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## The Emperor of China Studying the Bible.

BY ISAAC T. HEADLAND, PROFESSOR IN PEKING UNIVERSITY.

IT was gratifying to all Christians in China to know that the Bible, recently presented to the Empress Dowager by the Christian women of China, reached her without delay.

It was, if possible, still more gratifying to know that the Emperor at the same time sent at once to the American Bible Society to purchase copies of the Old and New Testaments exactly like those sold to his people.

Still more gratifying was it to me to hear yesterday that the Emperor daily studies the New Testament. The copies he purchased were very cheap ones, with not very large print, but with the largest print they had of the style sold to the people. His Majesty has this copied in large characters, and reads it daily. He is now reading the Gospel according to St. Luke. In addition to the New Testament, he has come into possession of a copy of a little tract published by the North China Tract Society, called "The Two Friends," which he has also been reading.

The above information comes directly from the palace. One of our Christians, who is a horticulturist, constantly furnishes flowers to the eunuchs for the decoration of the palace, or for their own use. He is familiarly known by very many of them, and is often invited to dine with them. The pastor of the church to which he belongs has been repeatedly invited with him, but whether because of his youth or modesty has always refused, until two days ago. He accepted an invitation, and with the dinner received the information we have given above.

When asked to drink at dinner he refused, on which his host remarked, "Oh yes; I have heard that you Christians do not drink wine," and, like a polite host, the wine was put aside and none was drunk at that dinner.

We take it that the above information about his Majesty's studying the Bible is true, for this eunuch is one of the Emperor's personal servants, and claims to stand in the room while he reads. The servant, at least, has obtained not a little information about the Scriptures himself.

After the dinner he took our friends to visit some of the buildings which outsiders very seldom see, lent the sum of three hundred and fifty taels to the horticulturist, and gave various presents to the pastor.

Since the Peace Commission, under Li Hung-Chang, started to Japan, the Christians all over the north of China have been praying for its success, for the peace of the two countries, the people of the two countries, and especially for the Emperors of the two countries. Only two days before our brethren visited the palace we held a prayer meeting in our little chapel especially to pray for the Emperor and for the Peace Commission. May his Majesty learn that he has no more faithful subjects than the Christians, may he learn not only what their Bible contains, but that it is the power of God unto salvation to every one that believeth.

It has appeared to the writer, during the past twelve months especially, that the people of the United State for the most part take a very superficial view of the two nations that are now at war.

There is probably, not a Christian minister nor intelligent layman in the Christian Church who has carefully studied the history of the Jews who has not praised them more or less for the persistency with which they held to their laws, customs and teachings, during all their wars, persecutions, captivities and dispersions, saying that this is the kind of a people God

would naturally select as a people to whom to intrust His teachings and His Gospel. Such a people is a people with character.

Those who have studied Paul's intercourse with the Galatians will find a very different class of people indeed; a people who, as soon as they heard Paul preach, received him "as an angel of God," of whom he says, "ye would have plucked out your own eyes, and have given them to me." A people who, as soon as Paul had left them, and Jews of a different belief came, turned away from Paul to the next new thing that was presented to them, and embraced it with as much fervor as they had embraced Paul's Gospel. They were chameleons which took their color from whatever objects happened to be nearest to them.

Now the ancient Jews were a fair representation of the modern Chinese, and the ancient Galatians—but I wish to speak only of the Chinese.

In the thirteenth century the Mongol nomads overran all Eastern Asia, and by their war engendered popularity became "one of the five races of men." The greatest of all their conquests was China, by whom in the short space of two centuries they were completely absorbed and then driven out never again to appear among the nations of the world.

There are few more thrilling romances than the beginning of the conquest of China by the Manchus in the seventeenth century, when a young man with about one hundred followers, conquered one tribe after another until he was able to attack China, which eventually was conquered. But the Manchus have been completely absorbed by the Chinese.

The Chinese have been accused of not being patriotic. What is it that makes so many of them want to be brought back home to be buried? What makes them refuse to be absorbed by the countries to which they go? It is the same feeling that prompted the Jew to hold to the Law and the Prophets. Only those who take a superficial view of the Chinese, their philosophy, literature and history, can attribute it to ignorance and it is conceit only if too much patriotism is conceit.

But the Chinese are not a military people—the Chinese are not a warlike people. The principle of non-resistance is the principle of Christianity, and—notice, I say in not hastily *the Chinese are a better representation of the principle of non-resistance than any other nation in the world.*

If any one says that this is "because they are not prepared to resist," I answer No, their not being prepared to resist is because of this principle. When the armies of Japan landed in Korea, China had never thought of war. She was not prepared for war, and she called the nations of the world to witness that she flew to the poor old arms she had, parts of many of which were in neighboring pawnshops, only because she was forced to do so.

The Chinese are a peaceful people. China has lived for so many centuries as the great controlling power of the East that it never occurred to her that any of the little powers about her, which had fed for so many centuries on her literature, been nourished, so to speak at her breast, could be prompted to resistance by her maternal slap. She had often chastised the little powers about her, but she had done it, as she believed, for their own good; and they gladly brought their tribute to her for the same reason that "to a man who has a loaf, you can afford to give a piece of your cake," because they knew they would carry away much more than they brought, for China has ever been a Santa Claus who always made her children happy with rich presents on their annual tribute day.

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Toronto, June 6, 1895.

## The Bible in the Public Schools.

AT several of the Synod meetings held recently communications were read from the Anglican Church in the diocese of Niagara respecting co operation in the matter of religious instruction in the public schools. The feeling on this subject is wide-spread in the various branches of the Church of England. In Australia the question is being earnestly discussed the Anglicans leading. The *Presbyterian* of Sydney gives considerable space to a consideration of the question. Speaking for New South Wales it says that the 17th clause of the Education Act offers considerable facilities to the duly-authorized agents of the Churches for religious teaching—a boon which the Legislatures of other colonies have not seen fit to grant. Hitherto no Protestant denomination has availed itself of this opportunity to the same extent as the Church of England. Last year the sum of £670 has been provided for this purpose. Out of this fund salaries are paid to eleven teachers who, under the direction of the committee, are imparting religious instruction to 9000 children who belong to the Anglican denomination; and, in addition to this paid labor, there are 12,000 others who are receiving a like benefit from the clergy and volunteers for this work. The *Presbyterian* urges the matter on the Presbyterian Church there in terms which manifest to us the importance attached to the subject there. It says: "This is a department of usefulness in which our Church has as yet done absolutely nothing apart from the self-imposed task of many of the ministers, some of whom are already overburdened with other engagements. It is very doubtful if we have realised the urgency of the duty as it has been done in the Church of England."

An extract from a report of an address by Bishop Smith shows that the Anglicans place a high moral value on Bible instruction in schools. He held that it was a matter of duty to use the proffered opportunity given them by the Public Instruction Act—an opportunity which differentiated them from the other colonies. As a Church they would be culpable if they neglected this opportunity. Then, as a matter of patriotism, it was connected with all they could hope for of real, true, wholesome progress in our national welfare. National welfare was concerned with keeping up the religious factor in educating the rising generation, and nothing could be substituted as a motive power or a moral guide for the Bible and Church teaching. But what would be gained by the system if thoroughly carried out? In the first place, reverence; and, secondly, high

ideals as well as holy hopes. Unfortunately, however, there were signs abroad of a spirit of general moral slackness, both here and in England. Let them all pray more, strive more, and give more in reference to this particular object. Let them not hold aloof from what was good because they could not get something they would like better.

This position is supported by the Dean of Sydney who directs attention to the fact that the Public Instruction Act distinctly recognized the importance of religion in connection with education, and religion was an essential factor in the formation of character. In the colonies, unfortunately, home life was almost destitute of religious instruction, and if children did not get it in the schools, they would not get it at all.

Commenting on the movement the *Presbyterian* hopes that all the Protestant Churches in the land will be aroused to a more realizing sense of their duty. "The young are the hope of the Church. For any Church to neglect them is to court its own extinction. This has not been so in the past, and it should be ours to take good heed lest it come to appear that the fathers were wiser than their descendants. Lost opportunities may be lamented with a heavy heart, but they can never be recalled."

Should the movement be taken up heartily by the various Churches the Australian schools will have the benefit of religious instruction in accord with interdenominational arrangements.

## Estimates of Prominent Men.

The *New Age* gives the following estimates of noted men by men noted for their sound judgment and critical ability:

CHARLES H. SPURGEON—By S. R. Crocket:—He still seems to me the greatest of all preachers, and to this day I constantly read his sermons both for the value of their matter and for their stern, nervous English. If he had been a writer instead of a preacher, he would have rivalled John Bunyan.

F. MARION CRAWFORD—By Dr. Robertson Nicoll:—I happen to have read many books of Mr. Crawford quite recently, with a growing conviction that no novelist of our time has so little justice done to him. Is it not the case that, taking him all in all, as artist, as man of letters, as plot-weaver, he stands first among living novelists? He has faults. For one thing, he tends to be prosy; for another, he is too fluent, and one detects here and there a note of hardness.

DR. R. W. DALE—By Dr. James Denny:—Dr. Dale had that sense of the magnitude of the Gospel, and of the interests involved in accepting or rejecting it, which alone justifies preaching, and there is a sustained dignity and stateliness in all his work which itself appeals powerfully to the mind.

## Church and State.

A good example of the priest in politics is furnished by a glance at the situation in Hungary where there has been a political crisis, the leading facts connected with which are thus set forth by an English contemporary:—There are some countries specially coveted by the Pope. The chief of these are England and the great American Republic. If Pope Leo could capture the two great Anglo-Saxon nations the world would indeed be at his feet. But there are other countries

about which the Papal authorities are anxious in another way. Austro-Hungary is, like Spain, an old stronghold of the Roman Catholic heresy, which is crumbling away from under the spiritual dominance of Rome. Especially in Hungary the signs of the times are against Popery. This is why the present crisis has been provoked. The Nuncio has succeeded in setting the Austrian and Hungarian Cabinets at loggerheads. Baron Banffy, the Hungarian Premier, has been sturdily protesting against the favor shown to the audacious pretensions of the Nuncio. It is supposed that Count Kalnoky, the Austrian Minister, is at heart equally opposed to Roman aggression, but nevertheless he has, for tactical reasons, permitted the Nuncio to bask in the smiles of the Austrian diplomatic Court, and he has resigned in consequence of the indignation of the Hungarians. Once more the Emperor Francis Joseph is realizing, as he has so often done before, that his Empire consists of a bundle of very heterogeneous nationalities. There is a great excitement in Hungary, once a down-trodden country, but now one of the most self-assertive of nationalities. Meantime the Nuncio coolly remains at Vienna.

#### The Dismal Wall.

"I am a believer in the good old Presbyterian faith; if I am among the elect, I shall be saved anyhow; if not, I shall be lost. As for helping my condition, I can do nothing, either by labor or by prayer." Still they build the dismal wall, these blind worms of earth. Presbyterians do believe in God's sovereignty, says the *New York Observer*, and to them election is one of the most precious and comforting doctrines of the Bible; they do not believe in fatalism. That God worketh in them "both to will and to do," is but an encouragement for them to work.

It would be easy to show that in the Supreme Ruler's unchangeable plans and eternal decrees, labor and prayer also have a place as a part of them. He foreordains the means of grace, as well as the grace.

If there still be mystery here, we would do well to leave it with God. He intended that we should, else He would have explained it. As for the seeming clash between two laws, it can be only seeming. Remember, we are blind, we have a mote in the eye—*sin*. The Omniscient could have made no mistake.

An astronomer, looking through his telescope, thought he saw a huge, dark body moving across the face of the sun. It troubled him. But as he was about to publish it abroad, he discovered that the dark, moving body which seemed to be upon the face of the sun was only a tiny insect crawling upon the lens in his telescope. So there can be no fault in the "Father of Lights," and He casteth no shadow in turning Himself about. If the fault is anywhere, it is in the human eye.

Now the Sovereign ruler has made it a law in the physical world that if a man will not work, neither shall he eat; if he will not labor, neither shall he live. In religion, he has issued the corresponding law, that if a man will not watch and pray and labor, neither shall he live spiritually. The second does not clash with the doctrine of God's sovereignty any more than the first. That we should raise the objection only in matters of religion is deeply significant; *the carnal mind is enmity against the ways of God*.

God never meant that the law he gave should be a

stumbling-block to us, but a way of life. When he gave it, we may be sure that he knew what he was doing. We need not fear that in so doing he made a discord among his laws. Since the law of labor and prayer is of his own making, whether we can understand it or not, it must be in perfect harmony with the full rounded sphere of his plans and purposes. How this is we need not explain. Ours is rather to know this: What is God's will concerning our duty? Knowing this, it only remains for us submissively, cheerfully and trustfully to labor and to pray.

**Beaten by the** The *Presbyterian* states that Col. Prayer Meeting. Ingersoll went to Gloversville, N. Y., lately to lecture against the Bible. There had been much religious interest in the place, and fifteen cottage prayer-meetings on the evening he was there, prevented his getting an audience.

**American Bible** The Report of the American Bible Society. Society for the past year shows that the number of copies of the Scriptures, issued in whole or in portions, were 1,581,128. The expenses were about \$1,500 more than the receipts. The receipts of the year were \$526,794.26. The outstanding facts of chiefest interest in the past year, are that the Bible has entered the Palace of the Chinese Emperor, and that the Emperor of Japan now permits the soldiers and sailors to receive the Christian Bible.

**Systematic** The total receipts of the Presbyterian Benevolence. Church U.S.A., as reported by the Committee on Systematic Benevolence, amount to \$2,793,239, being a decrease from the preceding year of \$44,829. The chief decrease is in the receipts of the Board of Church Election, and it is explained that this has been caused by the fact that last year the Board received in legacies the sum of \$228,143,777, while during the present year the legacies to this cause have been only \$70,000. Otherwise there has been an increase.

**Pope and Primata.** Not to be outdone by the Pope, the Archbishop of Canterbury has issued a Pastoral on the subject of Christian Unity. He believes that the growing desire for unity is of the Lord, and that the evident change that is going on in respect to church divisions is hopeful. Presbyterians believe this also, and do not cease to pray for the union of all who love Christ's Church and the advancement of His kingdom. More than this, they are ready for Christian fellowship, asking only for the recognition of themselves as Christian people, and of their pastors as Christian ministers, authorized to teach the Word of God and minister the sacraments wherever they go.—*The Presbyterian*.

**In Defence of** Evidence of the interest which has the Sabbath. been generally aroused during the past year or so in Sabbath Observance comes from St. Paul City. It appears the game of baseball is indulged in that city on the Lord's day, in a park adjacent to the residence portion of the city and near some of the churches. The Christian element of the community has naturally raised objections to this open sin but it has been defied, and a struggle ensued. The statutes have been supposed to provide against such sport and efforts have been made to bring the offenders to justice, but the Mayor of the city has refused to take action under the statute and thus far the base ballers hold the field.

## CANADIAN PULPIT.

No. 65.

SERMON BY REV. J. R. MACLEOD, RETIRING MODERATOR OF SYNOD OF MONTREAL AND OTTAWA.

(Published by Request.)

TEXT:—"Thou Simon Peter answered Him, 'Lord, to whom shall we go? Thou hast the words of eternal life.'"—John vi. 68.



REV. J. R. MACLEOD.

Jesus after thirty years of communion with His own heart and with God broke the silence and began His ministry of teaching in the synagogues of the places of His abode—Capernaum and Nazareth. He very soon became prominent and popular. Then He extended His work to other villages and cities. Very shortly the synagogues were not sufficient and He took Himself to the streets, the hill-side and the broad seashore.

The ordinary Sabbath services did not suffice to meet the opportunities that came to Him of preaching the Kingdom nor the demands made upon Him, and it is likely that He might be found teaching seven days in the week. His teachings fascinated some of

all classes. The self-sufficient Pharisee and the critical, caviling Scribe sat at His feet. The common people heard Him gladly. The out-cast "publicans and sinners," for whom none other cared, and upon whom temple and synagogue had little hold, drew near with deep interest "to hear Him." Several causes contributed to this popularity. I

There were in that age, as in all ages, those who in the deep recesses of the heart desired authoritative answers to the deep questions which demanded solution. When these burdened souls heard Him they realized that He had the very messages they needed. To their hungering spirits He held up an overflowing vessel of the pure milk of the Word, instead of "an empty Cogie to lick" as their own accredited teachers were wont to do. No wonder they followed and thronged Him.

There were others, not a few, with carnal notions of the Messiah and His Kingdom. They, too, were attracted by Him. The uniqueness of His teachings, His claims, and His works of wonder and power raised their hopes. They thought He would soon set up His Kingdom and reign. So they followed Him wishing, no doubt, to be near the King and on good terms with Him when He would sit on the throne and wield the sceptre of David.

Many were swayed for a time by the charm, the sublimity, the originality and the authority of His teaching, and they swelled the numbers who gave attendance upon His ministry. Thus He was followed by multitudes, surrounded by thronging crowds whose desire to hear Him and to receive some benefit to body or soul left Him at times no leisure to eat. They came to Him from every quarter. A large number of these were so drawn to Him that they acknowledged themselves His "disciples."

But this flowing wave of popularity was followed by an ebb of desertion. As the time went by the conviction was forced upon many who called themselves "disciples" that the Kingdom which He proposed to establish was not the Kingdom of their desire; that to be subjects of His Kingdom meant cross-bearing, self-denial, toil and perhaps death instead of lucrative offices or positions of honor at His right-hand. As the mind and spirit and aim of Him whom they expected to be proclaimed King became more apparent; as the glory of the earthly kingdom of their hopes faded away; and as the spiritual nature of the Kingdom which He meant dawned more and more upon them they began to be offended in Him. The more exalted and spiritual His teaching, the more they doubted the wisdom of their own course in following Him. They regretted having owned themselves disciples of One whose spirit and aims were so different from what they expected and desired. The smouldering discontent found vent in open desertion. So it is written: "Many of His disciples went back and walked no more with Him." He held out "the Bread of Life" yea eternal life itself to them; they wanted apples of Sodom and because they could not get their desire they deserted Him. What sadness would fill the compassionate heart of Him who wept such tears over Jerusalem as He saw the retreating figures of the "many" who once walked with Him. It was to Him a sad hour, to them it was a perilous, if not even a fatal, hour.

Turning from the larger to the smaller circle of His disciples He said with great sadness and sorrow: "Will ye also go away?" To this question Peter, speaking for his fellow-disciples as well as

for himself, said, in the words of our text: "Lord to whom shall we go? Thou hast the words of eternal life." Turning our attention to these words let us note

I. *That it is here implied that in the matter of religion men need a guide and will go to some one.*

Man is a religious being, and as such he needs and seeks light on many important questions. He feels His own dependence and his insufficiency. Hence he will go to some guide; and the strange thing is that many will commit themselves, to the guidance of those who are no more fit or competent than themselves.

This is fully verified by the history of our race. Look almost where we will and we shall find men by nations, or tribes or narrower divisions following the lead of some one—acknowledging some guide in religion.

About 3000 years ago Zoroaster, moved probably by seeing the groping of the people of his time after truth, and touched with their inarticulate cry for guidance, founded that system of Dualism, and conflict between good and evil, with its hope of a resurrection and immortality, which became the religion of one of the most magnificent empires of the earth, and hundreds of thousands acknowledged him as their religious guide. And if his followers are to-day reduced to comparatively few thousands it is not because the descendants of his admirers ceased to look to a guide, but because many of them chose the guidance of the idolatrous Parthian priests, or trembling before the false prophets gleaming sword took Mohammed for their guide.

We find the same true of the millions of China in the past and in the present. Several centuries after the rise of Zoroaster there was born in China one who, when he became man, noticed with sadness the decay and disorder into which his nation had fallen. He set about to remedy the defects. He laid much stress upon the right performance of the duties of the hour, the careful doing of the work that lies at hand leaving mysteries largely to take care of themselves. He taught that the correct performance of these duties, especially the duties of citizenship, constituted the gateway to the Kingdom of Heaven. To this man's standard thousands and millions flocked, and during the scores of centuries that have gone by, unknown millions looked to this man, Confucius, as their guide in matters of religion although he taught little or no religion. The religion of the Chinese Empire to-day with its, perhaps, 500,000,000 of people is little more than personal reverence for the man whose best answer to the question "What must I do to be saved?" was, "Be a good citizen of China." China with a population that constitutes perhaps more than one third of the population of the earth, is no exception to the principle that men will go to some one as a religious guide.

If we turn our eyes to India we find that her multitudinous hosts flock around the standard of religious guides. Millions in the ages that have gone turned, and millions to-day do turn, in the land watered by the Ganges, to Brahm or Guatama (Budda "the Enlightened") as their spiritual guides.

The dwellers on the Nile in the hoary age of antiquity turned with the deep questions of their souls to the priests of Ra and Osiris though their only answers to the enquirers question about God and Truth was "Mystery! Mystery!"

This general principle held true among the chosen people. When they ceased to be guided by Jehovah or His prophets we see them "go away" to the priests of Baal or some other guides. The same is as true to-day as in the past. To millions scattered over the world the voice of the Vatican is as the voice of God.

The Jews of Christ's time were looking to Moses as their guide though with perverted vision. In the case before us the "Many" disciples who "went back and walked no more" with the Christ the same is true. They went to the Scribes and Doctors of the Law

But there were others who had taken Jesus as their guide and Peter's question, which has the force of a strong affirmation, indicates their determination to abide by Him assured He would satisfy their need and prove an all-sufficient Guide. "Lord to whom shall we go? Thou hast the words of eternal life."

Having then considered that man needs a guide, that he will go to some one in the matter of religion let us proceed to notice—

II. *That Jesus Christ is the only true and all-sufficient guide.* This is certainly implied in our text. "To whom can we go?"—clearly setting forth that there is none other; and a sufficient reason is assigned—"Thou hast the words of eternal life"—Thou hast all that we require and Thou alone.

Many problems face man as a religious being; and it is because these cry for solution that he turns as we have noticed to some guide to Moses, to Brahm, to Buddha, to Confucius, to defied ancestors, to priests and popes or to the Christ of God.

Let us notice a few of these problems and see if Christ is the Guide to teach and lead us.

(1) *Look at the universal desire to know about God, yea to know Him.* There is, the world over, a groping after God, an attempt to apprehend God. Ancient Egypt engraved upon the pediment of one of her famous temples this inscription.

"I am that which has been, and which is, and which is to be, And my veil no mortal hath yet drawn aside."

That inscription testified at once to the craving of the human heart after the unknown God, and to the mysterious silence which awaits those who are left to themselves in the search. We meet with this same desire and with the same silence or failure in the inscription which Paul saw on an altar among the hundreds of Athens on which altar was engraved.

"To the Unknown God."

(Concluded next issue.)

## Hymns in our Present Hymnal.

BY REV. THOS. FENWICK, WOODBRIDGE.

No. 1, "Holy, Holy, Holy, Lord God Almighty!" is by Bishop Heber.

In the 2nd verse are these words—

"Holy, holy, holy! all the saints adore Thee,  
Casting down their golden crowns around the glassy sea."

This is contrary to Scripture. Let us turn to Revelation iv., from which the motto of the hymn is taken, and to which there are two references in the second of the lines quoted. In the 6th v., we are told that "before the throne there was a sea of glass." In the 10th v., we are told that "the four and twenty elders fall down before Him that sitteth on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne" (not "around the glassy sea"). The following alteration, if less poetical, is more Scriptural.

"Casting down their crowns before Thy throne of majesty."

As I have already said, in effect, poetical license must give place to the service of God.

In the 3rd v. are these words—

"Though the eye of sinful man Thy glory may not see."

The following, I think, would be better,—

"Though the eye of mortal (or "feeble") man Thy glory cannot see."

I pass on to another hymn. I may here say that I shall not take up in their numerical order, those which I shall review.

No. 63 is the well-known one by Perronet, "All hail the power of Jesus' name!" which is, almost invariably, sung to that rousing tune, "Coronation."

In our Hymnal, the last line of the 1st v. is

"To crown Him Lord of all."

It should be

"And crown Him Lord of all."

and that for the following reasons which I give in the order of their strength. 1. Almost all other copies have and, instead of "to." 2. The last line of every one of the other verses has "And crown Him" etc. There is no reason why it should be different in the last line of the 1st. 3. The act represented as begun in the third line, is plainly meant to be represented as completed in the fourth. But the word "to" does not necessarily mean that it is.

"Bring forth the royal diadem,  
To crown Him Lord of all."

Here, we are told for what purpose the royal diadem is brought forth, but that is all. We are not told that the purpose is carried out. Pharaoh took his ring off his hand, in order to put it on Joseph's. But he did more. He carried out his intention, and completed his act "And put it (the ring) upon Joseph's hand." Christ said to His disciples, "I will come again, and receive you unto Myself." He will come again, of course, to receive them. But He will do more. He will come again, and receive them. The soldiers platted a crown of thorns, of course to put it on His head. But they also did what they meant to do, "And put it (the crown) on His head."

The first line is

"All hail the power of Jesus name!"

Here, it is not Jesus to whom homage is paid, but the power of His name which is, of course, personified. Should not Jesus Himself, rather than the quality of His name receive homage?

The rest of the verse is

"Let angels prostrate fall;  
Bring forth the royal diadem," etc.

But when they are prostrate, it is impossible for them to bring forth the royal diadem, and crown "Him."

But who is He who is to be crowned? Not Jesus Himself, but "the power of His name." The one spoken of in the last line is the one spoken of in the first. I maintain that this is a perfectly fair interpretation of Perronet's language. Yea, I cannot see that there is any other.

I would suggest alterations like the following, in the verse—

"All hail to Jesus—highest name!  
Angels ne'er in sin's thrall,  
Bring forth the royal diadem,  
And crown Him Lord of all."

"All hail to Jesus." This language is, I consider, quite correct. Montgomery says; "Hail to the Lord's Anointed!" Sir Walter Scott, in his poem of, I think, "The Lady of the Lake," has a song which begins thus; "Hail to the chief who in triumph advances!" "Highest name." Paul tells us that God has given Christ Jesus a name which is above every name. "Angels ne'er in sin's thrall." These are the angels "which have kept their first estate, and not left their own habitation." In the 2nd, 3rd and 4th vs., the martyrs, the "seed of Israel's chosen race," and the "Gentile sinners," are directly addressed. Why should not also the holy angels be so?

The 2nd and 4th lines in every verse, end with the syllable "all." There are very few words with that ending, which can properly be used in a hymn.

I say nothing about the poetical merits of the verse as I have altered it. I speak only of what is of greater importance—the ideas which it expresses. I consider that it is superior to the original, in the following respects. 1. In it, homage is paid to Christ Himself, not to the power of His name. The crown is

placed on His own Head, not on that of the power of His name. 2. The unfallen angels are not called upon to do an impossibility—to crown Jesus while they are lying prostrate before Him. 3. They are directly addressed, as those are who are mentioned in the next three verses.

No. 150, by Crosby, begins with these words—

"Saviour, more than life to me."

This must mean that Christ is dearer to the believer than his natural life is. Christ is the believer's life. Of course, he cannot, in that sense, be "more than life" to the believer.

The 3rd v. ends as follows—

"Till my soul is lost in love,  
In a brighter world above."

In the last verse of No. 302, "Sun of my Soul," Keble uses language of the very same kind. He says—

"Till in the ocean of Thy love,  
We lose ourselves in Heaven above."

The idea expressed in the two passages just quoted, is that of water poured into the sea, and being lost therein by forming part of it. This is just a kind of Christian Buddhism, or else "mere sound and sweetness signifying nothing." But we must sing with the understanding, as well as with the heart. If we use in the service of praise, words which we do not understand, we might as well sing; Toodle, loodle, loo, tum, te, tum, te, tum.

Verse 2 of No. 302, is as follows—

"When the soft dews of kindly sleep  
My wearied eyelids gently steep,  
Be my last thought, how sweet to rest  
For ever on my Saviour's breast!"

According to this, Heaven is, to the believer, simply a place of rest. His occupation there is only what the Italians call *dolce far niente* (the sweet doing nothing). This is an utterly false representation of Heaven. I think that it is Dr. Chalmers who says that we must not imagine that, in Heaven, we shall do nothing but sit on golden clouds, with golden harps in our hands, and sing hallelujahs. It is true that the believer enters into rest when he departs hence. But that is a rest only from suffering and sorrow of every kind. It is as true that the believer rests not day, nor night, on high. The Master has as much need of him up yonder, as He has down here. Heaven is a change of work, but work which has neither suffering nor sorrow connected with it. "To every man his work," is as true of the state of glory, as it is of that of the state of grace. "Lord, what wilt thou have me to do?" is the language of the believer's heart, not less in the New Jerusalem, than in the house of his pilgrimage. The true Christian has no desire to "rest for ever on his Saviour's breast, in the sense of spending eternity only in pleasant idleness. It is true that Bonar says:—

"I rest my soul on Jesus,  
This weary soul of mine;  
His right hand me embraces,  
I on His breast recline."

But this language applies to the believer only on earth. He has not a "weary soul" in heaven.

Dr. Dick in his "Lectures on Theology," says "The righteous in heaven will be uninterruptedly engaged in the service of God. Constant employment will cause no fatigue, and sleep will not be necessary to renovate their powers. It is plain, therefore, that their bodies will possess a degree of vigor and activity of which we can form no conception.

With reference to the Day of Pentecost the author says in v. 4:—

"Blessed Spirit, Comforter,  
Sent this day from Christ on high;  
Lord, on me Thy gifts confer,  
Cleanse, illumine, sanctify!"

Thousands sing these words without having the slightest knowledge that they make mention of the descent of the Spirit on the Day of Pentecost, which was the Sabbath. As I have already said, we should sing with the understanding, as well as with the heart. I think that an alteration like the following would direct the thoughts of "the common people" to the event of which I have just spoken—

"Spirit, who, like tongues of fire,  
Cam'st this day from on high;  
Lord, I pray Thee, me inspire,  
Cleanse, illumine, sanctify!"  
(or, "Holy One, my heart inspire,")

What I have just said, applies equally well to that beautiful hymn by Bishop Wordsworth, "O day of rest and gladness," No. 241. In the latter part of v. 2, he says—

"On thee, our Lord victorious  
The Spirit sent from heaven;  
And thus on Thee most glorious  
A triple light was given."

That this took place on the Day of Pentecost is not made as distinct here as it should be. An alteration like this would give it greater prominence—

"On Thee, our Lord victorious  
The Spirit sent from heaven  
Like fire; thus on Thee glorious  
A triple light was given."



## Christ Manifesting Himself to His Disciples.

THREE IMPORTANT LESSONS ON SPIRITUAL EXPERIENCE.

Luke xxiv. 13-36.

II. "Following on to know the Lord." An additional word of Counsel.

REV. JAMES MIDDLEMISS, D.D., ELORA.

*For the Presbyterian Review.*

We hear much in these days about *consecration* and *full consecration*, as distinguishing one class of Christians from another. It seems almost to be assumed that, as in the Church of Rome there is *le Chretien religieux* and *le Chretien non-religieux*, so with us, there is the *consecrated* and the *unconsecrated* Christian; the distinction being, at the same time, of such a superficial character, that John the Baptist would occupy a far higher place than our Lord himself. Would it not be better and safer to remember that according to the teaching of scripture, consecration is characteristic and distinctive of the Christian as such. The unconsecrated man is not a Christian. The only real Christian is the man who, constrained by the love of Christ and the mercies of God, presents himself a living sacrifice to God, and not merely once for all, but every day of his life.

That there are Christians whose daily life presents a very imperfect exhibition of Christian principles, compared with the life of some other Christians is not to be questioned. But we cannot allow the propriety of using the term *consecration* to express the difference between the two classes. We admit the consecration of the one is very imperfect but it is *real*. And its imperfection may be such, or so great, as to make its reality very questionable. A follower of Christ may, like Peter, "follow Him afar off," and so far off, as to make it very doubtful if he is following Him at all.

This may seem a digression. But it is not. For when treating, as we are now doing, of Christ's manifestation of Himself, we are at the root of the Christian life. According to interest in Him—our tried and proved interest in Him and desire of His presence, will He manifest Himself to us, as He will not do to those whose interest is so divided between Him and the things of the world, that it is hard to say which is *supremo*, or hard to say whether we are living to Him or dividing our service between Him and Mammon. There are very many who know what it is to have an interest about Divine things awakened in their minds, but who never attain the full satisfaction of mind that is attainable. They never rise above the region of uncertainty and perplexity, and this for no other reason than that they do not follow up, in the way we have indicated, the interest that has been awakened in them. It would seem that they have not become alive to the fact that the interest they feel is of immense value, chiefly as being preparatory to the full manifestation of Christ which leaves no doubt of His gracious presence and agency. For, such manifestations are not to be expected, except as the gracious reward of tried interest about the Saviour. Those only may warrantably look for them, whose souls are possessed with such an interest about the Saviour as will not yield to the allurements of pleasure, or the fear of man, or the urgency of the cares of this life. There is indeed no inconsistency between a due attention to the duties of any lawful vocation and our spiritual interests. But it is only reasonable to expect that He who claims our hearts, and who cares for nothing else in comparison, will put the state of them to the test, so as to prove what is really *supremo* in our regard. And therefore it is that there are times in our spiritual history that are *very critical* times, that is, when Christ is testing us, with the design of proving whether our desire after Him is such, that we would rather obtain satisfactory assurance of our interest in His love, than secure any other advantage or comfort, however lawful, valuable, and important. Many, we fear, have not learned, and many never learn, to be observant of such *crises* in Christian experience; so that when Christ comes very near to them, and is just about to give them a glimpse of Himself that would fill them with joy unspeakable, some earthly interest diverts them from "following on to know the Lord." Instead of following up their advantage, they forsake it by letting Christ go, for the sake of some earthly advantage or comfort, losing perhaps a most precious opportunity that may never recur.

There are probably some who when they pursue these thoughts, will see in them the description of their own experience. And they may perhaps fear that, having been guilty of the error and folly of allowing Christ to withdraw, after He had enlightened their minds and warmed their hearts they may come short of

salvation. While it is an awful thought, it may be to them a salutary one, that there are some in whose cup, the most bitter of all ingredients will be the reflection that they were so near the kingdom from which they are forever shut out. For, fearing as they do that such may be their own case, if their fear but urge them to deplore their error and folly, at the feet of Christ, they will find that He is more than ready to forgive all their neglect of precious opportunity. But let them not forget that while He is so forgiving, He takes it ill that His approaches should be thought nothing of and disregarded; and let them be careful not to repeat their sin.

[FROM A SPEECH DELIVERED LAST SUMMER AT EDINBURGH BY THE MODERATOR OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.]

A temporary fall of revenue is not a matter to be lamented, as if it were of vital moment. It may be a blessing in disguise, if it teaches us a lesson of the wise and cautious stewardship which looks "before and after." No concern, secular or sacred, should ever be administered on principles or methods which from a transient defalcation, infer a permanent disaster, and do not provide for the natural fluctuations of sufficiency or of short coming. There are two ways of conducting a mission, either at home or abroad. The one is to obtain sufficient funds, organize a staff whose expenses will not exceed these funds; supervise their work and their accounts carefully, deal with them generously and encouragingly, but never induce or allow them to run into debt. The other is to adopt the principle of trust in the Lord, acted on with a success which has justified it by Mr. Mullen of Bristol. He asked nobody for subscriptions and yet found that these were always forthcoming. He took what was given him, and used it sagaciously, and made his outlay square with his receipts. Even where the mission is a work of faith its managers should be heedful to keep within the bounds of their income. This caution is all the more necessary when the mission or christian enterprise, whatever it be, avowedly depends for its finances on the free-will offerings of the members of the church. Be these gifts great or small, they ought to define the limits of expenditure. If we do not profess to conduct our missions on the principle that "The Lord will provide," we must conduct them on the principles of ordinary business. And these principles forbid our running into debt. The end does not justify the means. People not only get tired of hearing appeals for more money, else the mission operations must be curtailed, or the interest on the loan, or the advance must accumulate, or some other embarrassment must arise; they disapprove of the policy which incurs these risks. And their disapproval is a proof not of their indifference to the success of the missions, but of their own rectitude. It is possible to approve of a mission and yet to object to the method on which it is conducted. Probably the financial support given to all the various missions and agencies of the church would be augmented were more information about these conveyed to our people in an interesting way congregations should never be asked to contribute for an object unless it has been fully explained to them why their money is needed and how it is to be spent. Their lack of interest is often the mere result of their lack of knowledge.

A SUBSCRIBER.

## Helpful Bible-Readings.

BY REV. J. A. R. DICKSON B.D., TH.D., GALT.

*Believers Joy.*

The Joy of Faith—Acts 16. 31.  
 Joy at the Conversion of others—Acts 15. 3.  
 Joy at Grace given—Acts 11. 23.  
 Joy of Divine healing—Acts 8. 8.  
 Joy in suffering—Acts 5. 41.  
 Joy in fellowship—Acts 2. 46. 47.  
 Joy in life and ministry—Acts 20. 24.  
 Joy of welcome—Acts 21. 17.  
 Joy of witnessing—Acts 23. 11.  
 Joy of self-defence—Acts 24. 10. 26. 2.  
 Joy in human favor—Acts 27. 3.  
 Joy in cheering others—Acts 27. 22. 25.

*"The Anointing."*

Of power—Acts 1. 8; 10. 38.  
 Of gladness—Heb. 1. 9; Ps. 45. 7.  
 Of preaching—Luke 4. 18.  
 Of knowledge—1 Jno. 2. 27.  
 Of tongues—Acts 10. 45.  
 Of faith—Acts 10. 45.  
 Of liberty—Isa. 10. 27.  
 It is of God—2 Cor. 1. 21; Ps. 23. 5.  
 The Anointed are Gods—Ps. 105. 15.  
 And are seen in Christ the Anointed One—Ps. 84. 9.

FOR THE SABBATH SCHOOL

International S.S. Lesson.

LESSON XI — PETER AND THE RISEN LORD.—JUNE 16.

John xxi. 4-17.

GOLDEN TEXT.—"Lord, thou knowest all things; thou knowest that I love thee," John xxi. 17.

CENTRAL TRUTH.—Love for Jesus; Life for Jesus.

ANALYSIS.—**B**LESSING IN LABOUR, vs. 4-8.  
**B**EING TESTED IN LOVE, vs. 9-14.  
**B**EING TESTED IN LOVE, vs. 15-17.

TIME AND PLACE.—Shortly after April 16, A.D. 30, on the northern shore of the Sea of Galilee, probably near Capernaum.

INTRODUCTORY.—Jesus, during two weeks beginning April 9, appeared seven times to His disciples—to Mary, (to the women, to Peter, and to Cleopas and his friend, and to the apostles on Sunday the ninth of April—to the twelve again the following Sunday evening, and now, for the seventh time, to seven of the apostles by the Sea of Galilee.—PELOUBET.

BLESSING IN LABOUR, vs. 4-8.—The disciples were engaged in their daily toil, pursuing the labor by which they made a livelihood, when they were gladdened by the seventh appearance of Jesus since the resurrection. It is gladdening to know that our busiest moments may be brightened by His presence; that when our work has been most discouraging—when our "catch" has been nothing, the Master is at hand watching our toiling, and ready to bless if we will but heed His command and promptly obey. Fishing is a type of our Lord's own choosing that serves to illustrate the seeking for souls, in which every Christian should be engaged. There are lessons to be learned from this incident which bear upon our work for Christ in an instructive way. We notice in the first place that He supplies the needs of those enlisted in His service and faithfully pursuing the path of duty. Second, the question of Jesus, "Have ye any meat?" in the Greek implies the expectation of a negative reply. Thus we see that He knows the requirements of His servants. Third, without the presence and power of Jesus in our work, nothing can be done. Fourth, patient continuance in apparently fruitless toil, will ultimately be blessed by the Master beyond all our expectations. Fifth, by following the command of Jesus in our Christian effort, we may expect a marvellous success, in measure like to Pentecost. There is a lesson for us in the fact that the disciples, or rather John, recognized Jesus as soon as they did His bidding. We also will know Him better, in proportion as we render Him prompt obedience. It was John the disciple whom Jesus loved, that first caught, through the morning mist, a glimpse of some familiar gesture or attitude that told him it was Christ. It was Peter—sad, remorseful, impetuous Peter—who first hastened to greet the risen Lord.

BREAKFAST WITH JESUS, vs. 9-14.—There is something intensely interesting in this early morning meal. The circumstances, the place, the Host, the events, all combine to form a picture thrillingly fascinating to our imaginations. Christ had already provided a fire of charcoal and a fish for His own repast, and now invited the disciples to bring of the fish they had caught under His divine guidance and break their fast with Him in sweet fellowship. Some see in this the Master's toilers bringing the fruit of their labors, the precious souls saved, and laying them at His feet. Peter drew the net to land, and though containing one hundred and fifty-three great fishes, it was not rent beneath the strain. So the Gospel net can hold all who will come. Not one believer will be lost. We are not told, in the meal that followed, whether Jesus ate or not; but it is most probable that He did, since we have the record of His doing so before the assembled disciples in Jerusalem (Luke xxiv. 42, 43). This gives us an idea concerning the character of the resurrection body.

BEING TESTED IN LOVE, vs. 15-17.—Note that Peter "had been called to the ministry after a miraculous draught of fishes; it is after a similar draught that the ministry is restored to him. He had lost his office by a denial beside a fire of coal; it is beside a fire of coal that he recovers it.—GODER in Peloubet's Notes.

The conversation of our Lord with Peter after the breakfast of fish is deeply interesting—more so, indeed, than can be realized from our English translations. Notice the form of address which Jesus uses. No longer Peter, the rock, that would have sounded like sarcasm, but Simon, the hearer, who seeing the folly of his impetuosity is now ready to listen and learn. Again we see that he who thrice denied his Lord, has now thrice to confess and assert his love for Him. In Christ's first question, "Simon, son of John (R. V.), lovest thou Me more than these?" we have a tender reminder of those bold words of Peter's, "Though all men should be offended I never will," and the reply of the apostle is beautifully humble, "Yea, Lord, Thou knowest that I love Thee;" he does not now presume to compare his love with that of others, but meekly overlooks that suggestive phrase on His Saviour's enquiry. There are in the words used in these three questions some delicate shades of meaning, very difficult to express in English. Shaft summarizes the whole thus:

Questions.	Answers.	Commands.
1. Lovest thou me more than these?	I dearly love thee.	Feed my lambs.
2. Lovest thou me?	I dearly love thee.	Shepherd my sheep.
3. Dost thou love me dearly?	I dearly love thee.	Feed my sheeplings.

In the first two questions Christ uses a Greek word for love, which refers rather to the love formed from an intelligent estimate of character. More that of adoration than of affection. Peter over responds

with the same word meaning that personal, instinctive warmth of affection that often lacks logic, but never strength or sincerity. Again the three commands of Christ are exceedingly suggestive to Christian workers. It will be seen that the Master both begins and ends with instructions to feed the lambs or young sheep, thus laying emphasis upon the importance of work among children. Some one has said "An adult saved is a unit, a child saved is a multiplication table.

NOTES ON THE TEXT.—V. 4. *Morning was now come*—R. V. Day was now breaking. V. 5. *Any meat*—R. V. Aught to eat. V. 7. *That disciple whom Jesus loved*—John, the teller of the story. *Naked*—Stripped of all but his light undergarment. V. 8. *Two hundred cubits*—Three hundred and fifty feet. V. 12. *Come and dine*—R. V. Break your fast.

Application and Illustration.

LIGHT FROM THE ORIENT.

It is a beautiful picture of the office of the ministry that is implied in the Master's charge to Peter, "Feed my lambs," "Feed my sheep." The oriental sheep master is with his sheep night and day, and it is his duty to count them, conduct them, feed and guard them. The Rev. Joseph Hartley, of Greece, asked a shepherd to call one of his sheep by name, and the sheep instantly left the pasture and came to his side. It is common to give each lamb a distinct name, and it often becomes more of a marvel how the shepherd can remember these names than how each sheep should be trained to answer to its own. A writer quoted in the Biblical Museum vouches for the story of a friend of his who, while travelling in Greece, met three shepherds with their flocks; one contained 650 sheep; another, 700, and the third, 760—in all 2,100 sheep. These flocks were put together, but each sheep would at any time answer to the name given to it, but would not so answer unless called by its own shepherd, nor would it answer his call by any other than its given name.—S.S. Banner.

WHAT CAN I DO?—*Feed the lambs*, v. 15. A worker among children once said that some ministers seem to translate the Master's injunction as, "Feed my giraffes," because they put the food so high above the children's heads.

At a late convention Mr. B. F. Jacobs said that the triumphs of the Church were to be won among the children; and if men and women were to be converted, it was when they were children.

"I'll prove that statement to you," said Mr. Jacobs, and he called upon those in the audience who were converted after they were fifty years of age to rise. An old lady and a venerable-looking gentleman were the only ones to respond. "Two," said Mr. Jacobs. "Thank God for that. Now will those who were converted after thirty-five please rise?" Not more than half a dozen responded; but as Mr. Jacobs called for those who were converted when under twenty-one years of age, nearly every one in the audience rose to their feet. Mr. Jacobs smiled; and as the audience appreciated the value of the object-lesson he had taught in support of his statement, the applause was spontaneous and hearty.—Peloubet's Notes.

CHRISTIAN ENDEAVOR.

Loyalty.

- Mon., June 10—Loyal service—Pa. xl. 7-11.
- Tues., June 11—Loyal testimony—Acts i. 1-8.
- Wed., June 12—Loyal endurance—2 Tim. ii. 1-13.
- Thu., June 13—Loyal obedience—John xii. 23-26.
- Fri., June 14—Loyal trust—Job xiii. 15, 16; xix. 23-27.
- Sat., June 15—Loyal rejoicings—Matt. xxi. 1-11.
- Sun., June 16—TORM—The proof of our allegiance to Christ. 1 John iv. 1-21.

PRAYER MEETING TOPIC, June 16th.—"THE PROOF OF OUR ALLEGIANCE TO CHRIST," 1. Jno. iv. 1-21. Loyalty, not to a principal or code of principles, not to a society or organization, not to an idea or an emotion; but to a person, from whom all true principles have origin, round whom all useful societies centre, in whom all worthy ideas and emotions find their perfect fulfillment; this is the loyalty to which we as Christians are called. The passage before us gives us some tests of our loyalty; let us run over them and measure our lives by their standard. 1. *Confessing Christ*, v. 2-15. He who is loyal will not be ashamed to confess and acknowledge his Master at all times. This is a good proof, the presence of which leaves no room for doubt. 2. *Victory*, v. 4. Loyalty to Christ always results in victory over His enemies and those of His people. Let all who do not know what it is to triumph constantly over the world, the flesh and the devil, search themselves concerning their loyalty to Christ. A strong proof is lacking if victory is not experienced. 3. *Love*, v. 7, 8, 12. Christ loves, and if we are loyal to Christ we must love also. Command, are there any you cannot love? Herein you lack loyalty. Listen, the secret of loving the unlovely is to let Christ love them through you. 4. *Possession of His Spirit*, v. 13. To all who loyally obey and serve Him, Christ gives His Spirit as a source of comfort, wisdom, and power. In fact loyalty, in the true, full sense of the word, is impossible without the dwelling of His Spirit. Bow to Christ's sway, accept His yoke, and He will give you His Spirit. Many are striving to serve Christ with a sort of pseudo loyalty that reaches no further than their own inclinations, and always fails at the critical moment. They are fair weather followers. They have never made a complete surrender; they do not possess the Spirit of Christ.

JUNIOR TOPIC—Sun., June 16—What are some kind things we might do to help others? 1. John iv. 11-13, 16, 20, 21.



## MISSION FIELD.

"Spiritualize your sociability," says a social committee.

"We are the young systematically at work to save the young."  
—Miss Sibley in *Golden Rule*.

Duty makes us do things well, said Phillips Brooks, but love makes us do them beautifully.

"Never say 'No' to God." This was the substance of Dr. A. J. Gordon's last message to young men.

That question asked by General Armstrong is worthy the careful consideration of Endeavorers: What are Christians put into the world for, except to do the impossible in the strength of God?

## UNTABULATED FACTS—INDIA.

The spiritual results of education in mission fields may be considered as divisible into two classes, viz., those that are capable of being tabulated, and those that are not.

As to the untabulated results, we believe that they are of the highest importance. No one can compare the present state of the native mind and society with what it was before mission educational work began, without the deepest gratitude to the great Author of our success.

## SPIRITUAL AWAKENING.

The awakened conscience, the higher standards of moral judgment, the unrest that leads to wide-spread inquiry and discussion of spiritual themes, the cleavage that is breaking up the various religions of the country into new sects and societies, and these new sects themselves into divisions, each one striving to be more distinctly spiritual than those that have gone before it,—all show that "the Breath" has breathed "upon these slain" in awakening, regenerating power. It is noticeable that all these new sects indicate a growing conviction that the soul of man can never be satisfied with forms and ceremonials of religion without spiritual life. Hence the Brahmo Somaj and even the Arya Somaj have modelled their services according to evangelical methods, combining the elements of *prayer, praise and preaching*.

## EVANGELICAL CRAVINGS.

A later sect—the Deva Dharm—is a result of the dissatisfaction felt with the Brahmo Somaj and the Arya Somaj because of the coldness, worldliness and insincerity into which they have fallen. The founder of this sect, Aquihotri Saraswati, was a member of the Brahmo Somaj, and left it to frame his sect on still more distinctly evangelical lines. He calls it a "mission," and sends out his "missionaries" through the province. Great stress is laid upon prayer and devotional meetings, the need of "conversion" and "spiritual life," and, in its missionaries, of "consecration." Many of their hymns and tunes are our Christian hymns slightly altered. In speaking of our Christian literature one of his missionaries remarked "I like such books and such preaching as have spiritual life in them. I have found a few such but many of your books and preachers are dead and lifeless. I can discern life when it exists and there are some Christian books I keep by me and study constantly and shall be glad to know of others like them." All these facts indicate a trend of native thought toward the spiritual.—*Selected*.

## FAITH IN THE MEDICAL MISSIONARY.

The other day, in a Lebanon village, about fourteen hours' ride from Beyrout, a child about four years of age had his hand cut off in an oil-press, and his mother instantly set off with him to Beyrout, to the hospital doctor. Arriving next day late at night, she found her way to the doctor's house, and presented her boy, and after telling how it had all happened, she put her hand into her bosom and drew out the little alabaster hand that she had been trying to keep warm all the time during the long journey. The doctor was deeply touched by the appeal of such Shunammite faith, and it grieved him to have to tell the mother that the hand could never be restored, but the little sufferer was affectionately and skilfully attended to.

## JEWISH ANATHEMA.

The Rev. James Murray, B.D., writes from Smyrna on 6th April:—"You have probably heard that severe pressure is and has been brought to bear upon the parents of the children in our school to cause them to remove their children. To the credit of most of the parents be it said that they have stood fast for the

benefits received by their children. After strong articles in the Jewish papers, and *Cherem* pronounced from the synagogue more than once, a climax was reached on Saturday, 30th March, when the limit of rabbinical power was reached in the Order read in the synagogue on that day, and produced in the *Novelliste* of 29th March. It may interest readers of the *Record* to see what difficulties attend those who send their children to us, and how severely they are liable to be boycotted. And they are subject to more than appears in this Order, for the rabbis have the power to impose what portion of the general sum of taxes they please. So that a poor man paying, say 6s. a year, finds that his portion suddenly rises to 12s. or more, and he has no right of appeal; he must pay or go to prison. Others are in danger of losing their situations or employments. Only the well-to-do can make a stand, and of those we have few whose children are at school. Their children are, many of them, at the Roman Catholic Schools, yet we hear nothing about it."

The article in the *Novelliste* is as follows:—

## GOOD FOR THE SOUL.

"Our fellow-citizens know that for three months some young men have occupied themselves in removing from the schools of the Protestant Mission the Jewish children who attended these establishments. These pious youths, whose earnest desire it is to prevent the minds of the children being filled with anything but purely Jewish beliefs, have succeeded up till the present in withdrawing some thirty children, and now there is only a small number in these institutions. These good Jews, desirous of fully attaining their object, which is not to allow a single child to attend these schools, have addressed themselves to His Eminence the Grand Rabbi and the Communal Council, who have given them power to proceed with even more energy, and have commanded the following Order to be read in the synagogues:—

"Having given warning several times that no son of Israel should send his son or his daughter to the school of the Protestants (*Misim*), because it means the loss (from infancy) of our holy religion, therefore the Rabbinical Council, with the Civil Council, inform the public that it has been decided that any Jew who may have put his child in the school of the Mins will be pardoned under promise of withdrawing his child, but if he does not obey, he will have to bear the following punishments:—

(1) No request of his will be heard by the Spiritual Council or by the community.

*N.B.*—This refers to the ordinance of circumcision, to marriage, and to burial.

(2) No alms will be given him, no clothing, no passover bread, nor help from any society.

(3) Should he have any sick in his house, they will not be received into the hospital or have medical attendance.

(4) When watchers of the sick are needed, the Holy Society will not send help.

(5) If death occur, the Holy Societies, the washers and the dressers of the dead, and the grave diggers, will take no part in the burial.

(6) He will not be buried among the Jews. (This does not mean exclusion from the Jewish cemetery, but that a place will be given in the corner among the graves of criminals).

(7) The "Society of Mercy" for the dead will not show mercy as they will to others.

*N.B.*—This refers to help given during the enforced seven days of mourning.

8. All mercy and charity from the community and the Societies will be denied him who sends his children to the Protestant schools, for thereby he brings up his child in ways that are not of God, and is strengthening the hands of the doors of evil.

This Order is meant to strengthen the law among us pure Israelites, and must be heard, because it is for the honor of the law and the nation, and for families. May Almighty God put His love in our hearts, that we should do according to His will with all our hearts. Amen.'

Friends can judge of the difficulty of keeping school under pressure like the above. What the full result may be cannot be said yet, as we have closed for Passover Week.

## THE TALMUD.

It is singular how little influence the Talmud has exercised beyond the limits of the Jewish people. And this is the more remarkable when contrasted with the Koran, which has probably produced a profounder and more universal impression upon the world than any other book except the Bible. I have never seen

this fact adequately accounted for—at any rate so far as its subject matter is concerned. For although it abounds with vain conceits, childish and incredible stories, and absurd and far-fetched interpretations of Holy Scripture, mingled in glorious confusion and interspersed with not a few indecent allusions, yet it undoubtedly contains a mine of wisdom and learning and preserves the best thoughts of a succession of remarkable men eminent for their wisdom and piety.

But the light which is in it is fitful, now shining brightly and anon going out in utter darkness. It has in it no progressive teaching, no gradual revelation of knowledge. It is a mere medley, not a wise book, so much as a miscellaneous collection of wise utterances on a great variety of subjects, secular and religious. It has no climax, has no central or dominant truth, establishes no doctrine. It is like an Indian jungle, full of interminable and intricate pathways which lead to nowhere. It is utterly unlike the King's highway, the open path to Heaven, in which the wayfaring man though a fool, need not err.

May it not be that the Talmud has shared the neglect which the Jewish people themselves have experienced at the hands of the world? May it not be that the reference of the prophecy of Isaiah is to this very book? for it cannot be the inspired "wisdom" of which the prophet speaks when he says, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." How remarkably have these words been fulfilled in the history of the Talmud! To the vast majority of Christians and even of Jews, it is "hidden," and its very memory faded.

Unlike the classic language, refined thought, sublime aspirations and poetic descriptions of inspired Scripture, which of themselves have attracted the admiration of the world, the Talmudic tongue has no charm of style, no symmetry of grammar, no elegance of thought and expression. Its language is coarse and vulgar, and its tone low. Its natural home would be the place of discourse of the people, not the Academies of the learned.

There is a Lexicon to the Talmud, entitled "Aruah," the signification of which is "set in order." It is attributed to a certain Rabbi Nathan, about whom, however, very little is known, the date at which he lived being uncertain, although tradition places him in the eleventh century as Ruler of the Synagogue at Rome.

When the late learned and devout Jew, Emmanuel Deutch, of the British Museum, wrote his celebrated article on the Talmud, which appeared in the *Quarterly Review*, very great interest, not to say enthusiasm, was awakened. Many turned to the study of Hebrew with the intention of reading the Talmud for themselves, while general readers followed the eloquent writer with delight, as he unfolded to their gaze the mysterious book which revealed the mind and heart, the hopes and fears, the sins and sufferings, the goodness and nobleness of Israel for thirty generations of their troubled and chequered life. But the oracle soon became silent. The charm faded away when it was found that, notwithstanding its intrinsic merits and its historic interest, it described a life and expressed modes of thought peculiarly its own. It was found to have no message for the world, nothing in common with modern thought.

From so Cyclopean a work as the Talmud, a veritable *olla podrida* of philosophy, natural and mental, astronomy, law, medicine, and what not, it is almost impossible to make selections or quotations, as illustrations of the general character of the book. Some of the sentences and the maxims of venerable rabbis are veritable pearls and worthy of being rescued from the mass of puerilities in which they are imbedded. Thus the renowned Rabbi Hillel says, "Be not like servants serving God for hire." "In a doubtful matter abstain." "Consider three things and you will not transgress—an eye sees you, an ear hears you, and your acts are recorded." "Trust not in yourself till your death." "Judge another when thou art in his place." These and a vast number of similar aphorisms are surely words of the wise, likened by the "Preacher" to goads and nails fixed by masters of assemblies, and inasmuch as they were, as Renan says "Current coin of the Synagogue" can hardly fail of having produced a considerable moral effect upon the people at large.

The word Talmud simply means "doctrine." There are two Talmuds, one known as the Babylonian, the other as the Jerusalem. Of these, the former is held in the highest esteem, and is regarded as "The Talmud" *par excellence*. Each Talmud is divided into Mishna and Gemara, the former being the embodiment of the oral

traditions of the nation, the latter being a commentary, scholion or expansion of the former. The Mishna in both Talmuds is the same. The Gemaras differ. The Gemara of the Jerusalem Talmud was added in the second century that of the Babylonian in the fifth.

The Talmud, like the Tabernacle of old, has three veils, and to this day, when Moses is read, the veil is upon the hearts of Israel. Nevertheless, when it shall turn to the Lord the veil shall be taken away. May the Lord hasten it in His time!—*Selected*.

It is probably owing chiefly to the Talmud that the Jews, as a nation are still outside the fold of Christ. How, then, can the book fail to attract the attention of the Christian solicitors for the spiritual welfare of Israel? It is marvellous for how many hundred years this deep mine of Jewish learning was unexplored by the learned of other nations. Many learned men, indeed, from the days of Maimonides to those of the late Emmanuel Deutch, have endeavoured to dispel the darkness of this mysterious book. But such authors as Wolf, and Bartolucci, Buxtorf, and Eisenmenger are not exactly as familiar, even among students, as household words. Not until after the dawn of the Reformation did the *literati* of Europe consider the waters of this venerable fountain of Jewish thought worth drinking. It was soon discovered, however, that they had been mistaken in neglecting the productions of the ancient Rabbis, and as the knowledge of Hebrew increased, a corresponding amount of attention was bestowed on Talmudic studies.

Our own branch of the missionary enterprise takes no mean position in this growth and development. A few years since the late Dr. Delitzsch communicated with every society devoted to Jewish missions, so as to secure such statistical information as he could command. He found that there were no less than 47 Protestant missionary societies engaged in Jewish missions, having 135 stations, 377 agents, and a total income of about £90,000; whilst as to direct results, he estimated that at least 100,000 Jesus have received Christian baptism during the present century.

#### W. F. M. S. Presentations.

A meeting of the W.F.M.S. was held recently in Chalmers Church Guelph. The chair was occupied by Mrs. Barclay, President of the Society. A very interesting letter was read from Mrs. Jeffrey, Secretary of clothing supplies, Toronto, respecting the supply of clothing for the Northwest Territories. Rev. Dr. Wardrop was then called upon to deliver an address, in which he reviewed the work of the society in Guelph since its organization and on behalf of the ladies of the auxiliary, presented Mrs. Jas. Watt, the much esteemed ex president, with a life membership certificate. Mrs. Watt made an earnest reply in which she expressed her thankfulness and appreciation of the honor which had been conferred on her. Mrs. Jas Ritchie was then presented with a handsome rocking chair, by the ladies, for her faithfulness and many acts of service in the past. Rev. R. J. M. Glassford replied on behalf of Mrs. Ritchie, thanking the ladies for their kindness in remembering her? After the conclusion of business about one hundred ladies enjoyed a social cup of tea, and one of the most delightful meetings of the auxiliary was brought to a close.

Rev. Dr. G. T. Dillard writes to the *Southern Presbyterian*:— "The territory which I have charge of covers Virginia, North Carolina, South Carolina, Georgia, and Florida. There are eight Sabbath School Missionaries of the Northern Presbyterian Church laboring in these States. Three in North Carolina, two in Virginia one in South Carolina, one in Georgia, and one in Florida. Of course these are colored Sabbath School Missionaries laboring for their people. The duty of these men is to organize Presbyterian Sabbath Schools and in that and all other lawful ways extend the blessed Zion with which they are associated. There are many other duties discharged by the Missionaries but the above is the most important and significant. From twelve to eighteen Sabbath Schools are organized annually by each of the Missionaries, the great majority of which are Presbyterian. In many instances these Schools grow into Presbyterian Churches—about two thirds or one half. Annually there is held a Conference composed of these Missionaries. In this Conference the successes, failures and the outlook are discussed and plans for the future suggested and thoroughly considered. These gatherings are greatly stimulating and encouraging to all the men. We have not entered Mississippi, Louisiana, Alabama, and some other Southern States, but I think plans are maturing, looking forward to the taking of those States by our men for the Lord Jesus."

## 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.]

### In Canada.

REGULAR services have been opened at Whitney and Killaloe.

Mr. W. T. HALL declined a call from St. Helen's and East Ashfield.

Rev. R. E. Knowles, of Stewarton, who has been in North Carolina for some months for the benefit of his health, has returned to Ottawa quite recovered.

At a meeting of the Hamilton Presbytery, at St. Catharines, on Tuesday last week, Rev. Mr. McCuaig was appointed commissioner to the General Assembly in place of the late Mr. Burson.

At a meeting of the Presbytery of Victoria on the 21st May, the resignation of the Rev. P. McF. McLeod of the pastoral charge of Central Presbyterian church, Victoria, was accepted.

Rev. Dr. SEXTON, who had been on a visit to the old country for two months, landed at Montreal from the Oregon on the 27th ult. The doctor is now open to preach and lecture as usual. Address, St. Catharines.

Rev. J. J. CAMERON, M.A., has been inducted as pastor of the Presbyterian church of Athens and Toledo, in Athens. Rev. J. J. Wright, Lyn; Rev. J. T. Kellock, M.A., and Rev. S. S. Burns, B.A., Westport, officiated.

Mr. W. T. HALL accepted the call to Belgrave and Calvin church, East Wawanosh. His ordination and induction will take place in Belgrave church, June 11th, at 2 p.m. The ordination trials will be conducted at 1 p.m. in the same church.

At a special meeting of the Presbytery of Victoria, the Rev. J. Munro Gibson, D.D., of London, England, was nominated to succeed the late Prof. R. Y. Thomson, of Knox College, Toronto. The next ordinary meeting of the Presbytery will be held in St. Andrew's church, Victoria, on Tuesday, Sept. 3rd next, at 2 p.m.

THE bazaar under the auspices of St. Andrew's church, Alexandria, in connection with the Ladies' Aid Society, held at St. Andrew's Hall, was not so successful as was anticipated by the promoters. The booths were beautifully gotten up, and magnificently draped with flags and bunting. The sales-ladies were charming, and certainly irresistible, the sweets and refreshments sold were of first class make. The articles offered for sale were choice, some very fine needle work was displayed, and the artist's brush did much to improve the general appearance, and enhanced the value of the goods, which were highly appreciated by those who purchased. Very social evenings they were. Miss Josie McDonald enlivened the proceedings with some choice selections on the organ. The old Scotch airs fairly made the blood tingle in our bodies when rendered by her. Those who missed the affair will be sorry. No doubt the weather had much to do in keeping many from coming.

THE anniversary services of Knox church, Owen Sound, were amongst the most successful in the history of the congregation, and the sermons by Rev. J. C. Tolmie, B.A., of St. Andrew's church, Windsor, were of a very interesting character. Mr. Tolmie's morning text was II. Peter iii. 18—"But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." The necessity of growing like Christ into a well developed Christian life, and not along any one line to the ignoring of others, was the theme. The means of the development, the environments of Christian life, the food of the World and the exercise of faith and works were necessary. In the evening the text was John xiii. 34—"A new commandment I give unto you. That you love one another." The speaker referred to the love of Christ which brought Him to this earth in the behalf of a lost world, as the highest love, and the necessity of calculating this great love in the life of the Christian. The music of the

choir was of the usual excellence and appropriateness.

AN ordained missionary is needed for Cariboo, B.C., it appears; and, since one cannot be got to accept an appointment in the usual way, he is advertised for. This Cariboo district was at one time very prominent before the public mind, and if all said about its mineral wealth is true, it is apt to become so again. It is too bad that for long years it has had but very desultory supply. The people are largely Presbyterian and feel sore because of the neglect of the Church. Could not one of the recent graduates be got for a mission of this kind. Enterprize the Church must show in the prosecution of Church work, else she will lose the confidence of progressive men.

SABBATH last was a red letter day in the history of Knox church, Walkerton, when Rev. Dr. McVicar, principal of the Montreal Presbyterian College, preached at both services to appreciative congregations. Those who came to hear learned disquisitions were disappointed, the sermon being spiritual truths couched in plain language. Whilst the scholarly mind was discernable from beginning to end, truths were presented in such a fresh and simple way that left no room for misunderstanding. The congregations were large, especially at night, the church being well filled with the regular attendants and a large sprinkling of members of other denominations. His text was "Whosoever shall call on the name of the Lord shall be saved," and, after showing what is meant by being saved, he took occasion to say that a great deal of sympathy was wasted in the Church and that it was the duty of each individual Christian to "do good unto all." Instead of Christians fraternizing one with the other, they ought to seek out the erring and reclaim the wanderer. Though there is nothing of a sensational character in Dr. McVicar's sermons, they are of such a nature as to arrest attention and lead its hearers to think and act as beings responsible for the right use of the many blessings and privileges they enjoy. Dr. McVicar, though he has been in the ministry for upwards of forty years, is a well preserved man and is still possessed of much physical vigor. He has been principal of the College for 28 years. He did not make a very protracted stay here, having arrived by the late train on Saturday night and leaving by the early train on Monday morning.—Walker Telescope, May 23rd, 1895.

### Presbytery of Orangeville.

THIS Presbytery met at Orangeville, May 7th, Rev. R. Hughes, in the absence of the moderator, in the chair. It was decided that all those session records not reported on during the past year, be produced for examination at next regular meeting of Presbytery. Mr. Campbell reported that he moderated in a call at Ballinacree in favor of Mr. W. T. Hall, a graduating student of Knox College. The call was signed by 103 members and nineteen adherents. There was a guarantee for \$630 stipend and manse. Further action on said call was postponed until the meeting of Synod. Messrs. Farquharson, minister, and Thomas Young, elder, were appointed members of the Synod's Committee on Bills, and Rev. A. Wilson was appointed a member of the Assembly's Committee on Bills. Mr. Fleming resigned his commission to the General Assembly, and Mr. Crozier was appointed in his place. Circular letters were read so the effect that:—The Presbytery of Hamilton will apply to the Assembly for leave to receive Rev. Horatio S. Heavis and Rev. Wm. Donald, both of the Presbyterian Church of the United States. The Presbytery of Brandon will apply on behalf of Rev. G. Roddick, a minister of the Methodist Church in Canada. The Presbytery of Inverness will apply on behalf of Rev. Wm. Peacock, of the Congregational Church, Nova Scotia. The Presbytery of Sarnia will apply on behalf of Rev. Mr. Hale, of the Church of England. The Presbytery of Portage la Prairie will apply to receive Rev. J. B. Faucett, of the M. E. Church, U.S. The Presbytery of Regina will apply to the Assembly to receive Rev. S. O. Irvine, of the Methodist Church, Broadview. The Pres-

bytery of Minnedosa will apply to receive Mr. John Wray, licentiate of the Presbyterian Church, U.S. Mr. Campbell asked leave of absence from his congregation for four months, in order that he might obtain rest. The request was granted. A statement was read from Mr. Elliott of those congregations which had failed to contribute to the colleges. It was agreed that the next regular meeting will be held at Orangeville, July 9th, at 10.30 a.m. At a special meeting of Presbytery held during the meeting of Synod at Orangeville, Rev. W. Farquharson, B.A., of this Presbytery was nominated for the position of professor of Knox College. The call from Ballinacree and Melville church to Mr. W. T. Hall, was sustained, and provisional arrangements were made for his ordination and induction on July 3rd at 3 p.m., Mr. Campbell to preside, Mr. Elliott to preach, Mr. Wilson to address the minister, and Mr. Farquharson the people.—H. CROZIER, Clerk.

### Presbytery of Chatham.

THIS Presbytery met in special session at Comber on Wednesday, May 29th. A call from Leamington to Mr. W. Patterson, licentiate, was read, sustained and accepted, and Tuesday, June 11th next, at 11.30 a.m., appointed as the time for the ordination and induction. Mr. Gilchrist to preside, Mr. Mustard to preach. Mr. Manson to address the minister and Mr. Tolmie the people. Rev. Dr. Stalker, of Glasgow, was unanimously nominated to the chair in Knox College made vacant by the death of the late Prof. Thomson. Circular letters from other Presbyteries re the reception of ministers from other churches were read. Presbytery adjourned to meet in Leamington on June 11th at 11.30 a.m. Closed with the benediction.—W. M. FLEMING, Clerk.

### Presbytery of Barrie.

THIS Presbytery met at Barrie on Tuesday, May 25th, at 10.30 a.m. There was a large attendance of ministers and elders. The Rev. Mr. Dodds, returned missionary from Mexico, was present and invited to sit with the court. Dr. Grant being present, the Presbytery, on motion of Dr. Clarke, expressed the pleasure of the brethren to meet him after a period of absence, and their congratulations as to the improvement of his health. A number of session records were submitted, and duly examined. Mr. McCulloch tendered resignation of the charge of Elmvale and Knox church, Flos, congregations. The congregations were cited to appear for their interests at a meeting of Presbytery to be held at Stayner on the 10th June. Mr. J. B. Duncan tendered resignation of Parry Sound, desiring it to take effect on 30th September. The resignation was laid on the table, and the congregation cited for their interests to a meeting of Presbytery to be held at Midland on the 30th July. Mr. P. A. Tinkham, ordained missionary on account of the illness of Mrs. Tinkham, which requires that she be immediately removed to another climate. The resignation was accepted to take effect on the 30th June. The Presbytery expressed sympathy with Mr. Tinkham and family on account of the affliction, and also with the stations among which his labours have been acceptable during the short time of his labour. Leave was given to moderate in a call to Hillsdale and Craighurst, and a special meeting was appointed to be held at Barrie on 25th June, to dispense of the call. Mr. Harnett laid on the table a number of blank subscription books, with the intimation that it was desired that members take them and procure subscriptions to the Aged and Infirm Ministers' Fund. The books were declined under the impression that it is the duty of the agent of the fund to solicit such subscriptions. At a meeting held during the Synod, the Presbytery adopted a resolution respecting the vacancy in the professoriate of Knox College, proposing in division of the duties in the vacant chair, and the appointment of two lecturers, and nominating Messrs. D. M. Ramsay, B.D., and J. McD. Duncan, B.A., as lecturers. The matter was taken up again at this meeting. Two motions were submitted to the following

effect: 1. That in view of the announcement that the Board of Management of Knox College have nominated a Professor, the Presbytery reaffirms its former motion. 2. In amendment, that Dr. Stalker, of Glasgow, be nominated for the chair. The amendment was carried by the casting vote of the moderator. Messrs. R. Pogue, A. W. Craw, B. A., W. G. Smith and L. McLean, graduates in theology, were licensed to preach the Gospel. A number of circulars were read intimating the intention of other Presbyteries to apply to the General Assembly for leave to receive ministers of other churches to the ministry of this Church. It was agreed at the instance of the managers of the Barrie congregation to overturn the Assembly "That the rules of the Church be amended so that all Church officials who are paid a salary, shall be appointed by the deacons' or managers' board with the approval of the kirk session. —R. M. MOONIE, Clerk.

### Obituary.

On Tuesday, May 7th, the Rev. George Burson, for nearly twenty-eight years the beloved pastor of Knox church, St. Catharines, was called to his rest and reward. The end was sudden though not unexpected, as his ultimate recovery was scarcely looked for. On March 24th he occupied his pulpit in the morning but was not able to take the evening service. He continued feeble for some time, but on Easter Sabbath he again and for the last time met his people. On the following Wednesday night he had a bad turn with his heart from which he never recovered. There seemed to be improvement, the heart's action becoming stronger and more regular, and he was able to take more nourishment, but it was not lasting, and about 2 p. m. on Tuesday, May 7, he passed into the presence of the Master.

Mr. Burson was born at Childray, Berks, England, September 24, 1833.

The story of his conversion which the writer has heard from his own lips more than once, is interesting although not particularly remarkable. He was brought under deep conviction, but the truth did not at once break upon him. One day, while praying in a loft, the words of Isaiah liii. 5, came to him with peculiar force, and he was led by the Spirit to appropriate Christ and say "with His stripes I am healed." In this truth he found peace. He was but a lad, yet he began to present Christ to others in private and ere long to preach in the neighboring villages, and had the joy of being used of God in leading more than one to accept Jesus Christ.

Mr. Burson came to Canada in the year 1859, and on June 6, 1863, was ordained a minister of the Wesleyan Methodist Church in Canada. In the year 1867 he was received as a minister of the Canada Presbyterian Church, and on October 22nd of the same year was inducted into the pastoral charge of Knox church, St. Catharines, succeeding the Rev. R. F. Burns, D.D. In the following year he married Miss Esther Qua, of Paris, who, with three sons and one daughter, survives him.

As a preacher Mr. Burson was forcible and evangelical. He was loyal to the Word and had no sympathy with the new theology. He preached Christ crucified the sinner's only hope, and in his ministry honored the person and work of the Holy Spirit.

He was diligent in pastoral work, especially in visiting the sick and sorrowing. His uniform kindness to those in trouble was very marked throughout his whole ministry.

He was a faithful member of Presbytery and was ever ready to do the work assigned him.

In his home he will be greatly missed, and the sympathy of all who knew him goes out to the stricken family. His old charge will miss him, to the families of which he ministered so faithfully. The whole city in which his form was so familiar will feel the loss. But all must bow before the Sovereign Ruler who doeth all things well.

His last service was on Easter Sabbath, and his last text "Come, see the place where the Lord lay." What more fitting close could there be to a faithful ministry? He rests from his labors deeply lamented and greatly beloved.—Cox.

## Correspondence.

### Mr. Scott's Reply.

Editor PRESBYTERIAN REVIEW:

Sir,—A considerable part of the letter of Rev. J. W. Mitchell, in your last issue, is personal; and in that part of it speaking of me, he says:—"renewing his attack on Dr. Paton";—"this renewal of hostilities";—"Mr. Scott's course has been marked by strong bias against Dr. Paton, and unfair treatment of him";—"the present attack is in keeping with those that have gone before";—"important facts are held back";—"the impression made is entirely misleading";—"grossly erroneous statements which his letter contains";—"the object of these exaggerations is apparent";—"aspersions cast upon him (Dr. Paton) by Mr. Scott." The use of such language pleases Mr. Mitchell, best expresses his thoughts and feelings, and suits his taste; I shall not trespass upon his monopoly of it.

### "ATTACKING" DR. PATON.

So far as I am aware, I have no "bias" against Dr. Paton, or any other true missionary. It would be all the worse for myself. I regard the missionaries with an honor and admiration proportioned to what I see of their devotion to the cause. I know no class of men and women, who, as a whole, surrender so much for Christ and their fellow-men. But my opinion of a man's excellence does not mean that I shall follow his judgment.

Neither have I attacked Dr. Paton. I never referred to the steamship matter in public until after it had been agitated and pressed upon our Church for months, by circular, by pamphlet, and correspondent, and address; and then I felt it my duty to call attention to the fact, that what Dr. Paton so earnestly wished, was by many deemed unwise, and had been decided upon by no church connected with the mission. Again, at the present time, I was reluctant to write about the matter, and would not have done so but for the frequency with which Mr. Mitchell has kept one aspect of it before the public in the press. In anything I have written I have neither used an improper word, nor made an incorrect statement about Dr. Paton, and would ask any one who may think otherwise, not to indulge in general charges, but to point out, if they can, a single instance of such word or statement.

### REFUSING PUBLICATION IN THE RECORD.

Mr. Mitchell says:—"He began the attack in the columns of the Record. He refused to admit Dr. Paton's reply, and later, when the vindication of the Victorian Church was sent for insertion, he ignored it."

Let us see how that statement looks with a little more filling out. The full facts are as follows:—In view of the persistent pressing of the steamship upon our Church, I took the liberty of stating in the Record that although "Dr. Paton would like that there should be one, thus far none of the Churches at work there had authorized such a movement or appeal." In making this statement I used neither improper word nor incorrect statement, except a mistake in date.

When Dr. Paton's reply came it charged me with "malicious misrepresentation" with being "untrue," etc., and while I at once corrected the slight error in date and expressed regret for it, I certainly declined to print correspondence addressed to me in such terms as the above. The letter was then sent to the PRESBYTERIAN REVIEW, Canada Presbyterian, Globe and Mail.

Since that time, to avoid even the appearance of ground for a charge of unfairness, I have refrained from discussing the matter in the Record. Anything I have written on the subject has been to other papers where all are on the same footing. When Mr. Mitchell, a few weeks ago, sent me a paper on the subject, which had already appeared in other periodicals, I did not print it for two reasons, (1) I had kept the matter out of the Record for more than a year; and (2) the heading of it, affixed I know not by whom, I did not consider correct. I could not publish it without reply, and I preferred having it discussed elsewhere.

### A TOUCHING PICTURE.

Mr. Mitchell says:—"This venerable and

beloved father of the New Hebrides Mission staff is now in the midst of the naked savages for whose evangelization he has so devotedly and successfully laboured for thirty-seven years. It will be months before he learns of this renewal of hostilities. He is whoso he cannot defend himself or his project."

It seems a pity to spoil the effect of that touching picture, but when one paints such pictures for the public he must run the risk of having them handled, and if in the process the paint gets rubbed off, the fault is not mine.

Dr. Paton's work on the Islands, in common with that of the other missionaries there, was well and faithfully done. Some of the other missionaries have been there a shorter time than he, some longer. Our own three devoted men have each been there longer than Dr. Paton, and he, and they, and others are deserving of all honor for their noble, self-sacrificing work in the interests of their fellow men.

But of the thirty-seven years which stand out so prominently in the picture, only fifteen or sixteen were spent on the Islands, viz.: nearly four years, 1858-1862, on Tanna, and part of fifteen years, 1866 to 1881, on Aniwa, and in every official list of the N. H. Mission Synod, for the past few years, there is a note appended to Dr. Paton's name "on furlough since 1881, now Mission Agent, etc."

With regard to "naked savages" unfortunately for the picture they are now clad, for in 1874, more than twenty years ago, Dr. Steele, describing his visit to Dr. Paton, on his Island of Aniwa, says of the Sabbath he was there, that "over one hundred" out of 124, the total population of the Island, were present at the Sabbath service, and that "almost all the congregation were decently clad." Mr. Gray, of Tanna, who had charge of Aniwa, and visits it frequently, says in a recent report, that of the whole population of the Island, now 153, sixty-eight were communicants, and all attend the services of the native teachers.

Then as to the "months that must elapse." There is steam communication with the Island every three weeks. Letters often reach Canada from the New Hebrides in five or six weeks, and Mr. Mitchell will be able to send word of "this renewal of hostilities" in about the same time.

Lastly, the notices in the press are that "Dr. Paton has gone on a six months' visit to the Island."

### "MISLEADING AND ERRONEOUS STATEMENTS."

Mr. Mitchell proceeds to point out "a number of grossly erroneous statements" and enters upon the work under the outstanding headlines given above. Permit me to refer to one as a sample of all.

I stated in my former letter that Dr. Paton on his return presented his own Church "for their ordinary Foreign Mission Fund, with the enormous sum of £25,000 (one hundred and twenty-five thousand dollars) which he had collected in Britain, Canada, and the United States."

Concerning that statement Mr. Mitchell says:—"Mr. Scott has doubled the sum, £11,527, actually handed over by Dr. Paton to the ordinary Foreign Mission Fund of his Church. The object of these exaggerations is apparent."

With reference to the above, I shall limit myself to three quotations. The first is the commission given by the Victorian F. M. Committee, viz:—

"That any money which may be sent to Dr. Paton during his American tour, be received only on condition that it be sent to the committee to be used for such mission purposes as the committee may approve."

My second quotation is from a letter by Rev. J. Mitchell, of Toronto, in the Globe of 6th March, and other papers, stating that:—

"Dr. Paton met with a very enthusiastic reception when he appeared before his Assembly, to report regarding his visit to Canada, the United States and Britain. He was able to report that during his two years absence from Australia he received for Mission purposes, without personal solicitations, the sum of £25,432."

If Dr. Paton's commission were carried out he must have given the committee the

whole sum. If he only gave them £11,527, what became of his commission, and further, what became of the balance, nearly £13,000 (\$65,000). I leave the solution of these questions to Mr. Mitchell, and while he is considering them I may make a third quotation for the sake of your readers. It is from the Presbyterian of Australia, which was also copied in the PRESBYTERIAN REVIEW of Dec. 6, 1894, as follows:—

"Rev. Dr. John G. Paton, the famous New Hebrides missionary, has returned from a tour round the world, bringing with him the great sum of £25,000, which he has placed to the credit of the *Foreign Mission Fund of the Victorian Church*. (The Italics are mine).

I surely need not weary your readers with going over other charges which he makes, the above is a sample.

#### "THE OPPOSITION."

Mr. Mitchell shows that the opposition to the scheme is but trifling; "practically from the city of Sydney;" and, "that the steamer has been ordered" by the Victorian Church with the concurrence of the majority of the Churches and Missionaries concerned, and he proceeds to "weigh" the opposition. Note a few points with regard to this "weighing."

1. He says, in showing the zeal of the Victorian Church, that she has "ten missionaries under appointment."

In the official list of the Mission Synod for 1893, the latest I have just now at hand, the Victorian Church has four missionaries on the islands, viz., three on Male-Kula, and one on Efate, besides Rev. Dr. Paton, their Home-Agent. Where Mr. Mitchell gets the ten, or when they are going I do not know. It may be noted that the interest of the money Dr. Paton collected for them, here and elsewhere, would, at five per cent. be \$6,250 yearly, and would support five missionaries at \$1250 each, so that if there should be an increase it does not mean increased giving. However, the zeal of the Victorian Church is not up for discussion. Nobody questions it. They have always shewn an active earnest interest in missions, and this interest has been deepened by Dr. Paton's visits and earnest addresses among them, and it will no doubt continue to grow so long as there is need for it.

(2) If the Churches are to be "weighed" in this matter the fairest method is by their support of the Dayspring Fund. The income for the Maritime Service of the Mission has been about £1509 (\$7509) yearly. This has been made up as follows:—

Pres. Ch. in Canada	£250
Free Ch. of Scotland	250
Pres. Ch. of Victoria	500
Pres. Ch. of N. S. Wales	250
Pres. Ch. of Otago, N. Z.	185
Pres. Ch. of New Zealand	160
Pres. Ch. of S. Australia	50
Pres. Ch. of Tasmania	3

£1548

The smaller sums may vary slightly. The larger ones have been continuous.

Of the above named churches, the Free Church of Scotland has not approved. Our own Church has not approved. The F. M. Com. F. D., which pays the money, has not been consulted, but so far as I know there is but one opinion among them regarding it. The Pres. Ch. of N. S. Wales, giving £2000 annually, does not approve. These three churches, giving £700, nearly one half the whole amount, do not approve.

3. But, further, as I stated in my last, the Federal Assembly, representing all the Australian churches did not approve. Dr. Paton, shortly after his return to Australia, and before he met his own Assembly, sought the endorsement of the Federal Assembly. A motion was made in favour of the scheme, but it was opposed. I quote from the report of the proceedings:—"Rev. Geo. McQuinn," of the Pres. Ch. N. S. Wales, late moderator, "pointed out that there was now a monthly trip, with an inter-island steamer besides, at a cost of £100 per trip; while if Dr. Paton's proposal was accepted there would only be a quarterly trip by a small vessel of 350 tons at a cost of at least £250 per trip. He moved that there was no present need of building a

steamer. This was seconded by Prof. Harper, "(of the Victorian Church)." Dr. Paton withdrew his application for the Assembly's approval and the matter dropped."

The fact of the request being withdrawn is evidence that there was no hope of its passing. I leave your readers to "weigh" the concurrence in the scheme.

#### "DR. PATON VINDICATED."

Under the above heading, Mr. Mitchell has for some months been publishing in different papers a letter of his own, containing a letter of approval and thanks given to Dr. Paton on his return to Australia; and in your last issue he calls this letter of thanks and approval, a "vindication from the aspersions cast upon him, (Dr. Paton) by Mr. Scott and others."

By "aspersions" in this case Mr. M. evidently means my statement that when Dr. Paton was urging the scheme here no Church had authorized it; and by "vindication" he means that the Victorian Assembly, in approving of the scheme after Dr. Paton went back, and in stating that they were acting along the lines of a dozen years ago, proved that he had authority for his appeal to this Church. Permit me a few words of explanation and then some quotations.

About a dozen years ago, Dr. Paton on a visit to Scotland, was commissioned by his Assembly to collect money for a vessel. He raised £6000 (\$30,000). The Victorian church then began to inquire into the cost of building and running a steam vessel, and finding the latter so great, nothing more was done. They had commissioned him to collect money, but when the cost of the scheme was ascertained, they did not decide to carry it out. They sanctioned the collecting but never sanctioned the going forward after they found out the cost of running.

When Dr. Paton left for America, there was no mention of it, and from their own resolutions given below, no thought of it. When Dr. Paton came here and found a deep interest in the New Hebrides Mission, he took upon himself, upon his own responsibility, in all sincerity and good faith, to complete the work begun so long ago, and issued appeals to our Church urging Sabbath schools to band themselves and guarantee a certain amount annually for the maintenance of a steam vessel. In common with many others I thought that such an appeal should not be made, that the whole movement was unwise, and stated in the Record that no church engaged in the New Hebrides had sanctioned it.

Before Dr. Paton's return, news reached Australia that he was making an appeal for that object, and leading men strongly opposed it, urging that he be instructed to cease from it. When he returned and reported his work, although they had not authorized the appeal they now approved of it. Now for some quotations in support of this statement:

#### 1. Extract from the Presbyterian Record of Feb., 1894:—

"As the Mission ship,—Dr. Paton would like that there should be one, but thus far none of the churches at work there have authorized such a movement or appeal."

#### 2. Extract from Dr. Paton's letter of Feb. 17, 1894, in reply to the Record.—

"Formally, no Church may have 'authorized' the taking of this step, but simply and solely because of the financial responsibilities being heavier than they see their way to meet. But to me it is as certain as anything can be that if the people of God in Britain and America put the money into my hands there will be but one opinion in Victoria as to building the vessel."

#### 3. Extracts from the Minutes of Commission of the Victorian Assembly, May, 1894:—

Professor Harper moved:—"Whereas there appears in the *Messenger* of our Church and in the English papers, a report that Dr. Paton is pleading for £1600 per annum for the maintenance and support of a Mission steamer, the Commission instruct the Foreign Mission Committee to call Dr. Paton's attention to the fact that no such steamer exists, and that no such *vénement* has been sanctioned by the Church or is likely to be, and to request him to abstain from pressing the scheme upon the British public, whether as the representative of this Church,

or under the auspices of any other association."

Rev. J. Gibson (convener of their F. M. Committee), moved as an amendment:

"That any action with regard to Dr. Paton be delayed till his return to the Colony."

Rev. George Tait (Clerk of the Victorian Assembly) moved as a further amendment:

"That whereas there appears in the *Messenger* of our Church and in the English papers, a report that Dr. Paton is pleading for £1,000 per annum for the maintenance and support of a Mission steamer, the Commission declare that no such scheme has been sanctioned by the Church, and that the Church holds itself uncommitted on this important matter of Mission policy."

The Rev. A. Stewart moved as a further amendment:

"That Mr. Tait's amendment be referred to the F. M. Committee for investigation."

Prof. Harper withdrew his motion, and the amendment of Mr. Stewart was carried.

If my statement in the *Record* was not correct, what becomes of the admission of Dr. Paton in his letter, and of the statements of these leaders of the Victorian Church in their resolutions? If my statement was an "aspersion," what are these resolutions? And yet for months, Mr. Mitchell has been writing under the heading "Dr. Paton vindicated," as he says in his last letter "from the aspersions cast upon him by Mr. Scott," because I said that "thus far none of the Churches at work there have authorized such a movement or appeal."

With thanks for space. E. SCOTT.  
Montreal, June 1, 1895.

#### The Vacant Professorship.

Editor PRESBYTERIAN REVIEW.

SIR,—In your notice of the various nominees for the professional chairs in Knox College, Toronto, I was surprised to find no notice taken of the nominee of the Ottawa Presbytery. Dr. Armstrong is a graduate of that College and has proved himself, during twenty years of service in the Church, one of her best men. Besides the qualifications necessary for such a position in the way of scholarship and thorough acquaintance with his subject, he possesses qualifications which peculiarly fit him for a professional chair. The magnetism of the man makes him peculiarly one who would win for himself the respect and esteem of the students under his care. Students like friends in their professors. One of the most notable examples of this is Professor Calderwood in the University of Edinburgh. He is the most popular professor, perhaps, in Scotland, and the most successful. Dr. Armstrong reminds me much of Dr. Calderwood, not only in his magnetic spirit but also in the clear concise manner in which he expresses himself. Every one must have been struck with this, who has heard him address the Assembly. The work which the Church has laid upon him has always been well done. His reports are clear, concise, and forceful, and I feel sure that were he in one of the professional chairs the same careful thorough work would be found there. The Church will do herself honour in honouring one who has already done her valiant service and who will in such a new position be able to do her more effective service.

I do not intend, by the foregoing, to detract from the merits of the other nominees. I do not know many of them. One, however, I must mention Dr. Stalker. He is certainly a splendid man every way, but until our Church concentrates her efforts more as to our colleges, and thus enable her to offer inducements to the best that can be found in the world, it will be hopeless to expect such men to come. Dr. Stalker has, at present, a larger salary than our Church can offer and, doubtless, the prospect of a chair at home. Besides, when we have men in our own ranks every way fitted to occupy our chairs with dignity, why should we look to other lands? I trust the Assembly will appoint the best man in our own Church, and I know none better than Dr. Armstrong.

JAS. H. BEATT.

Rockburn, Que., May 27, 1895.

[The nominations by Presbyteries were recorded in the REVIEW as news; we have



made no comment. The notices referred to have been communicated by respected ministers and laymen, and now that Mr. Beatt has written about Rev. Dr. Armstrong, we gladly publish his letter.—ED. PRESBYTERIAN REVIEW.

**Knox College Alumni.**

Editor PRESBYTERIAN REVIEW:

SIR,—The Alumni Association of Knox College has for its object "the advancement of the interests of the College." Perhaps there has never been a time in the history of the College when her welfare has been more concerned than the present. The lamented death of Prof. Thomson and the tendered resignation of the venerable professor of Church History, Dr. Gregg, leave the staff depleted; and though the professors who remain are men of ability and command the fullest confidence of the Church in Canada, and have a high position among the leaders of Presbyterianism throughout the world, yet we feel that the future welfare of Knox, both as to the character of her work and as to the support she may expect from the Church, depends to a large extent upon the appointment or appointments made to the vacant chairs. Owing to an error in the minutes of the Assembly, the notifying Presbyteries of the Board's desire to nominate a professor was delayed until a very recent date, consequently there has been lack of time to forward the Board properly considered nominations, so much so, that only about one fifth of the Presbyteries reported to the Board within the specified time, and of those reporting one nominated to the chair of History, for which no nomination had been asked, and another suggested a rearrangement of the subjects and the appointment of two permanent lecturers. Subsequent to the meeting of the Board it has appeared from the public press that more than one Presbytery recommend a rearrangement of subjects. Such rearrangement, of course, cannot be made until the Assembly has taken action upon Professor Gregg's resignation. The executive of this association has therefore taken steps to ascertain the mind of the Alumni upon the question, as to whether in view of all the circumstances the welfare of the College will not be best conserved by a year's delay in appointments. So far, a considerable number have been heard from, and the prevailing opinion seems to favor delay. The information obtained from a fuller reply will be placed in the hands of the Chairman of the College Board as soon as received.

In taking this action the executive has been actuated by the single desire to secure the best interests of the College, and not to either oppose or further the appointment of any particular nominee.

W. A. J. MARTIN,  
Toronto, May 31, 1895. Sec. Exec. Com.

**Mr. Scott's Attack on Dr. Paton and the New Dayspring.**

Editor PRESBYTERIAN REVIEW:

SIR,—In my former letter I dealt with some errors into which your correspondent has fallen and have put your readers in a position to weigh the opposition to the steam Dayspring project. I have now to deal with the need and cost of the vessel.

**THE NEED OF A STEAMER.**

The need of the missionary steamer to do the work of the eight churches in this large group of islands might be concluded from the experience of the other churches and missionary societies engaged in similar work in the Pacific. They have each one or more missionary steamers. The London Missionary Society has the John Williams; the Wesleyan Methodist Society the John Wesley; the American Board of Foreign Missions the Morning Star; the Melanesian Mission (Church of England) has the Southern Cross; and our neighbors, the Methodists of this Dominion, have their Glad Tidings to do their work on the islands and inlets of our Pacific coast. In some of these cases there are commercial steamship lines plying to the groups, as now to the New Hebrides, and yet the societies have found it expedient to have steamships of their own.

Notwithstanding all that Mr. Scott says in its favour, the present service is in important respects very unsatisfactory. It has once completely broken down and thrown the affairs of the Mission into confusion. There have been serious complaints against the Company for complicity in kidnappings, landers, outrageous profanity, disregard of the Lord's Day and traffic in strong drink. To give your readers an insight into the treatment that the missionaries have sometimes received, I give one illustrative example from among a number given in an official document lying before me. "When Mr. and Mrs. Watt, of Ganna, returned after a long absence in Britain, carrying their translation of the complete New Testament through the press with it, they were anxious to get back to their station and work as soon as possible, and went on board the Company's inter-island vessel, expecting to be there in a few hours; but the captain passed it without landing them, and they had to remain on board nearly a month in the hope of being landed on their return voyage. Their pleading was again in vain; he passed it and took them on to Aneityum. They went on board again next month, imploring him to land them, but he passed their station the third time, and after being nearly six weeks on board, they landed, where he called on Tama, about thirty miles from their own station, and when the sea permitted their boat to go, had to find their way back to it with their provisions and chattels."

That the present service does not meet the requirements is practically acknowledged by the Dayspring Board and the Church of New South Wales. In quoting from the recent finding of the former, Mr. Scott stops short.—Let me give the balance of it. "As an alternative scheme (to the building of a steam Dayspring) we suggest that the New Hebrides Synod, the Foreign Mission Committees of the Church, connected with the Mission and the Dayspring Board, should consider the question of building and maintaining a small inter-island steamer to do pioneering and deputation work supplementary to the present service." The New South Wales Assembly expressed itself favourably as to this scheme.

The opponents of the steam Dayspring while palliating the profanity, Sabbath-breaking and liquor traffic complained of in connection with the present service, thus practically acknowledge its insufficiency. It does not and cannot overtake the work of the Mission.

**THE COST.**

Much is made by Mr. Scott of the increased cost of a steam Dayspring service. By dint of effort he manages to figure up the annual cost of maintenance to about \$25,500. In reply to this, all that I need to say is, that the friends of the enterprise have made careful inquiries and have secured independent estimates from unbiased parties, that have led them to conclude that the annual cost of the vessel they are building will not exceed half that sum.

The Morning Star, the missionary steamer of the American Board (a vessel similar to the new Dayspring) is maintained at an annual cost of \$12,000.

The designer of the new Dayspring, Mr. Stephens, submitted his plans to a large ship-owning company, having large and small vessels loading in all parts of the world, and got from them an estimate for annual maintenance; this reply was that the Mission with economy should do it on from \$12,000 to \$12,000.

Capt. Munro, late of the SS. Crydon, sailing in the New Hebrides, was asked while in Glasgow to give an estimate based on his experience there. He furnished it, giving details, in all amounting to \$12,460, per annum.

These independent estimates taken in connection with the annual cost of the Morning Star will satisfy those who are unbiased in the matter, that the estimate of the Victorian Foreign Mission Committee or from those of the other churches for the extra cost of maintenance of a steam Dayspring.

The additional cost is found money to the Mission. "The John G. Paton Mission" of

Britain, a voluntary organization, has offered to furnish \$5000 yearly for a term of years. They have satisfied the Victorian Assembly by submitting a statement of funds in hand, annual subscriptions, etc., of their ability to implement their undertaking.

We in Canada have a special interest in this Mission. There under the labours of our pioneer missionary, Dr. Geddie, we gathered in our first fruits, to the Lord, from among the heathen. It has another special claim upon us as Presbyterians. The New Hebrides are left by other Protestant churches to us to evangelize. The accomplishment of the task laid on us is within sight. The outburst of liberality within and without our fold prompted by Dr. Paton's autobiography and his personal visit to America and Britain has placed the means to accomplish it unexpectedly in our hands. It is painful to find those among ourselves attempting to dry up this stream of generosity, and that in a day when millions are squandered by church members on luxuries and even on debasing indulgences. What are the few thousand dollars needed for this advance, when set beside that enormous waste? Let us thank God that He has raised up so marvellously gifted one of our number to awaken a widespread interest and stimulate the generosity of thousands. Let us bid him God speed in his noble work of winning the New Hebrides to Christ and cheer his closing years with our hearty sympathy, our prayers and our co-operation. Yours truly,

J. W. MITCHELL,  
Thorold, May 25, 1895.

**Like a New Man**

"For five or six years I had Dyspepsia in its



worst form, sometimes completely prostrated; so much that it was impossible for me to work more than half an hour at a time. I had tried various remedies but did not receive any benefit, when I was recommended by a druggist to try Hood's Sarsaparilla. I have taken two bottles and feel like a new man. I can eat and drink anything and enjoy my food. I never felt better. I cannot praise Hood's Sarsaparilla too much for not only has it cured me of dyspepsia but also of rheumatism."

JAMES FERGUSON, St. John, New Brunswick.

**Hood's Sarsaparilla Cures**

Hood's Pills win new friends daily.



ALL MOTHERS WHO HAVE USED PALMO-TAR SOAP KNOW THAT IT IS THE BEST BABY SOAP for healing the delicate skin of Sore.

Get 25¢ for 5¢

Baby was troubled with sores on head and legs. I tried "Palm-Tar Soap." In a very short time the sores disappeared, skin became smooth and white, and the child got perfectly well.

Mrs. HOLTZMAN, Crediton Only 25¢ the Cake.

**Balmy Beach Lots**

FOR SALE

On very EASY TERMS of payment. All purchasers have privilege of using the park and bathing facilities. If you want a HEALTHY SUMMER RESORT for yourself and children, accessible to centre of this city in 25 minutes by street railway, you will buy one of these lots. Special reductions made in price to real purchasers. I have also three Summer Cottages to lease, in course of erection on water front. Will be ready for occupation by 15th June. Apply to

A. J. RUSSELL SNOW, Barrister, etc., Confederation Life Chambers.



**THE CHURCH ABROAD.**

The Synod of the English Presbyterian Church has just decided, by a narrow majority of thirteen, to remove their college from London to Cambridge.

On Sunday May 14th for the first time since the Disruption, there was an exchange of pulpits between the Established and the Free Churches in Renfrew.

Rev. Jacob Primmer found Popery in Italy a hundred fold worse than he had seen it in this country. To call such a system Christianity in his opinion deliberate falsehood.

Lord Herschell observes that a certain class of people are always greatly concerned about the mode in which other people distributed their charitable gifts. "Their own did not much trouble them."

The students of the year at the United Presbyterian college of Rev J. A. Wylie have resolved to present a baptismal font as a memorial to the church to be erected at Liaowyang, and to make a small gift to Deacon Liu who tried to save his life.

The annual meeting of the Devotional Service association was held last week at the residence of Rev. Dr. Hutchison, Bonnington, Edinburgh. Authority was given to the committee to co-operate with the similar one in the Free Church, in the preparation of a children's book and other service forms.

Rev. Matthew Gardner of Peebles, in his sermon at the synod of Lothian and Tweeddale, said that much of our Christianity was summed up in the luxury of preaching and the luxury of hearing. The church ought to go down amongst the poor in the loving spirit of Christ, and not simply carry tracts and give religious advice gratis at the doorsteps of their homes.

Fears are expressed in some quarters that the Free High Church of Edinburgh, in which the Rev. Walter O. Smith ministered so long may have to be closed. All the ministers hitherto offered the charge have declined it. So many new churches have grown up in the suburbs that it seems to be considered a perilous task to attempt to maintain it. The Rev. James Duran of Queen Street Church, in the same city, was recently offered a call, but declined it.

The Presbytery of London North held its first meeting after the Synod at the College, Bloomsbury, recently. The Rev. Dr. Monro Gibson, the retiring Moderator presided at the outset, and conducted the devotional exercises. A large number of elders' commissions were submitted and sustained. Acting on a recently adopted regulation, the elders who took their seat in the Presbytery for the first time, rose and bowed to the Moderator when their names were called, thus enabling them to be identified by the other members.

An important discussion on Presbyterian Renovation has been arranged to take place at the Grindolwald Conference, on 4th September, when Rev. Professor Story, ex-moderator of the Church of Scotland; Rev. Alexander Oliver, ex-moderator of the United Presbyterian Church; Rev. Professor Lindsay, representing the Free Church of Scotland; Rev. Robert Leitch, M.A., moderator of the Presbyterian Church of England, and Rev. Dr. Barrows president of the World's Parliament of Religions, representing America, will take part in the discussions.

Rev. Prof Cowan of Aberdeen, in his fourth Baird lecture, spoke of the influence of the Scottish church on the Continent and in America. After citing the career of many notable Scotsmen who sojourned on the Continent, and pointing to the aid given by the Scottish church to the Evangelicals of various countries there, he stated that in Canada, Presbyterianism was relatively twice as strong in numbers as it was in Britain, and far more than twice in influence, while in the United States it had more to do with the upbuilding of American Christendom than either the Roman Catholics, the Methodists, or the Baptists.

**WHAT MAGNIFICENT TESTIMONY!**

# "Paine's Celery Compound Produced Miraculous Results and Banished My Troubles."

This Strong Statement is  
Made by Mr. Ambrose  
Budd, of Shanty  
Bay, Ont.

Victory after victory; a continued and unbroken march of triumphs over disease and suffering marks the fame of Paine's Celery Compound in every land where it is used to battle with sickness.

In Canada alone, tens of thousands who were once dyspeptics and who bore awful loads of pain and agony, now thank heaven that they enjoy health, strength, sleep, appetite and digestive vigor brought to them by the use of Paine's Celery Compound.

This wonderful medicine, the greatest product of medical science—has reached the top round of the ladder of fame as a cure for dyspepsia, indigestion, flatulence, heartburn, gastric cramp, and the numberless evils that make life miserable through imperfect digestive vigor.

No medicine in the world but Paine's Celery Compound can effectually reach the hard

and difficult cases of dyspepsia and indigestion. This statement is borne out by the testimony of Mr. Ambrose Budd, who says:—

"For the benefit of sufferers I gladly give my experience with Paine's Celery Compound. After suffering with dyspepsia for thirty-five years, and meeting with many failures with other medicines, I decided to use Paine's Celery Compound, having heard of so many cures effected by it. The Compound after I used it for a time, produced miraculous results and banished my troubles.

"From a condition of helplessness—being unable to sleep or eat—I now feel well and strong. I am astonished at the results, as my trouble was an old and chronic one. I have recommended Paine's Celery Compound to some of my neighbors, and in every case it has given satisfaction. I will always strongly recommend its use when I have opportunity."