lead Packets Only.

25c, 40c, 50c and 60c per pound.

FAR AND NEAR.

On one day this week the Menocly Bell Company of Troy, N.Y., made shipment of church bells to Schenectady, just at our own doors, and to Constantinople, Turkey. Inasmuch as church bells are the emblems of peace it might be hoped that those, just sent so far from our country, would ring to "soothe the Turkish breast."

A GRATIFYING FEATURE.

In connection with the life insurance business in Canada is that of late years insurers have given their preference to the Canadian companies. It is noted from figures lately published pertaining to insurance in Canada, that while the amount in force by the British and foreign companies here is almost stationary, the amount held by the Canadian companies has increased by ten millions of dollars during the past year. The progress made by the Canadian Life Insurance Companies of late years should be considered satisfactory by all those interested in these institutions.

Among the companies making very rapid and successful progress is the North American Life Assurance Company, of Toronto. From figures lately published, it is shown that this Company in 1896 secured the largest amount of new business in the Dominion of Canada of any company doing business here, excepting one. The favor expressed for this Company by intending insurers is doubtless due to the excellent management of the Company, as also the splendid results paid under its investment policies during the past year.

It is interesting to note that at the end of the first financial year of the North American Life, during which time its first investment policies were issued, its assets amounted to \$98,763.47, and the net surplus to \$2,430.61. It expressed great confidence on the part of leading citizens throughout the Dominion, who took out the first large investment policies in the North American Life, as to the future success of the Company. That this expectation has been fully realized is confirmed by the issue of its last annual report, which shows that the assets of the North American now amount to over two and a half million dollars, while the net surplus exceeds \$120,000.

Among the early policy-holders of the Company was Mr. Charles E. Morgan, a leading banker, Hamilton, whose investment policy lately matured, and the following is an expression of opinion by him as to the results paid under that policy:—

"To the North American Life Assurance Company, Toronto:

"Gentlemen, My life fifteen year investment policy matured on the 30th inst., and having considered the options offered, namely:—(1) A cash value of \$2,300 48, or (2) paid-up life policy for \$4,360, or (3) withdraw the accumulated surplus of \$1,135 98, and retain the original policy for \$5,000 I have decided to take the last mentioned option, and acknowledge the receipt to-day of your cheque for the same.

"In making a personal calculation, I find that the accumulated surplus has netted me slightly better than a five per cent. compound investment on my premiums.

"Considering the fact that I have had life insurance for \$5,000 for fifteen years at between ages 39 and 54, I look upon the result as a very satisfactory one, and trust that your Company may meet with the

same success in the future as has characterized its operations in the past.

"Yours truly,

"CHARLES E. MORGAN.

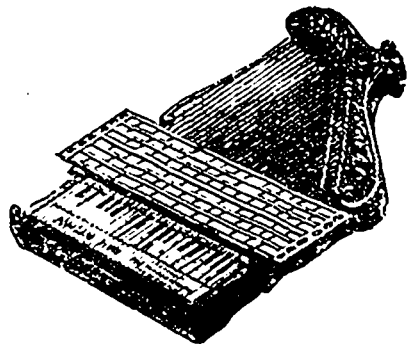
"Hamilton, Ont."

For further information as to the Company's plans, last annual report, or agency, address Wm. McCabe, Managing Director, Toronto.

BEN DAVIES—WATKIN MILLS.

To hear Ben Davies, the great tenor, has been the desire of every one interested in music since the fame of this artist spread abroad. The opportunity will be afforded at Massey Hall on the 80th inst. In Europe and the United States, Mr. DAVIES is conceded to be the greatest living tenor. With him will appear Mr. Watkin Mills, the famous baritone, so that a musical treat of a very high order may be anticipated.

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OF ONTARIO, TORONTO.

Notice is hereby given that a quarterly dividend for the three (3) months ending 31st March, 1897, at the rate of 6 per cent (6 p.c.) per annum has this day been declared upon the Capital Stock of this Institution and that the same will be payable at the offices of the company in this city on and after Thursday, the first day of April next. The transfer books will be closed from the 21st to the 31st March, 1897, both days inclusive.
By order of the Board, R. R. WOOD, Sec.
Toronto, 3rd March 1897.

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