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Toronto, Mar. 10, 1898.

Our New Departure.

It will be noticed that this week we publish from Montreal as well as from Toronto and that we have also opened an office in Montreal for the transaction of business. This is done with the full approval and encouragement of a number of our friends in the commercial capital with a view to giving a larger place to the work and thought of the Montreal district than has ever been given to them in any paper hitherto published in connection with the Church. In this new venture we confidently count upon the increasing support of the Church and we promise to do our best in every way to make it worthy of their countenance.

OUR MONTREAL OFFICE is in the Y.M.C.A., Buildings, Dominion Square.

Rev. W. J. McCaughan made a timely and well-put appeal last Sabbath on behalf of the Aged and Infirm Ministers' Fund. Taking the published statement of the Agent of the Fund, Rev. R. C. Tibb, Mr. McCaughan showed how great a hardship it would be to reduce the moiety now given to aged and infirm servants of the Master, by \$7,000, the amount of the deficit. These brethren who had grown old, and who had spent their strength, laboring faithfully for souls, did not at the most get much from the Fund; they could not get more than was contributed, and to reduce still further the small sums would be unworthy and cruel. There were some eighty-seven annuitants altogether, a small number to bear the burden of a \$7,000 reduction, which equally distributed would mean about \$80 per annuitant. Mr. McCaughan

invited special contributions to this Fund from members of St. Andrew's Church, and intimated that they might be sent direct to himself or to the Treasurer of the Congregational Fund, or the amounts might be put in envelopes on the collection plate. We hope the response will be worthy the best days of St. Andrew's Church, and further that the example set by Mr. McCaughan in making a special appeal for this most worthy Fund, will be followed by every minister in the Church. But as the books close at the end of this month, no time should be lost in sending in contributions. Rev. R. C. Tibb, at the Church offices, Toronto, will acknowledge all monies sent to him for the Aged and Infirm Ministers' Fund.

The Yukon liquor question very properly is being pushed on the attention of the Ottawa Government by Temperance Workers. Mr. Sifton's visit to Toronto was taken advantage of to lay a petition before him on behalf of the Women workers of the city. The gravity of the case is acknowledged. The severely cold climate renders any tampering with intoxicants more than ordinarily dangerous, and the mixed population are such that the maddening excitement of drink would cause lawlessness and violence more difficult to cope with than under different conditions. The Government will certainly be greatly to blame should liquor be allowed to enter the Yukon, or having been smuggled in, to be trafficked in that territory. The people acting in the matter deserve the full support of the country and the authorities should be given to understand that no trifling with the subject will be tolerated by public opinion. Now is the time to let the voice of the country be heard. Another important temperance work which is being pushed is in connection with the plebiscite. The central committee has been very busy of late and it is reported that over two million pages of campaign literature are ready for circulation. The effective work of the liquor organization in the Ontario elections shows that body to be well equipped for a fight on a large scale when the plebiscite vote is before the people.

Among the names brought under the notice of the Board of Knox College for the vacancy occasioned by the resignation of Dr. Robinson is that of the Rev. James A. Kelso, assistant Professor of Hebrew, Western Theological Seminary Allegheny, a college which, it will be remembered, gave us the Rev. Dr. Kellogg. Mr. Kelso studied at Berlin for three semesters in semitic languages, and Drs. Dunlop, Moore and Wilson of the Allegheny Seminary speak in high terms of his teaching abilities.

A lecture by Mr. Olney, Secretary of State in the last Cleveland Administration has surprised the public on account of its pacific tone. The sentiment is admirable and at variance with the ex-Secretary's bellicose attitude in the Venezuela affair; hence the surprise. Instead of treat-

ing Great Britain as a natural enemy he regards her as the most natural friend of the United States. He said, among other things, that there is such a thing as patriotism for race as well as for country, a most true and potent statement which the outburst of feeling with which the Venezuelan despatch was received clearly proved. And there is more. There is such a thing as patriotism of civilization, and such a thing as community of religious thought and interest which the majority of right thinking people in Great Britain and in the United States are ready to recognize and act upon. It is therefore a welcome sign of the times to find Mr. Olney speaking from the sane standpoint of enlightened patriotism when he says "Nothing less can be expected from the community of interests of Great Britain and the United States than that both shall use their great influence not only for their common advancement but for the betterment of the whole human race. Though sometimes we may have such quarrels as only relatives and intimate neighbors indulge, yet it may be said that the near future will see in our closer friendship a power for good that will be felt by all mankind." Words like these deserve to be rehearsed and repeated throughout Canada and the United States, with the intent that they may act as seed sown in good soil, bringing a harvest of better relations between these Countries.

PRESBYTERIANISM IN MONTREAL.

THE population of Montreal with its suburbs may be set down in round numbers as a quarter of a million. Of these, about one-fourth are Protestant, and of that fourth, one third are Presbyterians. The Presbyterians as might be expected are mainly of Scottish origin, though there is now a sprinkling of French and of a few other nationalities as well. Commercially and socially they are among the leading people in the city. Their wealth is probably as great as that of all the rest of the population combined. One prominent Presbyterian is reported to be worth \$40,000,000. The Royal Victoria Hospital, costing a million, was the gift of two Presbyterians and it is almost exclusively sustained by their bounty. McGill University has profited very largely from their generosity, and they are the main supporters of the General Hospital as well as of all the local Protestant Charities and non-denominational societies, such as the Bible Society and Y.M.C.A. There is no other group of 20,000 people in the Dominion today in a position to exert an equal influence on the future destinies of the country, and it is a matter of the last importance that on every great question their weight should be thrown on the right side. They are, however, an independent people who will be neither driven or led save by their own convictions, and the only way to have them on the right side is to make clear the grounds why it is so.

Ecclesiastically the Presbyterians are organized in twenty-nine congregations or mission stations, distributed in all parts of the city, and their church buildings, though not so large or expensive as some others, are among the handsomer edifices to be seen. On Sunday mornings they are usually well filled with the throng of devout worshippers. The Theological College, situated immediately adjoining McGill University, has a massive building with good accommodation, and is endowed to the amount of nearly \$200,000.

The pastors of the churches are an able and devoted body of men, not surpassed any where. The majority of them are of course Canadians, but men trained in Britain and in the United States have also been largely drawn upon, and these occupy some of the most promi-

nent pulpits. The Churches maintain thirty-five Sabbath Schools and last year raised for all purposes not less than \$150,000.

It is a matter for regret that two of the wealthier and more influential congregations are not connected with the Canadian Church. St Andrew's retains its connection with the Church of Scotland, and the American with the Presbyterian Church of the United States. But in various ways these congregations cooperate in local work and to some extent in the mission schemes of the Canadian Church, though of course their main benevolent contributions go elsewhere. The reasons for their separate existence are a matter of history, that need not now be discussed, but it is to be hoped that sooner or later they will see their way clear to affiliate with the national body. It would immensely increase their usefulness and their influence in the country, without depriving them of any privilege they now possess.

FOOLISH BIGOTRY.

IT is stated that twelve hundred clergymen of the English Church have united in recommending a book called "A Book for the Children of God." The spirit of the book may be inferred from the following passage in it: "The Catholic Church is the home of the Holy Ghost. It is His only earthly home. He does not make His home in any Dissenting sect. Sometimes people quarrel with the Church and break away from her, and make little sham churches of their own. We call these people Dissenters and their sham churches sects. The Holy Ghost does not abide—does not dwell with them."

Of course these twelve hundred are not the English Church and this book does not represent fairly the attitude of that Church towards Dissenters. The great mass of their more intelligent and better educated Clergy are far above any such petty narrowness of soul. Even the late Archbishop Benson, high churchman though he was, cherished a more generous spirit towards those of other communions.

But there has been altogether too much of this kind of foolish bigotry in the Anglican Church on both sides of the Atlantic, for its own good or for the good of religion. That Church has done some good work for the world and is capable of doing more. We do not grudge it what measure of the Spirit it has, whereby it has been enabled to show so much steadfastness for fundamental truth, such zeal for righteousness, such self-denial for the poor, such consecration of the highest gifts for the good of mankind. We only wish it had more of the Holy Spirit that it might be a thousand fold more influential for good, and among other things be readier to see the good that is in others as well. But we protest against its arrogant assumption of any exclusive right to the Spirit's gift.

We suppose the claim to this precious book is based upon the prior claim of Apostolical Succession. But really there is little other evidence of its truth, in fact, than the persistent assertion of narrow minds. One would think they would need only to open their eyes to plain facts in order to see that the Holy Spirit does not limit his operations to any one agency or channel. Boasting is a poor business and does not conspicuously reveal the Spirit's influence. But we think we can point to the past record and to the present work of the Presbyterian Church as reasonable proof that it has not been without some considerable measure of divine blessing. The history of Christianity

on this continent shows at any rate that where there is a fair field and no favour the non-prelatical Churches are more than able to hold their own and that the Anglican Church is about the least effective agency for winning souls to Christ among the churches of the world. It would be a pity, indeed, if through the existence of the establishment in England any considerable number should mistake social and political power for the Holy Ghost. The two are not quite identical.

STUDENTS' VOLUNTEER CONVENTION.

THE Convention of Student Volunteers just held in Cleveland has been a success, beyond the expectations of its promoters. Success, not judged by outward demonstration but by a deep, silent, intelligent, interest, and determination to accomplish more than has yet been done in the effort to publish salvation throughout the non-Christian world. The significance of the movement may be seen in the fact that 458 Colleges were represented by 1,717 students. At the Convention in Detroit four years ago, there were 295 Colleges represented, so that the increase in that time has been substantial—as rapid perhaps as expansion would be judicious. There are 7000 Colleges of different kinds on this Continent, each of which will be cultivated as rapidly as the conditions make it possible. The aim, it may be repeated is to organize associations in all Colleges for the study of literature in Foreign Missions, and the preparation of men and women who will go forth as heralds of the cross. That this organization finds favour with College authorities is seen in the important fact that 106 Presidents and other members of College Faculties were present. Dr. Charles Cuthbert Hall, President of Union Theological Seminary, New York, in a paper read, on the relation of Colleges to this movement, stated distinctly that Colleges are not, in his judgment doing their duty in this respect, in fact, the movement is itself, a protest against the ordinary complexion of College training. Why, it may be asked, should it be necessary to go to the enormous labour and expense of such a Continental organization as this, for the study of Missions within theological College walls? Is the subject not of sufficient importance to justify a place for it in the curriculum of every College? If we rightly understand the mission of the Church, it is emphatically true that there is a serious defect in College training, where this movement is necessary. That defect is being rapidly corrected, in many institutions, when in an important sense the Students' Volunteer Movement will have accomplished its purpose. The reports of addresses given impress the reader favourable. There was a suppression of all noisy applause, a sense of personal responsibility pervaded the vast audiences assembled for five successive days. The first address delivered by Rev. F. B. Myer, on the right adjustment of the soul to God, gave the key note to the Convention, and that impression was powerfully deepened by the Bishop of Huron, who spoke on "Spiritual Equipment." Whilst the whole atmosphere was impregnated with an upward look and longing—perhaps the climax was reached on Sabbath morning when Dr. Charles Cuthbert Hall, preached on 'the Vision Glorious' in Rev. 7. That was an utterance fitted to give wings to faith, and nerve to the soldier of Christ.

This Convention seems to have been an event of exceptional importance, and we are glad to find that in it, Canadians were strongly in evidence.

There were in all about 150 Canadians and they are unanimous in their praise of the large hearted hospitality of the people of Cleveland. These are the bonds by which nations ought to be bound—the bonds of co-operation in world evangelization.

NURSES FOR THE KLONDIKE

LADY Aberdeen's practical interest in the Victorian Order of Nurses is well-known, and an evidence of the advantage to the country from the founding of this institution is to be found in a letter from Her Excellency with respect to the sending of four nurses to the Klondike where their services are greatly needed. Her Excellency thus states the case:

"The work of the Victorian Order is but in its infancy and it needs all its resources at the present time for the work of its training homes now being started at Ottawa, Montreal, Toronto, Halifax and elsewhere. But the provisional committee felt that it could not remain deaf to a call such as this for help, and decided that the order must prove at once its national character and its worthiness to the name it bears by sending a contingent of Victorian nurses to the Yukon to work under the direction of the medical men there. Four fully trained efficient Canadian nurses of experience will therefore be ready to start for their arduous post by the end of March or sooner if we receive sufficient special contributions to equip them. The Government are affording us all possible facilities and assistance, and the nurses will be under the special protection of the Northwest Mounted Police. But it is estimated that the outfit, the year's provisions and the medical appliances for each nurse will not cometo less than a thousand dollars for each. And then we must guarantee their salaries, although we fully believe that the patients will be willing to give ample remuneration for the nurses services, and that once on the spot the Victorian Order will not lack means for prosecuting and developing its work. These devoted women fear not to face the perils and privations which their mission must necessarily impose on them. On the contrary, they rejoice at such an opportunity being afforded so soon to the Victorian Order to show what nurses may do for suffering humanity under the most adverse circumstances. And as they are prepared to go forth in this spirit we fear not to send them, and we are confident that we shall not appeal in vain to their countrymen and countrywomen to supply the Victorian Order with adequate means to equip them fully. Contributions to the Victorian Order Klondike expedition may be sent either to me direct at Government House, Ottawa, or to Mrs. Edward Griffin, Treasurer of the Fund, the Russell House, Ottawa."

It is unnecessary to add a word to this statement, which will commend its object to every reader who can help a good and noble cause.

The Presbytery of Brandon has nominated the Rev. L. H. Jordan, Toronto, for the vacant chair in Knox College. The Presbytery of Superior, makes no nomination but leaves the matter with the Board. The Presbytery of Brockville has named the Rev. W. G. Jordan, Strathory, as a suitable successor to Dr. Robinson. The name of the Rev. Fulton J. Coffin Ph. D. Fellow and Instructor in Department of Semitics, Ancient History and Comparative Religions has been mentioned. Mr. Coffin began his course at Charlottetown P. E. I. where he held the government scholarship. He then passed to Dalhousie College where he obtained the Monro Bursary and graduated with honors in 1886. He studied theology at Halifax and Princeton, there obtaining the degree of M.A. Mr. Coffin taught for three years in the Assembly's College at Trinidad but was compelled by attacks of fever to leave the West Indies.

Theological Education in Montreal.

BY PRINCIPAL MACVICAR, LL. D. D.

For the Review.

Montreal is a great centre of wealth, of commerce and business enterprise. It is a place of unique beauty in summer and winter. Tourists come from all parts to enjoy its bracing air, its Mountain Park and exhilarating winter sports. Of late it has made remarkable progress in secular education. Its Protestant Schools and High Schools and McGill University are justly the pride of citizens.

With equal propriety they cherish the same feeling regarding their Theological Colleges. There are four of them—The Presbyterian, the Wesleyan, the Congregational and the Diocesan, all clustered around the University with which they are affiliated. These live in peace and happy concord among themselves, teaching the same eternal verities from their different standpoints without any symptoms of sectarian bigotry or strife. They form a wholesome environment for "Old McGill," and their students, a goodly company, enjoy rare privileges.

Not only do they mingle freely among themselves but also with the thousand others attending lectures in the five Faculties of the University and preparing for different pursuits in after life. The Arts men, the "Theos," the "Meds," the "Vets," the lawyer and scientists of the future thus meet in the same class rooms, the same literary societies and on the same campus for invigorating recreation. This sort of intercourse is just as essential as the lectures of learned professors for the true physical, mental, moral, and spiritual development of young men. And it is certainly good for the ministers of religion to pass through such experiences during their novitiate, to rub against each other and come into practical contact with currents of thought that are potent in the outside world.

Indeed what forcibly impresses even a casual visitor to these seats of sacred learning is the practical progressive up-to-date manner in which all things are conducted. There is manifestly a happy blending of reverence for what is good and enduring in the past with enlightened faith in the present and the future.

The health and comfort of students are not overlooked any more than a fresh and stimulating curriculum. Our own Presbyterian College is in the van in these respects. Through the foresight and energy of those directing its affairs it secured the very best site in the city, and the buildings erected upon it by the munificence of Mr. David Morrice and others are not only massive and ornamental but complete in their appointments. The octagonal library and dining-room are gems; and the spacious Convocation Hall is used for all sorts of academic gatherings.

Theological thought and research both ancient and modern are well represented by the thirteen or fourteen thousand well chosen volumes in the library. And in close proximity to it the vastly larger "Peter Redpath Library," of McGill is accessible to all students. The two form an ideal place for original research in many directions. And this suggests what is of the greatest moment, viz., the results obtained by this fine equipment. "By their fruits ye shall know them." What the Church and what intending students who contemplate preparing for Church Service want to know is, are able and godly ministers of the Gospel being sent out from these halls? Are they warm-hearted, broad-minded, earnest, self-sacrificing and true to their divine commission? Are they men of patriotic spirit, who understand something of the world, as well as profound in Scripture analysis? Have they not only accumulated rich stores of knowledge but are they able also in a lucid, logical and convincing manner to deliver their message in the pure vernacular of the people whether English, French or Gaelic? Are they, withal, fired by unquenchable missionary zeal, and therefore ready to go anywhere on their Master's business?

The answers to these and similar questions are the best tests in the judgement of the people of what is being done in the class-rooms of our Colleges.

Looking over the positions held in Home and Foreign Mission fields, in pulpits, prominent and obscure, in centres of culture and refinement, and in places of unmistakable

rusticity, by the two hundred and fifty Alumni of the Presbyterian College, Montreal, its friends and directors may well congratulate themselves upon the results of the work of the last thirty years and feel inspired to press forward to still higher achievements.

Mission to Lumber Men.

BY REV. M. H. SCOTT, OF HULL.

For the Review.

This department of Home Mission Work has been prosecuted by the Synod of Montreal and Ottawa for the past fifteen years, and has had a wide measure of usefulness far beyond what might have been expected from its modest revenue. The Rev. Dr. Gordon, when minister of St. Andrew's, Ottawa, was the one in whose heart the work had its birth, and he was the first Convenor and Treasurer. The idea of this mission has been to supply good wholesome reading to the men in the lumber camps, and thus to keep them in loving touch with the great intellectual world from which for months in winter they are necessarily isolated. And the Mission has accomplished all that its founders hoped for. There are overwhelming testimonies as to the great improvement in the life of the lumber camps. This is due to several causes, not the least of which is the work of the Mission to Lumbermen. Thousands of voices from the great lone forest speak to us words of gratitude and encouragement. We are favored in this work in that we have ministers and missionaries of our Church at almost every point who are within reasonable reach of the lumber camps, and it is pleasing to see the willingness with which they undertake the work of visitation and distribution. If the minister is a young man he comes back from his trip glowing with health and enthusiasm and longing for the revolving seasons to send him forth again. As in previous years the seven Colporteurs of the Bible Society are carrying our literature this year. These are in every case men able to conduct religious exercises, and they also do the work year by year willingly and without any pecuniary reward. There are some fourteen of our ministers and missionaries helping on the work this year. A number of the lumber Kings of the Ottawa have always assisted financially, thus showing their steady appreciation of the work going on under their eye. Amongst these we might mention the Hon. Geo. Bryson, Mr. T. R. Booth and the Bronson & Weston Co. One will perhaps ask; "Are there any definite results from the work?" About two weeks ago the Rev. Mr. Doudiet, of Buckingham, who has been looking after the camps up the Lievre River, told me of a touching case of a Roman Catholic woman into whose hands some of our literature came, and was led into the light and died a triumphant death. We have in the City of Hull an interesting case of a man who was cook in a shanty last winter, and into whose hands one of our French Tracts was placed. From repeated conversations with him I have found him a most hopeful convert. It is no unusual thing for the books to be read in the shanties and then brought home to the family in the spring and treasured for years. I have met with these books both in Ottawa and Hull and away up amongst the Eardley and Templeton Mountains. Our Mission means war against "the vacant mind" and we have had victory in a difficult field.

Putting Second Things First.

REV. D. D. MCLEOD.

For the Review.

While there is much useful religious teaching imparted in the churches of our land, there is also some that is not of a kind to educate the people intelligently, upon moral questions.

The amount of religious instruction which the rising generation receives, either at home or in the Sunday school, is admitted to be neither thorough, nor extensive. The reading of a large number of the people is confined to the news papers of the day. While there is much instructive matter provided in these, and while they contribute an important part to the education of the people, yet they are not authorities on moral and religious questions.

It is not therefore matter of surprise, that we meet with much teaching on these subjects that has no foundation in scripture, and therefore no authority, but yet which meets

with wide and unquestioning acceptance. Or that we find the opinions of men set forth, and adopted, as if carrying divine authority.

Good men, and even ministers, have said, that unless the Bible is taught, for example, on the subject of total abstinence from the use of wine, what they thought it ought to teach, they would not receive it as of divine authority. These men, in taking this position, would resent being called rationalists, yet that is what they are. They would be better and wiser than the Bible itself! We must go back to the law of God for our standard of conduct. The Bible is the only infallible rule of faith and morals. Man's opinion is of no authority as a standard. The pharisees interpreted scripture wrongly, and forced the people to accept their interpretation. They were angry with our Lord because he would not adopt it. So to day men assert that their interpretation of scripture is the only possible one. That to differ from them is to reject the authority of God. That those who differ from them should have no standing in the Church of Christ. And yet these protestant ministers who take this position, find fault with the Pope, whose claim to infallibility has a more respectable ground than theirs. God alone has authority to say what constitutes sin. But men are taking it on them to "manufacture artificial sins." To load the conscience with burdens which God has not placed upon it. There is no work so injurious to a people as this manufacturing of sins. "All this struggle about artificial sins, only distracts people from the struggle against real sins. Most of us find God's authentic commandments hard enough to keep. We do not need to have the problem of goodness complicated by the commandments of men. The artificial sin maker cannot distinguish between a mote and beam."

There is too much use of what a good woman called, "home made scriptures" in our churches and Sunday schools. These "home made scriptures" are invested with infallible authority. Any protest against them is resented as a sin against the divine law.

This whole false and destructive process, arises from the anxiety of good men to transfer to the field of commandment, what should be left where inspiration left it in the field of charity. The result of this spirit is to cultivate a narrow intolerance, and to pass off that intolerance as a high degree of holiness. Intolerance is always the offspring of ignorance. The more we love and know of the Bible the more charitable we will be.

Truth is always advanced by intelligent discussion. Those who cannot tolerate, or treat courteously, views opposed to their own may be very clever men, but they are not competent to instruct the people upon moral questions. We need not only "to go back to Christ," as is the cry of some of those theologians who think in saying this that they have made a discovery, but we need "to go back" to the Bible for our standards of human conduct. We need to put first, the duties which the Bible puts first, the sins which the Bible puts first, and the doctrines which the Bible puts first. The Bible asserts that the love of money is the root of all evil, or (R. V.) a root of all kinds of evils. The deacons are not only to be, "not given to too much wine," but, "not greedy of filthy lucre." It is this sin of covetousness which is at the root of crime, to a far greater extent than any other sin. It is constantly, not intermittently, but steadily all the time, operating. It incites to crimes of violence far more frequently than drunkenness. It inspires crimes against justice and humanity, in the sweating shops and slums, in all business occupations, compared with which the crimes induced by intemperance are of much less number, and of no greater aggravation. It is this sin which impoverishes the church. It is this which is a barrier to the cause of Christ. It is this sin which is at the root of all immoral traffic of whatever kind.

The sin of our church and people is not intemperance. By keeping up a great noise about intemperance this fact is kept out of sight. This covetousness is a sin to which we are all liable. A kind of drunkenness to which the most austere abstainer may be a victim.

A kind of drunkenness to which many among us are victims, without feeling any shame on account of it. The drunkard in his enslavement to his appetites, is no more guilty in the sight of God, no more a scandal and hindrance to religion, than the covetous man, in his bondage to self in another form. This misplacing of sins mystifies the conscience. It hinders the life of the church. The principle is of wide application. It has a practical bearing on

the schemes and operations of the church. It influences the contributions of the people.

If the church guided by the teaching of scripture and by common sense, would place her schemes in their order of desert, and need, before the people, there would be no difficulty in securing the necessary funds. The church would not see her widows and orphans deprived of support. Nor would the church see her home missionaries in want, and her aged ministers left to starve. These are the claims which God has put first. It is a mockery, while neglecting these claims, to be sending an undue proportion of the churches money abroad.

It is not creditable to the church to do so. We are to obey the divine command to go into all the world to preach.

But obedience to that does not release us from the primary duty of providing for those of our own household.

We should put first in our estimation and support, the causes which are first in the estimation of God.

The Lord's Day in the New Testament.

BY N. D. KRITH, B.A., MONTREAL.

For the Review.

The phrase itself, the Lord's Day, demands notice. It occurs only once in the New Testament and in what is in all probability its latest book, Rev. i. : 10, "I was in the Spirit on the Lord's Day. The consensus of Christian opinion, both in ancient and modern times, has referred this to the first day of the week, which was observed in commemoration of the Resurrection of our Lord, other views, however, have been held, they deserve a passing notice.

1. Some have supposed that John was speaking of the ordinary Jewish Sabbath which is referred to by Isaiah lviii. : 13, in the words of Jehovah as "My Holy Day." To this it is replied that if John had intended the Jewish Sabbath he would have used that word which was by no means obsolete or even obsolescent when he wrote the Apocalypse. Besides all ecclesiastical writers in the first five centuries adopting the phrase of John make a well-defined distinction between the Sabbath, that is the Jewish Sabbath the seventh day and the Lord's Day, which they invariably identify with the first.

2. Others have held that John referred to the day of final Judgment to which allusion is thought to be made elsewhere in the Book. John, they say, projects himself forward in spiritual vision to the great day of Judgment, much the same as Paul at an earlier time represents himself as caught up into the third heaven.

Those who take this view however wholly ignore the context. In the sentences immediately preceding this phrase John had mentioned the place of his banishment, the Isle of Patmos, and the cause which had brought him there. It is but natural that he should specify circumstances more particularly and give us the day on which the revelations were made to him. By the phrase *on the Lord's Day*, he was giving a definite bit of information in addition to that already given. Further it is to be observed that the day of Judgment is referred to in the New Testament as "the day of the Lord," being so designated by Paul several times in his Epistles and by Peter once. Christ refers to it as "that day."

3. A third view has it that John intended to designate the day on which the Lord's Resurrection was annually celebrated, or as we term it Easter Sunday. But this view cannot hold when we remember that though there was universal agreement as to the day on which the weekly celebration of the Lord's Resurrection should take place the date of the annual celebration was long a matter of dispute. Two schools at least existed at the time John wrote and for a considerable time thereafter, and therefore the writer would not be at all likely to employ a method of dating which was far from generally agreed upon.

These three theories therefore have been rejected by the almost unanimous voice of Christendom and the phrase is now universally used to refer to the Christian Sabbath, the first day of the week.

As to its origin, the Lord's Day does not belong to that class of positive institutions, ordained by Christ Himself, such as, for example, the Lord's Supper. The institution of the Supper rests on the explicit command of the Lord.

We can go back to His own words "this do ye in remembrance of me." Not so with the Lord's Day. No words can be quoted by which He gives His sanction to the observance of it. During His own lifetime He had observed the Sabbath of the Jews; by word and example He had shown His regard for it, and yet we are persuaded that the authority we have for observance of the first day of the week is quite as strong as if it rested on Christ's own command.

Ordinances which the Christian Church observes are of two kinds. 1. Those appointed by Christ personally such as Baptism and the Lord's Supper, these are divine in the strictest sense of the word. 2. Those appointed by Christ, mediately, through His Apostles, these are divine in a somewhat secondary sense. Here would be placed all those institutions having merely Apostolic sanction, which sanction may rest either on the Apostles' express words or on the precedent supplied in their actions. Of the latter is the institution of the Lord's Day.

The first day of the week was marked by many notable occurrences and on this account was invested with a peculiar sanctity. It was on this day that Christ had arisen from the dead and had appeared on five different occasions to His followers, to Mary Magdalene, to the other women, to the two disciples, on the road to Emmaus, to Peter separately and to the ten disciples collectively. After eight days, that is to say, on the first day of the following week, He appeared to the eleven disciples. There is no record of His having appeared to anyone in the interval and it has been conjectured that the reason was to render that day more noticeable. Again it is generally agreed among authorities that Pentecost in that year fell on the first day of the week and Luke tells us that "when the day of Pentecost was fully come, they were all with one accord in one place." Here then it is to be observed that the day which marked the fulfilment of Christ's promise that he would rise again from the dead, this Resurrection day received another signal mark by the fulfilment of what might be called Christ's second great promise in the descent of the Holy Spirit. Hence it was that the day had come to be associated in the minds of the disciples with these great events. Christ, by His Resurrection, by His appearances, by the fulfilment of His promises on that day, seemed to have marked it out as being specially significant, and thus the apostles, the disciples, and the early Christians generally understood it. Their Christian consciousness saw that in it, that made it appropriate that it should be celebrated weekly; their religious instinct led them to observe it.

Besides the references in the Gospels which indicate the regard in which the day was held by the Apostles and early Christians, there are allusions in Acts and the Epistles which make it clear that public worship was observed on that day.

1. At Troas (Acts xx. : 7) during Paul's second missionary journey, when Christianity had begun to assume a somewhat settled form, we are told that Paul remained there seven days and that upon the first day of the week when the disciples came together to break bread Paul preached unto them, ready to depart on the morrow. The way in which Luke refers to the first day of the week makes it clear that the custom of meeting on that day was an established one and further that the preaching of the Word and the breaking of Bread were religious acts appropriate to it. The Lord's Supper and preaching are spoken of *only in connection with the first day of the week and Paul seems to have tarried specially for it.*

2. Again in I Cor. xvi. : 1, 2, Paul writes "Now concerning the collection for the saints, as I have given order to the Churches in Galatia, even so do ye. On the first day of the week let every one of you lay by him in store, etc." Paul seems here to allude to the first day of the week as already known for the performance of religious duties, and he wishes to add an additional duty, that of almsgiving, and moreover this was not a local arrangement for he says he had already given order to the Churches in Galatia to the same effect.

3. In Heb. x : 25, the writer says "Not forsaking the assembling of yourselves together as the manner of some is but exhorting one another," an injunction which seems to imply that a regular day for such assembling existed and was well known to his readers. The day had become an established fact in the religious life of the Christian communities. It is true that the first day is not mentioned here in express terms, and yet it is improbable that any

other than the first day is referred to, the day which was dedicated to the memory of the Resurrection of our Lord. The practise of meeting on that day was too well known to need describing in more definite terms.

The Beatitudes.

BY HECTOR MACKAY, MONTREAL.

For the Review.

The Christ has come. Entered now on His life's mission, His winged words and mighty works attract the crowds. The rude Galilean, the denizen of the Judean hills, the populace of Jerusalem, all alike feel in Him the hope of an expectant nation; and the announcement, "the kingdom of heaven is at hand," gives color to their hope.

For Christ has come to set up a kingdom; but, a kingdom not of this world. None the less must it live, work, and flourish in the world while irreconcilably and forever separated from it. Hence, just as any new society requires a code of laws for its regulation, conditions of entrance into its privileges, obligations incumbent on its members, so also the new kingdom. Accompanied by His disciples, and such of the multitude as were disposed to follow, our Lord ascends the Mount, and, sitting down, He taught them.

What did He teach? The Principles that should underlie the kingdom and the criteria for citizenship in it. The key-note struck is in full accord with the angelic choral which announced His birth—"On earth peace, goodwill toward men." Here no grim granite rock smoking and quaking, while lightnings and thunders alternate with stern prohibitions and dread commandments; but a gently sloping hillside mantled in spring's fresh, green garniture, the stillness of the balmy air broken only by the sweet song of birds and the sweeter cadence of the voice of the Son of Man proclaiming to eager ears the good news of the Kingdom.

There is an old familiar repeating tune sung to the hymn—"Joy to the World, the Lord is come!" It begins on the octave above its key, and throughout its first line note by note runs down the eight notes of the scale to the tonic, inspiring with joy the heart of every listener who has any appreciation of sentiment in music. Such a piece of music have we in these eight Beatitudes—blessing first, last, and midst, nought but blessing. For these Beatitudes are a scale, all the notes of which are necessary to the tuneful music of a perfect Christian life. Let it be clearly kept in view that not eight different types of character are here set forth, of which no two have any special connection, but rather all those various phases of Christian grace necessary to a perfect man, who would be holy as God is holy, who would be perfect even as the Father which is in heaven is perfect.

But more. As in the musical scale there is one 'dominant' note which gives tone and character to the whole, so in these Beatitudes one underlies and interpenetrates the rest, and is thus the predominant trait in the highest type of Christian life. It is this: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Who is poor in spirit as he who, conscious of his deep need, hungers and thirsts after a righteousness not yet his own? Who mourns as he who with each fresh glimmer of divine light sees in clearer relief *his infinite shortcomings*? Who is meek as he who is subdued by the thought that nought of good that he can do can bring him near to God? Who is merciful as he who feels that he owes all to the infinite mercy which has accepted him in the righteousness of the Propitiation? Who is pure in heart as he whom "The Lord our Righteousness", hath purged? Who is a peacemaker as he whom the righteousness which is by the faith of Christ has filled with a calm, deep peace? Who is persecuted for righteousness' sake, as he who in strong yearning after it has most completely attained to it? Blessed, indeed, are they which do hunger and thirst after this righteousness.

"Why," does any one ask,—*"why does the battle press hard to the very end? Why is it ordained for man that he shall walk, all through the course of life, in patience and strife, and sometimes in darkness?"* Because from patience is to come perfection. Because from strife is to come triumph. Because from the dark cloud is to come the lightning-flash, that opens the way to eternity!

MISSION NECESSITIES OF THE CROW'S NEST PASS.

The following letters transmitted us for publication by the Convener of the Home Mission Committee, will interest many of our readers :

MY DEAR DR. COCHRANE,—I enclose you a letter just received from Mr. Oliver, our Missionary in the Crow's Nest Pass. From this source, and from other sources as well, I understand that there will be a need of at least three men between Pincher Creek and Fort Steele. One of these, at least, should be an ordained man. I do not think that the expenses of these men will be very heavy, if they are the right kind, and it seems to me that the Committee should be allowed power to choose men specially adapted for this work, just as they choose men for the Klondike. The C.P.R. authorities appear to look with great favor upon our Missionaries and they appreciate highly the work done by Mr. Oliver ;—so much so, that they have provided him with a horse and have kept it for him, and this means a great deal in that part of the country. I have no doubt that every assistance possible will be freely given by the C. P. R. if we send in these men at once. It is important that these men should be sent early to the Crow's Nest, before the break up of the roads, so I would suggest that the men be selected and be got ready at the earliest possible date. Mr. Oliver will leave at the end of March. There should be no great hiatus between Mr. Oliver's leaving and the arrival of the Missionaries. Indeed, if they could be got in by the 1st. April, I believe Mr. Oliver would remain to receive them, and give them instructions that would be extremely valuable to them.

I am hopeful that the response from the Winnipeg Presbytery to the Home Mission Fund will be somewhat encouraging. In my own little congregation, in addition to the \$100 already given to the Yukon, I think we shall be able to send in, a special contribution of over \$200. I am going this week to visit a number of Mission stations in the neighborhood of Winnipeg, to work up the Home Mission interest.

I hope to see you in Toronto on the 22nd. of March. It will be difficult for me to get down, but I feel that the situation is so important, that any little contribution that I can make to the Committee, will be worth while.

Yours very truly,
CHARLES W. GORDON.

WARDNER, B. C., Feb. 14th, 1898.

MY DEAR MR. GORDON,—I am very anxious as to the supply of this field during the summer months. I believe there is a grand future for Eastern Kootenay—it has good farming land, rich gold mines, and the largest coal fields in Canada, and now, as it is opened up by the construction of the Crow's Nest line of railway, I see no reason why it should not out-strip Western Kootenay altogether. There are six or seven towns springing up along the line of construction, which in a year or two must have a large population, and if our Church does not send in men and occupy the ground, she will lose her hold on the people, and it will take years to regain it.

The first new town on the line of construction after leaving Pincher Creek, is Coal Creek. It is here that the great coal mines are situated. Already about fifty men are engaged in opening them up, and when the railway is finished, it is estimated that 500 men will get steady employment. The C. P. R. is putting in a large saw mill which will also give employment to a large number of men. For the past two months, the people have been flocking into it in crowds. Already over 100 houses have gone up, and in a year it will have a population of several thousands.

Thirty miles further west is a place called Crow's Nest Landing. Here there is a school, hotel, custom's offices, and some ranchers. They are all Eastern people, and are very anxious for services.

Twenty miles further west is the town of Wardner, the town site of which is owned principally by the C. P. R. It is situated on the banks of the Kootenay River, where the railway crosses it, so that it will have both water and railway connections. Already there is a

school house, five hotels, and a good many stores. The C. P. R. have their head-quarters here, and in a few months, it cannot help but be a large town. A man stationed at Wardner could look after it, Crow's Nest Landing, also Coal Creek, and the men engaged on the line of construction between the above named towns.

Next comes Fort Steele. A man is needed there. He could look after the mine's in the neighborhood and Crambrook City, another new town on the line of construction.

Then there is New Montreal, Swanze City, Armstrong Landing, and Moyie City. The latter is growing very rapidly. It is surrounded by some splendid mines, such as the North Star and the Rio Grande. In a few months this will be a large city. There will be a man needed here, and he could look after New Montreal, Swanze City, Armstrong Landing and Moyie City, also the men engaged on the line of construction between the above named towns. We cannot do with less than these three men—in fact if we had a fourth there is plenty of work for him, but if the Church does not send in men enough to man the field, she will regret it in the future.

As to their finances, two of them, the two along the line, will be almost self-supporting, so if the right men were sent in, we should have three new churches in Eastern Kootenay next winter, and in less than two years a Presbytery. In the appointment of men, the Home Mission Committee, ought to be very careful and send none but experienced and tried men. This country has a great influence in drawing a young man away from spiritual things. It will either make him an out and out Christian or the opposite, and it will take men who are strong, and not afraid of hard work.

Urge the Committee to have these men appointed. Do not neglect this part of the Master's work. There is much to be done, and it depends on what the Church will do this summer, as to her future hold on the people here. Are we going to neglect it? If so, in another year it will be just like Western Kootenay, but, on the other hand, if the right men are sent, the Church will get a hold upon the hearts and affections of the people which she will never lose. The expenses to the Home Mission Committee may be small, and if they can secure an ordained man or two, it will be all the better.

I suppose that I will be leaving the field in the end of March for college. Try and have the men ready to come in at that time. I am very sorry to leave my work for every man knows me along the 300 miles of road, and I know almost all the men, and I can assure you, the work is pleasant and interesting.

Yours truly,
D. OLIVER.

TEN MINUTES ALONE.

God within us! Not only ever with us unseen, not only watching us in our secret moments and reading the very thoughts of our hearts, not only covering us with the shadow of His wings and lighting us with the light of His countenance, but within us—our bodies His temples, our hearts His home. O, if we could but grasp the thought we should live lives nobler and more beautiful.—F. W. Farrar.

As you tarry before God let it be in a deep, quiet faith in Him, the Invisible one, who is so near, so holy, so mighty, so loving. In a deep, restful faith, too, that all the blessings and powers of the heavenly life are around you and in you. Just yield yourself in the faith of a perfect trust to the ever-blessed Holy Trinity to work out all God's purpose in you. Begin each day thus in fellowship with God, and God will be all in all to you.—Andrew Murray.

Make time for serious thoughts. Let no day pass without some memory of solemn things. Each morning as you rise remind yourselves that "God spake these words and said." Each evening as you lie down to rest let God's angels close the door of your heart on thoughts of purity and peace. The soul that has never lived face to face with eternity is a vulgar soul. The life that has never learned the high law of holiness is a ruined and a wasted life.—F. W. Farrar.

UNDER THE EVENING LAMP.

FAULDIN' THE SHEEP.

BY WILHELMINA M. WILSON.

The daylight's disappearin' wi' its moony beam, the fair,
The win' is sabbin', sabbin' like a balnic frettin' air,
Upo' the warl' is fa'in' God's ain' peace baith calm an' deep,
But there's One that canna slumber, he's fauldin' o' his sheep.

An' oh! the witless cralters, they has wannert, wannert far,
They've been 'mang thorns an' briers an' 'mang things a hantle
waur;

Noo they're harkin' for his flit-fa' 'mang mountin' passes steep,
An' wishin', aye, an' wishin', he wad come an' fauld his sheep.

Au' some are sair farfoob'on noo, their wark is woelnigh done,
Their herts are wao wi' sorrow lest the mirk sud hap them roon,
An' sa' his e'on sud miss them in the misty dales that sleep
Aneath the mount'n shadows, whaur he's fauldin' o' his sheep.

Pair sille sheep an' lammies, he hears ilka feeble wail,
He'll gather a' his cralters, his is love that diena fail.
His airms, wi' tender'at pity, when yer ower tired tae creep,
Wall cairry ye in safety tae the place he faulds his sheep.

Sae up an' doon the warl' gae the shepherd 'till the night
Proclaims his wark a' foenished, syne tae yonner realms o' light
Gae up a shout o' triumph that gae even the heavens leap,
An' a' everlastin' fauldin' tak's place amang his sheep.

Interior.

EFFIE DUNLOP'S FLITTIN'.

JOHN MENZIES, AUTHOR OF "OUR TOWN."

(Conclusion.)

It must have been in June that Effie received her notice to quit. It was in August that James told her he had taken a small house in the High Road.

"It's hard, Effie," he said, "very hard. But there's no help for'd; go we must."

"I'll gae not wan stap," said Effie, stoutly.

"Ye'll get a fine view o' the Hill frae your new hoose," said Nancy Murray.

"I want nane o' your hill views," cried Effie; "I want to be let alane in my ain hoose."

Then one day she humbled herself and went to see David Ross. She put on her best cloak—she had not taken it from the cupboard since she hung it up ten years before, the Sabbath after her sister Lucy's funeral.

"I'll be patient wi' him," she said to herself.

"Afore I gang I'll quieten mysel' wi' some o' the Psalms o' Dauvit. That was a Dauvit that wadna hae turned twa auld fowk oot o' their hoose."

"Patiently did bear! patiently did bear!" she whispered over and over again to herself as she went through the Parliament Close. She found her landlord mending an old boot. He was a shoemaker.

"I've come about the hoose, Dauvit," began Effie. The little walk had made her breathless, or perhaps it was her feelings.

"Sit doon," said Dauvit; "I houp ye are mair reasonable the day."

"Raisnable, raisnable," said Effie, and her eyes twinkled.

"Aye; I houp ye are no gaun to abuse me again, like yon."

"Weel, maybe, Dauvit," said Effie, slowly, "I was a wee hasty. But I was taen at onawares, an' I shud hae seen that ye were bit jokin'."

She tried to laugh, but the attempt was a sorry one.

"Jokin'! I was nane jokin', as ye'll see at Mair-tinmas," said Mr. Ross, grimly, striking the heel of the boot.

"I maist humbly beg yer paurdon for ony ill words I said," resumed Effie; "I ken I've an ill temper. But dinna bid's levee the hoose. I've lived my life in it, an' I'd like to dee in it, as did my faither, mither, and some mair o's. I canna last lang. I'm fower score, an' my 'mair strength' is failin' me ilka day. Ye'll get yer hoose, Dauvit, ere lang. But gie me my last hantle o' days o'd."

Was this humble, trembling old woman really Effie Dunlop? There were tears in her eyes, her hand were shaking as with palsy.

"The Lord will surely bless ye, Dauvit, an' ye lat me end my days in oor auld hoose."

The shoemaker laid down the boot which he was mending, and rose to his feet

"Oor hoose, is it, Effie?" he said with a sneer, "I thocht it was *my* hoose. Ye may spare your breath. I tell you, as I hae tell't ye afore, an as I hae tell't James, that ye must clear oot at the term."

Effie drew her hand across her eyes and grasped her staff.

"An' is that yer last word, Dauvit Ross?" she asked, standing up.

"It is."

"Then we'll see what the Lord has to say. Efter a', His is the last word—His, and nather yours nor mine."

"It's no easy bein' patient wi' some fowk," said Effie to herself as she took her way homewards.

"But I canna believe he'll get his way. The Lord's stronger an' kinder than Dauvit Ross."

"James," said Effie in the evening, "I've been to see Dauvit Ross. Yon's a hard, wilfu' man. He sticks till't that we maun flit at the term."

"He has the law on his side," said James.

"Weel, that may be; but has he the Lord on his side? That's the point. *You* may gang to your fine hoose on the High Road. I'll no believe that I sall ever gang."

She thought of appealing to the minister. She even considered the advisability of speaking to the Provost. She actually sent her brother to David Ross with an offer of increased rent, But David would not budge from his position.

"The hoose is mine, and I want it," said the obdurate landlord.

"Effie will have to flit," the neighbours agreed—all but Mrs. Lister, who said she was not so sure. "She didna ken. Strange things happened whiles!"

One morning, towards the end of October, Effie went back to bed after preparing James's breakfast. She explained to Mrs. Lister, who sometimes looked in between nine and ten, that there was "naething wrang wi' her; she was just a wee oot o' sorts. She'd be a' richt by denner time."

Mrs. Lister shook her head as she went out. "I likean the look o' Effie," she observed to Sandy.

"Oh, Effie Dunlop! She's unco' tench," said Sandy.

For several daye Effie made a gallant struggle. She prepared her brother's food and swept the floor and dusted the furniture, after a fashion. And when she crept between whiles into her hed she chuckled to herself, and muttered "I'll dae Dauvit yet. I'll get my time oot here as will be seen." A week before the term she had what the neighbors called "a shock." It did not deprive her of speech, but she could no more leave her bed.

"What div ye think o' Dauvit Ross noo?" she asked of her brother, with a smile. "Dis't look like my gaun to the hoosie in the High Road. Eh?"

"Trust in the Lord aye, Jamie, and He'll bring it to pass. Pray, Jamie, aye pray, whan ye want a thing. The Lord is mair pooerfu' than a' the Rosses in Scotland."

"That's true," quoth Jamie, reverently, "bit ye'll hae to flit a' the same. We'll cairry ye to the new hoose."

"Aye! feet foremost, you at my head, laddie. My new hoose will be tne ane no made wi' hauns, eternal in the Heavens."

"The Lord's wull be done," said Jamie.

"Aye! aye! His wull, His, an' no Dauvit Ross's," murmured Effie, bowing her head on the bed.

Three days before the term Effie died. An hour before she ceased her breath, she looked up in Mrs. Lister's face and smiled triumphantly.

"I believed it. I said it," she whispered; "that I'd dee in oor ain hoose, whaur faither an' mither dee'd. Jamie wadna believe. He lacked faith. I kened wha I could trust. Dauvit Ross thocht he was fine and clever; but Iv'e dune him. Iv'e got the better o' him."

"Mind ye tell Dauvit Ross," she said, just before the end, "that I've nae ill wull till him. Why should I? We're a' God's bairns. Say till him, I'd like him to attend the funeral."

And to the credit of Mr. Ross be it told that he was one of those who helped to carry Effie Dunlop to her grave.

Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for His sake that you would not have done for your own sake or for any one's sake.—Drummond.

THE HOME CIRCLE.

NOTHING TO DO.

"Nothing to do" in this world of ours,
Where weeds spring up with the fairest flowers,
Where smiles have only a fitful play,
Where hearts are breaking every day!

"Nothing to do," thou Christian soul,
Wrapping thee round in thy selfish stole,
Off with the garments of sloth and sin!
Christ, thy Lord, hath a kingdom to win.

"Nothing to do!" There are prayers to lay
On the altar of innoceuce, day by day;
There are foes to meet within and without;
There is error to conquer, strong and stout.

"Nothing to do!" There are minds to teach
The simplest forms of Christian speech;
There are hearts to lure, with loving wile,
From the grimmeat haunts of sin's defile.

"Nothing to do!" There are lambs to feed,
The precious hope of the Church's need;
Strength to be borne to the weak and faint;
Vigils to keep with the doubting saint.

"Nothing to do!" and thy Saviour said,
"Follow thou me in the path I tread."
Lend, lend thy help the journey through,
Lest, faint, we cry, "So much to do!" *The Lutheran.*

THE NEED OF CHARITY.

A friend of mine, seeking for objects of charity reached the upper room of a tenement house. It was vacant. He saw a ladder pushed through a hole in the ceiling. Thining that perhaps some poor creature had crept up there, he climbed the ladder, drew himself through the hole, and found himself under the rafters. There was no light but that which came through a bull's-eye in the place of a tile. Soon he saw a heap of chips and shavings, and on them lay a boy about ten years old. "Boy, what are you doing here?" "Hush! don't tell anybody, please, sir;" "What are you doing here?" "Please don't tell anybody, sir; I'm a-hiding." "What are you hiding for?" "Dont tell anybody, please, sir." "Where's your mother?" "Please, sir, mother's dead." "Where's your father?" "Hush! don't tell him; but look here." He turned himself on his face, and through the rags of his jacket and shirt my friend saw that the boy's flesh was terribly bruised and his skin was broken. "Why, my boy, who beat you like that?" "Father did, sir." "What did he beat you for?" "Father got drunk, sir, and beat me 'cos I wouldn't steal." "Did you ever steal?" "Yes, sir, I was a street-thief once." "And why won't you steal any more?" "Please, sir, I went to the mission school, and they told me there of God and of heaven and of Jesus, and they taught me, 'Thou shalt not steal,' and I'll never steal again, if my father kills me for it. But please don't tell him." "My boy, you mustn't stay here; you'll die. Now, you wait patiently here for a little time. I'm going away to see a lady. We will get a better place for you than this." "Thank you, sir; but please, sir, would you like to hear me sing my little hymn?" Bruised, battered, forlorn, friendless, motherless, hiding from an infuriated father, he had still a little hymn." He raised himself on his elbow, and then sang:—

"Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee.

"Fain I would to Thee be brought,
Gracious Lord, forbid it not;
In the kingdom of Thy grace
Give a little child a place."

That's the little hymn, sir. Good-bye." The gentleman hurried away for restoratives and help, came back again in less than two hours, and climbed the ladder. There were the chips, there were the shavings, and there was the little motherless boy with one hand by his side and the other tucked in his bosom—dead. Oh, I thank God that He who said, "Suffer little children to come unto Me," did not say "respectable children" or "well-educated children." No; He sends His angels into the homes of poverty and sin and crime, where you do not like to go, and brings out His redeemed ones, and they are as stars in the crown of rejoicing to those who have been instrumental in enlightening their darkness.—*J. B. Gough's "Platform Echoes."*

INCIDENT OF THE WESTMINSTER ASSEMBLY.

The faith which trusts God for results, and lifts a man above personal vanities and fretting anxieties in regard to the success of failure of his efforts, is finely illustrated in the following incident:—

When the Westminster Assembly of Divines met in the early part of the seventeenth century, both Presbyterians and Independents held common cause in their conflict with the "Erastian" members, whose distinctive doctrine, that all government in the Church ought to be in the hands of the rulers, struck at the spiritual independence of the Church. The latter were men of great influence, whose views were largely supported by Parliament, and the opposition of the Presbyterians and Independents was necessarily of the most intense character. They felt that concession here would not only be unjustifiable compromise, but treachery to their King in heaven. They might not succeed in inducing the Parliament to accept their principle, but no Parliament could force them to deny or betray. It was in a debate on this subject that a hand-to-hand conflict occurred, in which two members took part, while the rest of the Assembly looked on and listened, as if "in the days of the chivalry, when the bravest and fairest of the land gathered to a tournament." Selden, the veteran lawyer, a most accomplished debater, had made a greater speech in support of the authority of the civil power. So able was the speech, and so apparently unanswerable its argumentative weight, that, when he sat down, no one at first had the courage to rise in reply. George Gillespie, the youngest minister among the Scottish commissioners, had been observed to be taking notes on a piece of paper as Selden's speech proceeded. Samuel Rutherford, who sat next him, whispered to him to rise and defend the Church and the rights of Christ as its spiritual head. Gillespie rose and made a marvellous speech. One by one he demolished the arguments of Selden, and at the close of a masterly effort he was acknowledged on all hands to be the victor. Selden himself is said to have owned that "that young man had undone the work of eight years." Many were eager, at the close of the sitting, to possess the slip of paper upon which Gillespie's notes had been pencilled, that they might preserve at least the heads of his brilliant speech. But when the paper was recovered and examined, it was found to contain nothing but three significant and memorable words—the words *Da lucem Domine!* "Give light, O Lord!"—*Dr. Thompson's Life of Rutherford etc.*

IMAGINARY DANGER.

An Oriental tradition tells, in the form of an allegory, a very useful truth. Mustapha Ben Halif, journeying on his camel across the desert towards a certain Eastern city, fell in with a wounded, worn, exhausted traveller, whom he relieved and succoured. Being asked his name, the unknown replied, "I am the Cholera," upon which Mustapha besought him to spare the city to which he was journeying, as a return for the kindness received. "I cannot do that entirely," answered the Cholera, "but, to oblige you, I will kill only fifteen." Soon afterwards the cholera broke out in that city, and many hundreds of people were said to have died from it. Mustapha, meeting the Cholera again, reproached him for not having kept his promise. "Nay," said the Cholera, "I killed but fifteen; the remainder died of fright."

A high aim is curative, as well as arnica. "Napoleon," says Goethe, "visited those sick of the plague, in order to prove that the man who could vanquish fear could vanquish the plague also; and he was right. 'Tis incredible what force the will has in such cases; it penetrates the body, and puts it in a state of activity, which repels all hurtful influences; whilst fear invites them."—*Emerson.*

USE OF TEMPTATION.

Some people sink under temptation; they are overborne and debased by it. Others by it become divine; they meet it and fight it, and are made strong. Yet it is the same temptation that comes to both. You look out upon the Firth or Forth; and you see two vessels, the one sailing east, the other west. It is the same wind which is blowing upon both. Everything depends upon how the helm is turned.

LOOKS INTO BOOKS.

THE PEOPLE OF THE LONGHOUSE. By Edward Marion Chadwick. Toronto, The Church of England Publishing Co., Limited. 1897.

The ordinary reader might think that there was nothing new under the sun to be written about the Iroquois and the specialist might say that it was an impossibility to write anything new about them in repetition which would be readable. But the ordinary reader has now presented to him a compressed amount of information on our Indians which tells him more than he supposed existed, and the specialist finds that in addition to the compressed and triple extracted old information there is in Mr. Chadwick's book much that hitherto has not been made public. The research put into *The People of the Longhouse*, and the complete index provided to the work, make it a valuable reference for students of Indian lore who have not had the author's power of patience and love of his subject, not to mention his facility in etching and knowledge of heraldry. It is often asked by the unknowing, what is the Longhouse? The lodge and the common fire serve their allegorical purpose, and we find in this book who and what are the door-keepers, fire-keepers, frame and poles. Also, we have mythic Hiawatha reduced to flesh and blood, but not with the Ojebwas. The sections devoted to the Head and other Chiefs, and their successions, very concisely put the fact that the New Woman, white, is not by any means so far advanced and so autocratic as the Old Woman, red. We also note that the price in Wampum of a lady was double that of a man. The makeup and cover of the book are unique and attractive; the paper, type and illustrations give a welcome effect of distinctness; but it will only be justice to the author, when the present small edition is exhausted, that the publishers see his work adequately presented in all ways and the existing typographical errors removed. Mr. Chadwick is evidently very much in love with his subject; he presents it in colours very different from those laid on by many of the authorities from whom he gleams his statistics, and one is inclined to agree with him in his statement that "no people have ever been so shamefully sinned against as the Indians."

NEXT STEPS. An Advanced Text-Book in Christian Endeavor. By Rev. W. F. McCauley. Cloth, 16mo., pp. 197. Price 50 cents. United Society of Christian Endeavor, Boston.

This is a most excellent, well-conceived, logically arranged and well written text-book for the Christian young people of the Church. Dr. McCauley insists rightfully, that the mission of the Endeavor movement is to serve Christ and His Church, and he starts out with the proposition that the mission of any organization is to transfer its power into a permanent possession of the cause it propagates, so that when the outward form of its agency ceases, its spirit will still remain. Starting from this point, he gives full and most valuable suggestions as to the various forms of work and activity in connection with the Endeavor Society and with Christian life and service.

The Presbyterian Committee of Publication, of Richmond, Va., have just issued, in pamphlet form, an address by the Rev. Dr. Kerr, on "The Dance, Card-Table, Theatre, and the Wine Cup;" a sermon by the Rev. J. I. Vance, on "Predestination;" and a short treatise on "Sprinkling," the mode of baptism taught and practiced by Jesus Christ and His Apostles, by Rev. Dr. R. M. Loughridge. The two former of these sell at 5c. and the latter at 10c. per copy.

Among the ladies' magazine, which are now so numerous, there is none more deserving of a wide circulation and careful reading than "Women At Home," published by Hodder and Stoughton, 27 Paternoster Row, London, E.C., at 15c per number. The table of contents is very comprehensive. Besides complete and serial stories by some of the best known writers of the day there are character sketches and incidents in the lives of the world's most notable women which would be read with very deep interest. Biographical sketches of the popular society women of the day, with hints upon the Paris fashions complete in the main the average monthly edition. Among the special features of the March number might be mentioned "The Queen's Visits to Her Prime Ministers" by a Parliamentary hand, and "Amusements" by Ian McLaren.

In Scribner for March Dr. Charles A. Briggs, the noted theologian, describes the discovery of the Cash-book of the oldest missionary society now existing, which aided in the spread of the Gospel in New England among the Pilgrim fathers.

MATERIAL FROM ENGLISH LITERATURE

ILLUSTRATIVE OF THE INTERNATIONAL SUNDAY-SCHOOL LESSONS.

I. THE SABBATH. II. THE PRESENT AND THE FINAL DOOM OF THE GOOD AND THE WICKED. III. JOHN BEHEADED. IV. CHRIST THE SON OF GOD.

BY PROFESSOR MYRA REYNOLDS, PH.D.

The University of Chicago.

I. *The Sabbath*.—A quaint poem on the Sabbath is Herbert's "O, Day, most calm, most bright." Vaughan in "Sun-Dayers" has conceits even more fanciful. Sundays are the steps by which we climb above the ages, the pulleys that draw us to heaven, lamps to light our "heap of days," hives of honey. Sunday is
Transplanted paradise; God's waiting hour;
The cool o' the day!

Whittier in "First Day Thoughts" gives a picture of "calm and cool and silence," where are no organ, no hymn, no censer, no dim light, but where the still small voice speaks to the heart the law of God. In his "Pennsylvania Pilgrim" there is a beautiful description of the "Fair First-Day Mornings:"

With no peal
To call them to the house of praise,
The scattered settlers through green forest-ways
Walked meeting-ward.
Lowly before the Unseen Presence knelt
Each waiting heart, till haply some one felt
On his moved lips the seal of silence melt,
Or, without spoken words, low breathings stole
Of a diviner life from soul to soul.

The real theme in this lesson, however, is not the Sabbath. It is rather the true relation between the external act and the spirit that prompts it. The Pharisees strictly observed set rules, but did not thereby really keep the Sabbath. Christ broke these rules, yet He and His disciples kept the Sabbath in the true sense. Crashaw has a trenchant, epigrammatic little poem which illustrates this thought of the right subordination of external to spiritual values:

Two went to pray. Or rather say,
One went to brag, the other to pray.
One stands up close, and treads on high,
Where the other dares not send his eye.
One nearer to God's altar trod,
The other to the altar's God.

The stress which the Pharisees put on formal observances, the spirit of which they failed to receive into their lives, finds further apt illustration in Herrick's poem on "A True Lent":

Is this a fast—to keep
The larder lean,
And clean,
From fat of veals and sheep?

No! tis a fast to dole
Thy sheaf of wheat,
And meat,
Upon the hungry soul.

It is to fast from strife,
From old debate,
And hate—
To circumsise thy life.

To show a heart grief-rent;
To starve thy sin,
Not bin;
And that's to keep thy Lent.

Such poems as these doubtless represent the real thought of the lesson more truly than do poems directly on the Sabbath.

II. *The Present and the Final Doom of the Good and the Wicked*.—A general statement of the theme of this lesson is that a man's ultimate fate is determined by his character, but that in this life external circumstances may combine to give him more of prosperity or of adversity than properly belongs to him. The classic literary treatment of the relation between sin and its future punishment is Dante's "Divine Comedy." In its three parts the poem represents three possible attitudes of the soul toward sin. In the "Inferno" the soul suffers for sins unrepented; in the "Purgatorio" consciousness of sin leads to an attempt to turn from sin; the "Paradiso" represents the forgiven soul in happy union with God.

In Milton's "Paradise Lost" we have in the picture of the fallen angels a magnificent concrete representation of the final doom of those who fight against the will of God. The present doom of the wicked is symbolized by the expulsion of Adam and Eve from the Garden of Eden. The final salvation of those who accept Christ is portrayed in "Paradise Regained."

In Goethe's "Faust" we have another great study of human destiny. In the first part is outlined the career of a soul delivered up to the mad pursuit of pleasure. He is willing to sell his soul for happiness. But desires rocklessly and fearlessly followed lead to

sins for which, even on this earth, his remorse is a doom almost as terrible as that awaiting him in the life to come. In the second part of the poem there seems to be a change; in some way not very clearly manifest, Faust is shown as less and less under the power of Satan, and in the end the angels of heaven rescue Faust's soul, and the devil is baffled.

In Southey's "Curse of Kehama" the quaint motto, "Curses, like chicken's, come home to roost," gives the keynote of the play. "The New Jerusalem," beginning "O mother, dear Jerusalem," Faber's "O Paradise," and "The Pilgrims of the Night," and "The Celestial Country," by Bernard de Cluny, are perhaps the best known of the poems on the joys of the saved in heaven. Portions of this last poem, as "Jerusalem the Golden," and "For Thee, oh Dear, Dear Country," are used as hymns.

The part of this theme that finds expression in modern literature is the present rather than the future doom of the wicked, and this doom is made internal and spiritual. However favoring external circumstances may remain, the wicked man exemplifies the words of Milton's Satan: "Which way I fly is hell: myself am hell." Browning's Andrea del Sarto, George Eliot's Godfrey Cass in "Silas Marner," and her Tito Melomna in "Romola," are good examples of the modern study of sin and its present results.

III. *John beheaded.*—In this lesson superstitious terrors and weak love for an unworthy woman led Herod to sacrifice a man who stands as the prophet of the thought that is to save the world. Evil is temporarily victorious, but the death of John, when taken in connection with the after-history of Herod and of the cause John championed, makes the true theme of this lesson, the success that lies hidden in some kinds of failure. "The failures of some men are eternities beyond the successes of others," says George Macdonald. The thought is expressed in some noble lines by Joaquim Miller:

O great is the hero who wins a name;
But greater, many and many a time,
Some pale-faced fellow who dies in shame
And lets God finish the thought sublime.

Of Schill, the Prussian patriot who died in a vain attempt to liberate Germany, Wordsworth writes that, whether the nations shall count his name sublime or not, there is a Judge

To whose all-pondering mind a noble aim,
Faithfully kept, is as a noble deed;
In whose pure sight all nature does succeed.

Lowell, in "A Glance behind the Curtain," makes Cromwell say:

All true, whole men succeed; for what is worth
Success's name, unless it be the thought,
The inward surety to have carried out
A noble purpose to a noble end,
Although it be the gallows or the block.

Lowell had strong sympathy with all who stood by the right at personal cost. In "Kossuth" the hero says:

I was the chosen trump where through
Our God sent forth awakening breath.
Came chains? Came death? The strain He blew
Sounds on, outliving chain and death.

See, also, his "Commemoration Ode" for a splendid tribute to those who gave life itself to seal their faith in some ideal good, who set on fire from heaven, chose danger and disdained shame. In "The Present Crisis" he comments anew and in a jubilant strain on the real victory of those who perish for the right:

Truth forever on the scaffold, Wrong forever on the throne—
Yet that scaffold swings the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above His own.

Wordsworth speaks with the same exalted confidence to Toussaint L'Ouverture, who, his cause overthrown, was himself dying in an unknown Paris dungeon:

Though fallen thyself never to rise again,
Live, and take comfort. Thou hast left behind
Powers that will work for thee—air, earth, and skies—
There's not a breathing of the common wind
That will forget thee. Thou hast great allies;
Thy friends are exultations, agonies,
And love, and man's unconquerable mind.

IV. *Christ the Son of God.*—Christ, through His great works and His greater Spirit, had planted deep in the hearts of His disciples a belief in His divine nature. To them He was the Son of the Living God. Arthur Hugh Clough has a poem in which he describes the eagerness of people to hear Jesus:

Across the sea, along the shore,
In numbers more and ever more,
From lonely hut and busy town,
The valley through, the mountain down,
What was it ye went out to see,
Ye silly folk of Galilee?

When the questioner finds that all the crowd hurries to see merely "a young man preaching in a boat," he wonders still more

and asks, "whence He hath learned to speak? Who gave Him His doctrine? Why is He preferred to the recognized teachers of Israel? The answer is:

He teacheth with authority,
And not as do the scribes.

Whittier in "Our Master" speaks of Christ as
Most human and yet most divine,
The flower of Man and God!
and closes with the invocation,

O Lord and Master of us all!
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.

We faintly hear, we dimly see,
In differing phrase we pray;
But dim or clear, we own in Thee
The Light, the Truth, the Way.

Elizabeth Barrett Browning in "The Dead Pan" represents Christ's death on the cross as the supreme event by which His sole Godhead rose complete, and as a result of which all the false gods of heathen nations "fell down moaning":

All the false gods with a cry
Rendered up their deity—
Pan, Pan was dead.
'Twas the hour when one in Zion
Hung for love's sake on a cross;
When His brow was chill with dying,
And His soul was faint with loss;
When His priestly blood dropped downward,
And His kingly eyes looked throneward,
Then, Pan was dead.

The real humanity and the divine power mingled in the nature of Christ are well expressed in Browning's "Saul." David loves Saul and would save him, but feels himself impotent. In Christ alone is there salvation for Saul, and David exclaims,

O Saul, it shall be
A face like my face that receives thee; a Man like to me
Thou shalt love and be loved by, forever: a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ
stand!

Best of all is the "Prologue" to Tennyson's "In Memoriam":

Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove;

Thou seemest human and divine,
The highest, holiest manhood, thou;
Our wills are ours, we know not how;
Our wills are ours to make them thine.

The Biblical World.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON XII.—JOHN THE BAPTIST BEHEADED.—MARCH 20.

(Matt. xiv : 1-12.)

GOLDEN TEXT.—"Keep thy heart with all diligence: for out of it are the issues of life."—Prov. iv. 23.

TIME AND PLACE.—Autumn, A. D. 28. Macharuz, a fortress and castle, about nine miles east of the northern end of the Dead Sea.

LESSON OUTLINE.—I. John's Faithfulness, 1-3. II. Herod's Rash Vow, 5, 7. III. John's Death, 8-12.

INTRODUCTION.—In the strict order of time this lesson would follow the eighth lesson of the quarter, as it seems that this itinerant ministry and widespread preaching of the gospel attracted the attention of Herod, and led to the expression of his opinion of Jesus, recorded in our present lesson.

VERSE BY VERSE.—1. "At that time."—At that period of Jesus' ministry. "Herod."—The Herod here mentioned was Herod Antipas, the son of Herod the Great. "Tetrarch."—Literally, the ruler of a fourth part of any country. Herod is also called king in the ninth verse of our lesson. "The fame of Jesus."—The reports scattered throughout the country of His teachings and His Mighty works.

2. "His servants."—The officers of his court. "Therefore."—Because He is risen from the dead. "Mighty works."—Miracles. "Show forth themselves."—Are wrought by him.

3. Laid hold on.—Arrested. "In prison."—The castle of Macharuz. "For Herodias' sake."—At her instigation. "His brother Philip's wife."—Herodias was the grand daughter of Herod the Great, hence the niece of Philip, whom she had married, and of Herod Antipas.

4. "It is not lawful."—It was contrary to the Jewish law, because her husband Philip still lived and because she was his niece.

5. "Would have put him to death."—Intended to do so. "Feared the multitude."—Lest their love for John and respect for

him should lead them to revenge his death. "Counted him as a prophet."—That is, believed that he was a true prophet of God.

6. "Herod's birthday was kept."—By a great feast to the nobility of Galilee. (Mark vi. 21.) "Daughter of Herodias."—Her name was Salome, her father was Phillip. "Danced before them."—That is, before the assembled guests of Herod. It was counted in the East disgraceful for a woman to do this before such an assemblage.

8. "Instructed of her mother."—Who now saw an opportunity to be re-anged against John. "Charger."—A wooden trencher or platter on which food was served.

9. "Was sorry."—He still feared the people and was disturbed by his conscience. "Them which sat with him at meat."—He feared their ridicule if he should hesitate.

12. "Went and told Jesus."—They went to Him for comfort. They probably also became His disciples.

THOUGHTS.—Herod—Conscience in the Wicked.—All persons have a moral nature—a conscience—the voice of God in the soul. It is the categorical imperative in the heart of man. The conscience distinguishes between right and wrong; commands the right and forbids the wrong.

The conscience may be silenced for a time; it may be unheard amid syren voices calling to pleasure. It may be put to sleep by false doctrine; it may be deliberately stifled; it may be seared as with a hot iron.

The conscience is indestructible. It never dies. If asleep, the time comes when it awakens; if callous, it becomes sensitive; if deaf, it becomes alive to the least whisper. Some word or some memory touches the soul as with a magic hand, and it awakens to realize all its guilt.

The conscience may pierce the soul with a thousand forebodings of ill. It wraps the guilty one with a girdle of thorns. It crowns the wicked with poisoned jewels that fester while they blaze. It was so with Herod.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—John the Baptist Beheaded—Matt. xiv. 1-13.

Second Day—Herod's Guilty Conscience—Mark vi. 14-29.

Third Day—Belshazzar's Drunken Feast—Dan. v. 1-31.

Fourth Day—"Keep thy heart with all diligence"—Prov. iv. 14-27.

Fifth Day—"Let us watch and be sober"—1 Thes. v. 1-18.

Sixth Day—"Not in rioting and drunkenness"—Rom. xiii. 1-14.

PRAYER MEETING TOPIC, Mar. 20.—"The evils of all intemperance."—Prov. xxiii. 20, 21, 29-35.

TOPIC THOUGHTS.

God made men masters over all the earth; many have become slaves to its products.

All intemperance is evil. He is the basest slave who is in the chains of appetite.

We may be intemperate in anything—in our conduct as well as in our speech.

As many people are intemperate in their pleasures as are intemperate in the wine cup.

The beings whom God meant to be kings are made brutes by intemperance.

Gluttony is but another form of drunkenness.

Only they who master themselves can acceptably follow the great Master.

Intemperance in speech is an evil by which Satan ensnares many good people.

The liquor evil is the greatest evil of the day. Every jail, almshouse, and insane asylum, is a monument to strong drink.—*Christian Endeavor Manual*.

TELLING TESTIMONIES.

Drink is the mother of want and the nurse of crime.—Lord Brougham.

While you have the drink, you will have the drunkard.—George W. Bain.

Nine-tenths of the cases to be tried are caused by drink.—Chief Justice Bovill.

Choose rather to punish your appetites than to be punished by them.—Epictetus.

Alcohol is the mother of sin.—Mahomet.

The only terrible enemy Britain has to fear is strong drink.—H. R. H., Duke of Albany.

Its ravages are greater than pestilence, war and famine combined.—Rt. Hon. W. E. Gladstone.

Strong drink is not only man's way to the devil, but the devil's way to man.—Dr. Adam Clarke.

Wine is the most powerful of all agents for exciting and inflaming the passions.—The great Lord Bacon.

Ninety per cent of the crime in the army is through strong drink.—Lord Wolseley (commander-in-chief).

I dread the white man's drink more than all the assegais of my enemies.—King Khama (African chief).

I never suffer ardent spirits in my house, thinking them evil spirits.—Sir Astley Cooper (the great surgeon).

Intoxicating drink is the greatest factor of crime, pauperism, orphanhood, disease and insanity.—Prof. F. W. Newman.

DOES IT PAY?

Does it pay to have fifty workmen poor and ragged in order to have one saloonkeeper well dressed and flush with money?

Does it pay to have one citizen in the county jail because another sells him whiskey?

Does it pay to hang one citizen because another citizen got him drunk and deadly?

Does it pay to have a dozen intelligent young men turned into thieves and vagabonds that one man may get a living by keeping a saloon?

Does it pay to receive \$200 for a saloon licence, and then pay \$20,000 for trying a man for murder, induced by the goods the licensed saloonkeeper sold him?

Does it pay to have a thousand homes blasted, ruined, defiled and turned into halls of misery, strife and want that some brewer may build up a great fortune?

Does it pay to have twenty mothers and their children dress in rage, live in hovels and daily famish that one saloonkeeper's wife and children may have plenty?

Does it pay to have hundreds of thousands of men and women in almshouses, penitentiaries and hospitals, and thousands more in the asylums for idiotic and insane people, in order that a few heavy capitalists of the whiskey ring may profit by such atrocity?

Does it pay to tolerate a traffic which breeds crime, poverty, agony, idleness, shame and death wherever it is allowed?

Yes, verily it doth not pay.—*Ex.*

THE DEMON OF THE HOME.

When the demon of drink enters the home the angel of peace departs; poverty follows in the demon's wake, for drink is a spend-thrift vice. It is terrible to ruin the body; it is terrible to ruin the home, but it is more terrible to ruin the soul, that spark of God's intelligence. We despise the thief; we shrink in horror from the murderer, but they are men. But the drunkard—who will say that this unloving, unthinking, unreasoning thing is a man? God made man little less than the angels, but the drunkard makes himself little less than the brute. The demon of drink goes up to high heaven and defies the mercy of God, for no drunkard can enter the Kingdom of Heaven. The lower side of the drunkard's grave empties into hell. There are seventy five thousand drunkards going down to their graves every year. If this is what drink will do, what will you do? We cannot sit down and fold our hands. If we have a heart that loves humanity we must do something, and there is one thing we can do; we can abstain from the use of intoxicating liquors. The way to straighten a crooked stick is to bend it in the opposite direction. If you are strong, give to your neighbor of your strength if he is weak.—Rev. P. A. Doyle.

THE BAR-ROOM HAS A BANK.

You deposit your money—and lose it.

Your time—and lose it.

Your character—and lose it.

Your health—and lose it.

Your strength—and lose it.

Your manly independence—and lose it.

Your self-control—and lose it.

Your home comfort—and lose it.

Your wife's happiness—and lose it.

Your children's happiness—and lose it.

Your own soul—and lose it.

THE LITTLE FOLK.

THE GIANT WHO WANTED TO WORK.

In a little Scotch kitchen, with rafters above,
And the wide-open fireplace that grand-mothers love,
The kettle was making a terrible din.
Would you guess that a giant was prisoned within?

No one knew what he said; no one heeded the noise;
People don't when they live in a house full of boys,
And, with grandma asleep and James on the settle,
Small wonder they heard not the voice in the kettle.

"I'm a giant imprisoned!" the cry came again,
"I have strength for the work of a million of men;
Your ships I will carry, your carriages draw."
Jamie looked in surprise, but no giant he saw.

"I can print all your books, and your cloth I could weave;
Your grain I will grind, if you'll but give me leave;
Great weights I can lift, as you quickly will see;
Only give me more room. Come, my lad, set me free."

Just then grandma awoke, and she cried: "Lazy thing,
Have you nothing to do but to hear tea-kettles sing?"
But he answered her gently and told her his plan—
More room for the giant to do all he can.

Just a dream? No, indeed! You will own it was not
When I tell you the name of the lad was James Watt.
'Twas the giant who is working for you and for me;
Aren't you glad that he listened, and then set him free?
Visitor.



WHAT MOTHER WANTS.

Boys and girls think a great deal about what they want for themselves, what they want to do, or to get, or to happen; and when anything spoils their pleasures, thwarts their aims, or disappoints their hopes, they are, too often, very disagreeable.

But do they as often think what mother wants? Do they ever think that mother likes pleasant things just as much as they do though she does not keep wishing for them. And do they forget that she finds disagreeable things just as hard to bear as they do because they don't hear her grumble when they happen?

What mother wants very badly every day to help her along is just thoughtful boys and thoughtful girls.

Boys who will come straight home from school, remembering that mother is waiting dinner for them. Boys who will not scramble over a wire fence just for the fun of the thing, but who will remember the chance of a torn jacket would mean extra work for mother.

Boys who, when they come home and rush upstairs to wash their hands, do not imagine that their beds have been made and their rooms set in order by magic since they went out in the morning; but boys who will remember that mother's hands, or, at least, her over-seeing eye, have been there, and who will, another day, not leave the bedclothes hanging over on to the floor, the sheets crumpled into a heap, where Harry had played "wild beast" in the bed, and the pillow bundled into a ball by Jack to throw at Harry.

Boys who will try to remember that slippers and boots kicked across the room, towels aimed at the towel-rail and falling short of it, and brushes and combs left about anywhere, may all mean good fun to them, but that is really so much more trouble to mother, who has so many other things to set to rights as well.

And mother wants boys who will not rush helter-skelter down the stairs, burst into the room without waiting to close the door again, and make a rush for seats at the dinner-table without attending to her quiet "Gently, boys!" and without a thought that their dinner is all ready there through her care for their comforts.

And then mother wants thoughtful girls. Girls who will remember all the troublesome and disagreeable things that mother has to do day after day, and how little leisure time or real quiet she can get for herself. Girls who have thoughtful hearts which give them bright eyes to see when mother looks tired, and to find how much they might do to help her.

How soon will boys and girls learn to think less of all the things they want, than to do something for her, who will remember that mother was once a girl like themselves, not so long ago, and that she has not forgotten how to enjoy things that she has not leisure to think of now, that to talk to a friend, to read a book, or to sit down to the piano are things she has little time for now.

Girls who will sit down pleasantly to the mending or darning mother gives them to do of a Saturday, and who will not jump up at the last stitch, but say, "Is there anything else I could do to help you, mother?" before they run out to play or walk.

Girls who will give mother a smile, or perhaps a kiss, when she asks for them, and a deal more of "what mother wants"?—*Great Thoughts.*

UNDER THE STARS.

"It isn't far from bedtime, Sam," said his father; "don't it strike you so?"

Father and mother and Sam had been sitting out on the grass, enjoying the cool night breeze.

"Are you going up with me, fader?"

"Going up with you! Hallo, stranger, who are you? I thought this was my big boy, most six years old; but he goes to bed by himself."

"I know, fader, but it's kind o' lonesome up there."

"You aren't afraid, Sam, are you?" asked mother, softly.

"'Fraid? no'm," answered the little boy in surprise; "'course I ain't 'fraid, 'cause there ain't no rattlesnakes nor nothin' lik th t livin here, but I get lonesome."

"Well, you can just open the shutter," said father, "and then I'll holler good night to you."

"Papa," said Sam. "you aren't afraid for your little boy to sleep by himself, are you?"

"Not a bit."

"You wouldn't be afraid for him to sleep out-of-doors, even?"

"Out-of doors, hey?"

"God would be certain to take care of me, even out-of-doors, wouldn't he, papa?"

"Why, of course."

"Well, then," said the little boy, triumphantly, "I want to sleep out here in the hammock to-night!"

"Oh, Sammy, you'd get scared in the night," cried his mother.

"What would make me scared?" he asked, innocently, "there wouldn't be anybody out here but God and me."

They could not refuse to let him, put his Heavenly Father to the proof; he went upstairs and put on his little gown, said his prayers, and came down, hugging a pillow in his short arms. Mamma wrapped him up in a big shawl, and before he had been in his swinging bed fifteen minutes the little boy was fast asleep.

The father and mother did not feel a bit like leaving their only little boy out under the trees all night, but after watching his quiet sleep for a long time, they went to bed themselves. And all through the night, first papa and then mamma would steal to the window and look out at the little dark bundle, rolled up in the hammock.

Once, several dogs tore through the yard, growling and fighting; this brought the father and mother both to the window, but there was no sound from the hammock.

"Did you hear the dogs, Sammy?" asked mother in the morning.

"Yes, I heard 'em," answered the little man of faith, "but 'course I knew God wasn't 'fraid of dogs!"—*Presbyterian.*

Victoria, in her girlhood, was spending the day with an aunt, who, wondering how to entertain the child, made a rash offer: "Victoria, you shall amuse yourself just as you want to amuse yourself, to-day. Choose anything, and you shall do it if it is possible." The small guest took in the gravity of the situation, meditated carefully, announced her decision: "I have always wanted to wash windows." The word of an English woman held good; the usual pail, chamois skin, etc., were provided, and the future queen of Great Britain scrubbed away diligently to her heart's content.—*Exchange.*

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 city has been favored during the past week by a visit from Dr. Graham Taylor, Professor of Christian Sociology in the Chicago Theological Seminary. He was brought here specially to give a brief course of lectures on the subject of Sociology to the students of the Congregational College. But in addition to preaching in the City Churches he also gave several public or semi-public addresses on his special topic during his stay. Prof. Taylor is no theorist merely, but gives a practical object lesson of his views at home by actually residing in one of the poorest districts of Chicago and making his home the centre of a large circle of Christian activities for the benefit of his neighbors. He has an average of about 1,200 people under his roof every week, and has recently undertaken gratuitously the pastorate of the only English Protestant Church in the district in order to save it from extinction. He has not found it necessary to elaborate any new theology to secure results. He is quite satisfied with an honest attempt to apply the theology we have. There does not as yet exist in Canada any pressing need for much of such work as he is trying to do in Chicago. But it is well to study and follow these movements so that we may be ready to apply the methods recommended by experience when the need does arise. One pressing home problem at the present time is the organization of missions among the scattered farmers of the prairie and in the mining centres of British Columbia or the Klondike.

The annual meeting of the Quebec Alliance for the prohibition of the Liquor Traffic was held last week in the Y.M.C.A. building and was fairly well attended by delegates from the country as well as from the city. A strong resolution was passed protesting against the granting of permits for the sale of liquor in the Yukon district or on the routes thereto, and this resolution was ordered to be sent to the Government. Measures were also taken for the effective organization of the province for the approaching plebiscite on the Prohibition question. Unfortunately this Alliance is wholly English and Protestant in its composition so that it is hardly in a position to influence the opinion of the great majority of the population in the province. The result here will depend on the attitude of the Roman Catholic Church. What that may be is not definitely announced as yet, but there is no reason to believe that it will recommend its adherents to vote in favour of the principle. Only a few of the clergy are themselves total abstinents and they are not likely to support a measure which would make the wine on their tables illegal, however willing they might be to remove all temptation from the way of their people.

The annual meeting of the Pointe-aux-Trembles Alumni Association was held at the schools on the 25th ult. and brought together a goodly number of the former pupils. The chief address was that given by the President for the year, the Rev. S. Rondeau, on the subject of "Education." The financial statement of the Association showed a small balance on the right side. The membership fees, after defraying necessary expenses, are devoted to some object connected with the schools. In past years the library has received the benefit. They are now negotiating to provide a gymnasium for the girls school corresponding to the one already existing for the boys. Practically it is found difficult to arrange the work of the schools so to enable the two sides of the institution to use it at different times. There is but one staff of teachers and both boys and girls take the same classes.

The annual report of the Jewish Mission in the city has just been issued. This Mission is conducted on a non-denominational basis, but the missionary, the Rev. John McCarter, is a Presbyterian minister, who has devoted himself to the work with a self-denying zeal that is always all praise. The Jewish population of the city is given at 9,000. This may be a little above the mark

but there is no doubt they are rapidly increasing. They have now four synagogues. There are a few men of great wealth among them but the bulk of them are poor, having come hither to escape from persecution in Russia. The missionary has access, more or less free, to about seventy families. Not many of them as yet are prepared to attend any religious meetings, though a few do so, but there is a readiness to accept of religious literature and to converse on religious subjects. The missionary is assisted in his work by Mr. Susskind, a Hebrew Christian from Germany, and by one or two volunteer lady visitors. The total amount expended on the mission during 1897 was \$934.43. Much of this has had to be collected by the missionary himself in Montreal and elsewhere. If he were free to devote his whole time to it, the work might be considerable extended.

The annual report of Erskine church issued a few days ago shows that the congregation raised during 1897 about \$22,300. Of this nearly \$12,000 was for its own work, the remainder over \$10,000 was contributed to various religious and benevolent objects. This does not take any account of the contributions made by individuals to local charities or non-denominational societies. It is well known here that most of these are mainly sustained by Presbyterian money.

OTTAWA NOTES.

The Presbyterian ministers of Ottawa and vicinity met fortnightly for the discussion of themes vital to religion in general, and to the interests of Christian work in and about the Capital in particular. Rev. Dr. Moore is president and Rev. J. A. Macfarlane is secretary. At the meeting held on Monday, Feb. 28th, Rev. E. Seylay read an exhaustive paper on "French Work," with special reference to that of his own field in Ottawa and Hull. After discussion of the paper, a committee consisting of Revs. M. H. Scott, of Hull, E. Seylay, and J. A. Macfarlane, was appointed to examine and report as to how the work could be more successfully prosecuted. The committee will consider the advisability of holding Cottage meetings at different points in Ottawa and Hull; of utilizing Zion church, Hull, (Mr. Scott's church) for a weekly French prayer meeting on Tuesday or Thursday of each week; and, perhaps, in some of these ways more fully interesting the men and women of our English speaking congregations in the work.

Ottawa has long worried itself over the question of a contagious hospital. The questions that have perplexed the residents of the Lumber City have been—Where will we build the hospital? and How shall it be conducted when built so that Romanist and Protestant may share alike in its control? First of all the medical men had their say about the site. Then the Provincial Health Officer had his say, and he objected to Porter's Island, the site chosen by Ottawa medical men; and on which, in cottage style, the buildings were erected though not quite completed. That was four years ago. Then the nuns came forward and made an offer to the city. They will complete the buildings, and conduct the hospital and be nurses to all classes and creeds for as much money yearly. Then the Anglican Guild of this city had the floor and passed an opinion. On Monday morning the Presbyterians concluded that their views on the subject might be worth enunciating. So a committee consisting of Rev. Dr. Moore, D. M. Ramsay, and J. A. Macfarlane, was appointed to look into the whole question of 'Hospitals' in Ottawa, and to report at next meeting.

Last Templeton has been supplied by the ministers of Ottawa with regular Sabbath services since New Year. The Presbytery of Ottawa is desirous of making a strong effort to have D. J. Scott, of the graduating class in the Montreal Presbyterian College, settled there in the spring. Mr. Scott did a great work there last summer and the Ottawa brethren think he is just the man to place in that field, which has never before had a settled pastor. The whole surrounding country seriously needs more careful pastoral oversight than it could possibly receive from summer supply followed by a winter vacancy.

GENERAL.

At a meeting of the Brucefield congregation held recently, it was decided to postpone the building of the Sunday school room for the present, the majority of those present thinking it wiser to wait a year or two and then re-build the church, making a basement and other improvements.

The congregation of St. James' Presbyterian church London, have decided for the present to retain the old site and call for a pastor, though ready to sell the church if a satisfactory price can be secured.

Rev. Henry Crawford, Presbyterian minister at Dublin Shore, Lunenburg, after forty years service, is to retire from active ministerial work. He will make his home with his son, Rev. J. W. Crawford, Mashore Bay.

At Orillia on Sunday the 27th inst the Rev. Dr. Robertson, Superintendent of Home Missions, delivered two stirring appeals in behalf of the Home Mission work in the West. He dwelt upon the duty which the East owes to the West, to assist in providing the means of grace for the settlers during the days of their weakness, and on the wisdom from a national and patriotic standpoint of having our vast Western heritages filled with a God-fearing people. He mentioned many incidents, illustrating the need for greater effort, the fruitfulness of the field, and the danger of neglect, and made a strong appeal for more men and money, for the work. There were large congregations at both services.

A joint meeting of the Bothwell, Florence and Sutherland's Corners, appointments, was held in the Presbyterian church Bothwell, recently to take steps towards calling a minister.

A despatch from Vancouver, B.C., says that Rev. Mr. Grant, who recently left for the Klondike, arrived at the White Pass Hotel just in time to save the life of a woman who was dying simply for want of medical attendance.

The congregation of the Presbyterian church at Scaforth, has decided to provide an assistant for the pastor, Rev. Dr. McDonald for the summer months. The assistant will probably be a student from Knox College.

A pleasant feature of the anniversary services at Melbourn church was the presentation of an address and a purse containing \$25 to the pastor, Rev. R. Stewart. The Sabbath services were conducted by R. N. Lindsay, B.A., who preached morning and evening to a large congregation. At the Monday evening social four clergymen, representing four denominations, gave short addresses, each taking as his subject the history, tenets and missionary enterprise of his own Church.

Rev. R. E. Knowles, pastor of Stewarton church, Ottawa, has accepted the call to Knox church, Galt.

The total contributions to the Klondike Mission Fund received by Rev. Dr. Warden amount to nearly \$4,500.

The Rev. Geo. Cathbertson, Clerk of Sarnia Presbytery, conducted preparatory services in Alveston on the 25th inst. At the close of the very impressive sermon twenty were received as members of the Church, six by certificate and fourteen by profession of faith. The seating capacity of the new church was severely taxed at the evening service on the following Sabbath.

Rev. H. C. Sutherland, of Carman, Man., who recently announced his intention of tendering his resignation has been persuaded not to do so by a deputation from the Session and managers with a petition from the congregation. The congregation has grown under Mr. Sutherland's ministrations until increased accommodation is now a necessity, and the congregation will likely either enlarge the present building or erect a new edifice in the near future. On Thursday evening last, about fifty children, who comprise the Junior Society of Christian Endeavor, of which Mr. Sutherland is superintendent, took possession of the manse, and presented him with a beautiful gold chain and an appreciative address.