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OVER LAND AND SEA.

My bark is wafted to the strand
By breath divino,
And on the helm there rests a hand
Other than mine.

One who has known in storms to sail
I have on board;
Above the raving of the gale
I hear my Lord.

He holds me when the billows smite.
I shall not fall;
If short, 'tis sharp; if long, 'tis light;
He tempers all.

The Bible never grows old, but increases in interest and power. There is no more widely circulated book to day. All talk about its unpopularity and decline is so much wasted breath in the light of the fact that during the past year more Bibles have been printed and circulated than were produced in all the years preceding 1880. This demand for the Word of God is one of the most cheering signs of the times. Mankind wants it. Let all people under the sun have it.

Writing recently from Egypt Dr Jayce says that Professor Hommel the distinguished Orientalist paid him a visit on his way from Palestine to Munich and that he told him he had just been writing an article in which he had arrived at precisely the same conclusions as himself regarding the antiquity and trust worthiness of the Pentateuch and the baselessness of the philological analysis of it. He ended by saying—"Ten years hence the school of Wellhausen will be no more." Evidently the destructive critics are not going to have things all their own way for some little time yet. Ordinary believers may possess their souls in patience that the Old Testament will find its full vindication at the hands of the highest learning.

The statistics just published of English Methodism show a remarkable decline in numbers. There is a fall of 2,275 in the full members, and 774 in the juniors. These figures are serious enough in themselves, but more so when the increase in the general population is considered. More remarkable still is the fact that the decline is greatest in the large towns and in Cornwall, just the places where Methodism was most successful. The only increases worth mentioning are in Wales and Scotland. Thus Methodism would appear to be losing hold of the large English towns and of London itself. The special causes for this at the present time are not apparent, but a general cause is probably to be found in the fact that the Church has lost something of its old time fire and the absence of any substitute markedly characteristic of itself. The Episcopal Church is also working more jealously than before and when that is so, dissent has an uphill task. Whatever the causes may be they have not yet affected the Presbyterian Church in England which for the same year shows an increase.

On Sabbath afternoon, the 24th inst., at 3-45, the Rev. Wilton Merle Smith, D.D., in the Association

Hall New York will begin a series of addresses on "Athletic Sports in the Bible." The subjects will be such as these: "The Race and the Cloak that Hinders," "Olympian Games and the spirit behind them," "Boxing, or striking hard from the shoulder." Dr. Merle Smith was active in athletic sports while a student at Princeton. He is a man all over, and a Christian man at that. It will do young men good to listen to him. They will find him a sympathetic and useful friend.

The drink bill of the members of the House of Commons, according to the latest official returns, amounted to £6,500 in five months. Referring to this statement *The Irish Temperance League Journal* remarks: "Lyman Beecher once prayed. 'O Lord, grant that we may not despise our rulers, and grant that they may not act so that we cannot help it.'"

The dram drinker is apt at saying tea and coffee are stimulants, and that those who use them are on a par with the liquor consumer. But, did coffee or tea ever make a husband beat his wife, stain his hands with blood, or dishonor his own name? Does the mayor have to issue a proclamation on election day, closing the coffee houses from fear of riot?

Bishop Paret of Baltimore tells a good story at his own expense. He was recently in a train, and near him sat two drunken men. Presently one of the men, with a forcible expletive, remarked to the other that some one had robbed him of a twenty dollar bill. His friend remarked, "O, I guess not; you must have it about you somewhere." But the other insisted he hadn't and that he had the bill when he came aboard the train. Some one had robbed him, and he proposed to find it if he had to search the whole crowd. "As it happened," says Bishop-Paret, "I had a twenty dollar bill, and that was all, and as I was the nearest man to them, and the first likely to be approached. I felt a little uncomfortable. Then it occurred to me to pretend to be asleep. Sure enough, in a minute more I was accosted with 'I say, neighbor!' but I made no answer. Then the man grabbed my arm and shook me but to no use, as I didn't wake up. He kept on shaking, however, and always a little more forcibly, until at last his friend interposed with, 'I say, Bill, let him alone, will you; he's drunker'n you are!'"

The Duke of Westminster has sent to Lord Salisbury a fourth remittance of £1,000 for the Armenian relief fund for the assistance of the destitute fugitives of the Sassoon district.

An organization has been formed in New York for the purpose of gathering such data concerning all religious and charitable work done in the city as will be helpful towards securing co-operation to the extent of avoiding overlapping as well as neglect of any parts. It is styled "The Federation" and aims at furthering the extension of the Kingdom of God in New York by wise interdenominational co-operation. Would not similar co-operation with reference to the charitable work in this city be desirable.

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Toronto, May 21, 1896.

A Quebec School Case.

IN the report of the Synod of Montreal and Ottawa reference was made to a case of injustice in the administration of the school law which is occasioning a good deal of discussion in the Province of Quebec at the present time, and which is deserving of fuller explanation. Under the law of the Province all public schools must be religious and are either Catholic or Protestant according as the majority of the school district is either one or the other. In either case the minority, however small, are entitled to dissent and have their taxes go to the support of a school of their own faith if they can maintain one themselves or avail themselves of one in a neighboring district. New school districts or divisions of old ones are constituted by Order-in-Council after due notice and may be made to affect either all rate-payers in the new district or simply the majority.

Something over three years ago upon a petition from the Roman Catholics of a new ecclesiastical parish which had been erected by the bishop, a corresponding new school district was formed in the suburbs of Montreal, to include a portion of the city and parts of four other neighboring school municipalities under the somewhat formidable name of St. Gregoire le Thaumaturge, and made to embrace all the taxpayers within the bounds, Protestant as well as Catholic. The Protestants in each of the several districts affected had already dissented under the law and were supporting their own schools. Those within the city had in fact been placed under the care of the Protestant Commissioners by a special act of the Legislature. They supposed, therefore, that they were safe from any further obligations towards the Roman Catholic schools. Thus off their guard, the notification of the new move of the official Gazette attracted no attention. If seen at all by any of them it was regarded as a matter in which they had no interest. It was further so arranged that three years taxes had become due before the Protestant ratepayers took in the situation, when they found to their dismay that they would have to pay this accumulated tax over and above what they had annually been paying for their own schools. Appeals to the courts have so far failed to furnish any redress. The government has so far refused to intervene, even to modify the Order-in-Council by restricting it to the Roman Catholics of the district. In order to save themselves from further demands, if possible, the Protestants have given notice of dissent which can take effect only from the first of July next, and does not in any way relieve them from the past.

Further, in order to maintain that dissent they must either provide a new school for their children, of which they feel no need being already well supplied, or attach themselves to some one of the neighboring districts.

The law will not allow them to retain connection with the several districts to which they formerly belonged unless the Order-in-Council is changed. If they attach themselves to any one of these districts, all the others will be dismembered and their schools greatly injured if not destroyed. In fact already they are face to face with burdens which they are in no good position to bear. The complaint is not so much against the law, which is probably as fair as it can be made under any dual system of education. The complaint is against the administration of the law by a Roman Catholic superintendent and a Roman Catholic government, in that the operation of it is made needlessly oppressive to the Protestant minority. One would suppose that the matter might easily be remedied by the change suggested in the Order, but the fact that though there are only some thirty or forty Protestant children in the district there is a large amount of property owned by Protestants probably accounts for their unwillingness to surrender the legal advantage which has been gained by the Roman Catholic authorities. Fresh pressure is being brought to bear upon the new ministry which has just been formed. It remains to be seen whether it will prove any more successful than before.

National vs. Separate Schools.

Our esteemed contemporaries who guard the interests of the Methodist and Roman Catholic Churches respectively in Toronto, viz: the *Christian Guardian* and the *Catholic Register* have been exchanging civilities over the burning question of Separate and National Schools. Quoth the *Register*: "We find this plank in the platform of our free and independent contemporary. 'Canadian nationality and unity, and the development of an efficient national (religious, not sectarian nor secular) system of public education.' If not too much trouble, would the *Guardian* be good enough to define for its readers, and for us, the meaning of a 'national (religious, not sectarian nor secular) system of public education?' Having given its definition, would our contemporary point out the difference (if any) between such a system of schools as it demands in its platform and Methodist schools wherever maintained?"

To the editor of the *Guardian* this was easy, and he replies:

(1) In Methodist primary schools we would expect that Methodist teachers would be employed almost exclusively, that other things being equal, Methodists would have the preference. In national non-sectarian schools we would expect the teachers to be of all denominations about in proportion to the strength of the denominations in the population, merit alone being the basis of appointment. In the latter case educational attainment and general character are the qualifications, but in the former another is added, namely, church relationship.

(2) In Methodist primary schools we would expect a Methodist catechism to form some part of the school programme. If we were maintaining schools for the expansion of our own church, as well as for general education, we would take the same position as the English Roman Catholic bishops, that the "children should be taught catechetically by approved teachers the definite doctrines of Christian faith and morals." The introduction of "church catechism" into the school necessitates teachers from the "church organization." In national, non-sectarian schools we would have no catechism, but the reading of the Bible in suitable selections, and the memorizing of portions of the Word of God.

(3) In Methodist schools of secondary grade we would have church history taught from a Methodist standpoint, and the inspiring history of the Methodist Church made a special part of the school programme. In national, non-sectarian schools we would not expect any church history.

(4) Methodist schools would be directed by Methodist trustees, but national schools would have trustees from all denominations.

(5) Methodist schools would be entirely under Methodist control and inspection, but national schools would be subject to public inspection.

Which of the disputants has come best out of the fight, it is not hard to decide, and the good points made are worth pondering.

The Length Of Sermons.

Not long ago the *British Weekly* offered prizes for information as to the length of sermons. Replies were received from a wide area and the information was of considerable and curious interest. Among the longest sermons were those by Rev. Donald Davidson, of the Free Church in Scotland, and the Rev. E. W. Bailey, of the Methodist New Connection in England, both preaching an hour and twenty-eight minutes. The shortest sermon reported was by the Rev. G. Bicheno, a Primitive Methodist minister, whose sermon was five and three-quarter minutes long. A study of the list as published in the *Weekly* shows twelve sermons of an hour or more in length; fourteen of fifty minutes or more—and among the latter preachers we notice the names of Dr. Maclaren, the Revs. Samuel Pearson, Mark Guy Pearse, W. J. Dawson, and Principal Fairbairn. Thirty-eight preached forty minutes or longer, among whom we notice the names of the Rev. C. F. Aked, Dr. Charles A. Berry, and the Rev. J. M. Gibbon; Dr. John Watson (Ian Maclaren) is reported as having preached thirty-seven minutes, as is also the Rev. Thomas Spurgeon, the successor of his father in the London Tabernacle; while Dr. R. F. Horton preached thirty-five minutes. A study of the list shows that the short sermons were chiefly preached by those connected with the Church of England. The longer sermons were divided among the various Nonconformist denominations. The study is interesting, because it shows that the men of recognized power are those who preach from half an hour or longer, while those who preach from fifty minutes to an hour are largely those who are recognized throughout the world as really great preachers. The list seems to show this—that those who have something to say and who know how to say it, who are the real prophets, seldom need be afraid of wearying their people; but that those who are more interested in something other than the prophetic message need not be afraid of preaching too short sermons.

The Prohibition Judgment.

The full text of the judgment of the Privy Council with respect to the Prohibition of the Liquor traffic in Canada has made clear several points which the cable summary of last week left uncertain and it is possible now to state its effect with some degree of confidence. To begin with it may be said that the "judgment" is an important document in more respects than one. It is far-reaching and deals with the principle of local government in an unexpectedly exhaustive manner. It will set at rest several conflicting opinions as to where Provincial and Dominion powers meet, overlap, collide, and concur, and which have found expression in the

settlement of such questions as those affected by the bankruptcy laws, etc.

Reverting now, to the "judgment." Briefly stated the case now is thus: The Province possesses the power to legislate absolutely with respect to any liquor traffic which is entirely provincial. For instance, any transaction exclusively pertaining to Ontario may be controlled absolutely by the Ontario Legislature. No Ontario resident could manufacture or sell or deal in liquors in the event of the Ontario Legislature having power to prevent a resident of Ontario from manufacturing, buying, selling or "dealing," in any business way, in intoxicating liquors, within the province of Ontario, but a resident of Ontario could buy liquor in the province of Quebec, for example, and import it to Ontario and use it himself. Again, the province could if it chose, prohibit the manufacture of liquor within the province, so far as the liquor were for sale in that province. The kernel of the judgment has been thus briefly described.

The Canada Temperance Act is a Dominion Act. Where it is in force no provincial prohibitory law can come into operation. Further, were the Dominion Parliament to pass a prohibitory law for the Dominion no provincial law could come into conflict with it. The Dominion is not deprived of the power of legislating the liquor traffic out of existence, but neither are the provinces within their own territories.

It may be interesting to quote Sir Oliver Mowat's pledge which ought to be binding now on Ontario. He said: "If the decision of the Privy Council should be that the Province has the jurisdiction to pass a prohibitory liquor law as respects the sale of intoxicating liquor, I will introduce such a bill in the following session, if I am then at the head of the Government. If the decision of the Privy Council is that the Province has jurisdiction to pass only a partial prohibitory liquor law, I will introduce such a prohibitory bill as the decision will warrant unless the partial prohibitory power is so limited as to be ineffective from a temperance standpoint."

Seeking the Truth.

The truth of God is not to be found simply by curious investigation. In that case the multitudes who waited upon the ministry of Jesus would have found it. Men like Agrippa and Felix would have embraced it. The men of Athens would no longer have worshipped ignorantly. Men are not to be converted by argument simply, because the will of man does not yield to argument. The truth is not to be forced upon any man who does not will to receive it. No man has the truth of the gospel, who has not surrendered his will to it. The devils believe, but do not submit.

The Arbitration Convention.

President Patton made one of the profoundest remarks uttered at the Arbitration Convention when he said that an international court would have to await "the evolution of an international conscience." "My country, right or wrong" is the general sentiment now. Salisbury will not yield a point unless he is compelled to do so, and many Americans are just as selfish for this land of ours. National honor must be maintained. All reasonable and essential rights should be defended at whatever cost may be required. But when Clay said he would rather be right than be president, he gave the sentiment for a true patriot. An international conscience is growing. It will soon demand that courts shall decide which is right when nations quarrel.

Arc We Getting the Best ?

There is no doubt that we live below our privileges as Christians. There are treasures in our spiritual inheritance undiscovered by us, heights of joy and good unattained. We do not get from our faith in Christ all that we might get. We do not begin to exhaust the possibilities of blessing and of growth in grace.

For one thing, we do not find the best things there are in the Bible. The finest gold lies deep and has to be digged for. It is hidden in the rocks and has to be quarried out. We will never get the best the Bible has to give us until we learn to search through its chapters as the miner searches with pick, hammer, shovel and lamp, in the dark mines, for the precious treasure that is concealed there.

One of the secrets of a strong Christian life is daily feeding upon the Word of God. The Bible contains God's bread for God's children. Bible-fed Christians are god-like men and women. It is great thinking that produces great character, and he who makes the Bible his daily meditation learns to think over God's thoughts.

We are not getting the best from our praying. It was the Master who said, "Enter into thy closet, and shut thy door, and pray to thy Father which is in secret." It is in the closet that we get our life-renewals. There we may open our heart to God. We never can speak the things of our innermost life in public prayer. Secret prayer is the communing of the individual soul with God. Here it is that godly men and women get their shining faces, the light that breaks through their tears, the strength that makes them victorious in temptation, the power that fits them for Christian work and Christ-like serving. The closet of prayer is the holy of holies of each Christian life. The blessing we may receive there is simply immeasurable. One writes :

"All empty handed came I in ; full handed forth I go ;
Go thou beside me. Lord of grace, and keep me over so-
Thanks are poor things for such wide good , but all my life is
thine ;
Thou hast turned my stones to bread, my water into wine."

We do not get the best possible out of our church life. The Church brings heaven down to earth. It keeps alive in this world the love, the grace, the beauty of God. Our Sabbaths are oases, where we may drink of the pure water that flows from the heavenly mountains, and eat of the fruits that grow on the trees of God, and thus be prepared to go out into the world for a six days' journey over the hot sands.

Some years since a party of Americans were about to leave Cairo for a journey across the desert. Before setting out they bought vessels in which to carry water. One found jars of brass whose fine designs attracted him. Another purchased porcelain vessels of rare beauty. A third, however, took some coarse earthenware bottles. The way across the desert was long and wearisome. The heat was intense. Every drop of water was of value. The brass vessels heated, and the water was made impure and unfit for use. The costly porcelain jugs cracked in the heat and the water was lost. But the plain earthenware bottles kept the water pure and sweet until the journey was ended.

We go out every morning to trudge over desert paths. We should be sure that on the Sabbath we make preparations that shall not fail us on the journey. Mere idle rest will not give it to us. We cannot get it from the Sunday newspaper, from mere literary books, or from studying works of art. But if we turn our faces to God's house on God's day, and commune with Him, filling our vessels of faith and love with the water of life, we shall not faint by the way.

The things we get from the Church are the lasting things. One writes of listening to the brawl of London streets and Parliament houses until he grew weary and sick of the emptiness. Then he went out of the city to watch the darkening even, and to seek the touch of the sweet airs of heaven. He writes :

Half a mile on, a sudden song,
Mounting above, in a girl's sweet breath,
Brought me to pause, and I caught the words,
' Victory, victory over death !'

From a little chapel so deep in green,
The psalm was heard ere the place was seen.
' These be the things that last,' I said.
Shadows we are that shadows pursue,
Triumph and weep over vanities,
Strut and fret and make much ado,
Verily, Christ, as He did say,
' Is with two or three who meet to pray.'
So, while the people sang and prayed,
' These be the things that endure,' I said."

We need the Church. It is never easy to live in this world. In the quietest day there are cares which tend to fret us and break our peace. Business has its temptations, and it is hard always to live out of Christ's teachings in our shops, stores and offices. Home life, with its household tasks and its cares and anxieties, wears heavily on the hearts sensitiveness. To many the day brings discouragements, disheartenments and sorrows. But it is possible to get into our souls in God's house such inspiring hopes, such uplifting joys that all the week in the dust and toil, heavenly songs shall sing in our bosoms. We rob our lives when we fail to use the privileges which the Church brings within our reach.

We do not make the most and the best possible of our life in the work of Christ. The possibilities of Christian ministry are incalculable. For example, the influence that a true home exerts on its inmates is beyond measure. A Christian man who had long been engaged in useful service tells of a visit to his old home. He was put to sleep in the spare room. He opened a closet door, and a scene was before him which brought a rush of tears to his eyes. An old chair stood there and before it lay a cushion, in which were deep knee-prints. Evidently this was some one's closet of prayer. Instantly the truth flashed upon him. He was looking into the secret sanctuary of his beloved mother, where she had prayed all her children into the kingdom of Christ. What a holy place it was ! What would be the result if every Christian home in the world had such a holy of holies, its old chair daily wet with tears of love and its cushion deeply indented by suppliant knees !

Every individual Christian is the centre of a circle whose hearts he may touch with a benediction of love. He is a custodian of blessing which he is to impart to others. The noblest life is the one that is given up most unselfishly to serving.

It is most interesting to think what kind of a Christian one would be who should realize all the possibilities of faith in Christ and truly find the best things in all life's ways.

Moral and Ceremonial Uncleanness.

BY REV. ADDISON P. FOSTER, D.D.

God's chosen people were to be trained to preserve, in an age of deep corruption, the true religion. At first poisoned and blinded by idolatrous surroundings, they were but children in their ability to comprehend spiritual truths. Hence God resorted to object lessons,—a priesthood, sacrifices, an imposing ritual,—to teach them. This was the main purpose of the laws of ceremonial cleanness and uncleanness, as set forth by Moses, regarding meats, dishes and physical conditions. These distinctions were partly sanitary, no doubt, but still more did they serve to show that there is a difference between clean and unclean, between right and wrong, that the difference is important, that God's law relates to it, and that a conscientious discrimination and prompt obedience are necessary regarding it. What position is taken in Christ's Kingdom on this point ? We cannot expect, when the sun is at the zenith, that candles lighted in the night will be kept burning. No ; Christ declares that

THE LAW OF CEREMONIAL UNCLEANNESS IS ABROGATED.

Christ's disciples were blamed for eating with hands ceremonially unwashed and He defended them. The key to His defence is found at the close of the passage, in the words, " This He said making all meats clean." The time had come when these artificial distinctions of clean and unclean should be swept away. They were no longer necessary. They had served their purpose and had now drifted into evil. Instead of the comparatively simple rules that Moses had enjoined, the Pharisees had imposed others, minute and burdensome. God had appointed one

* By Rev. J. R. Muller, M.D., author of " The Hidden Life, etc.," in *Christian Intelligence*.

* A Meditation based on (Mark vii. 1-23.) in the Bible Study Union Course on " The Teachings of Christ."

thing, but the Jewish formalists quite another. There were ceremonial washings of all sorts not required by God.

All man-made restrictions that claim to have divine authority, are evil. They oppress life and make it unhappy; they burden the conscience and tempt it to break loose from all restraint; they confuse the judgment. In fact every kind of ceremonial is a temptation. We can by no means dispense with ceremonies altogether. The sacraments and prayer are forms we must maintain. At the same time there is liability that in our anxiety to preserve the forms we may forget the substance, that we honor God with our lips while the heart is far from Him, that in laying stress on the outward we become satisfied and neglect that which is inward. The religions of the world are largely marked by this peculiarity. There is much to do outwardly, and it is scrupulously done, but the inward life is neglected and impure. India with its elaborate temple worship and its shameless indecencies is an illustration.

In fact the multiplication of forms and an insistence on them tends directly to immorality. It perverts the judgment so that God's law is rejected. Christ cites a single instance,—the use of the mystic word "Corban." To pronounce this word over a piece of property was considered to release a Jew from the sacred obligation of using it to relieve the wants of father or mother, while he was free to use it selfishly for himself. Thus was God's law violated.

CLEANNES OF CHARACTER IS DEMANDED.

Christ teaches that there is no defilement in that which is purely physical. Formalism tends to a theory that has been prevalent among men, that the body is by nature sinful and drags down the soul. Christianity denies this. The laws of nature keep the body pure. Food is received into the system: that which is heathful is assimilated; that which is useless or injurious is rejected. Meats, then, do not of themselves defile the body, nor is the body of itself defiling. Christ persistently urged men to look below the surface, to test the character. What are a man's thoughts, feelings, purposes, not what does he eat and how often does he wash his hands. A certain traveller in Turkey has lately been greatly impressed at the frequency and regularity with which the Turk goes through his forms of prayer. No matter where he is or what he may be doing, when the muezzin calls to prayer, the Turk falls upon his knees, and with head in the dust mumbles his petitions. It was nothing to the traveller that the Turk had slain innocent Armenians by thousands; was not the devout man bowed there upon his carpet? Such a view of character is entirely contrary to the teachings of Christ, *Foras do not save a man. Is his heart right? Is he pure within?*

Uncleanness, says Christ, comes from the heart. Nothing that is vile, injurious or impure, exists merely in the outward life. Its roots always run down into the soul. Every evil deed has its promptings from within. The sharp distinctions observed through centuries of Jewish history between the ceremonially clean and the ceremonially unclean have served their purpose if they have taught men to see that God makes a distinction between right and wrong. Now that Christ has come and the Kingdom of Heaven has been established on earth, men must be further made to see that these distinctions lie not in ceremonies but the soul. Character is the one test of worth. He that allows himself in lascivious thoughts, in dishonest schemes, in plans for revenge, in devices to deceive, in envious thoughts, is thus polluting the fountains of his being and it is strange indeed if the stream of the daily life that flows from those fountains is not corrupt in consequence. Because the heart is vile, man becomes an adulterer, a thief, a murderer, a liar. Let our anxiety, then, be to keep pure the life within and this will shape aright the life without.

The Pastor and the Sick.

There is a marked change within the past twenty-five or thirty years in regard to the attendance of ministers upon the sick. It used to be that he was on equal footing with the physician in ministering to them. "The prayer of faith" was regarded as potent a factor in their cure as medical skill. The spiritual ministrations were considered as necessary as the healing art. But now the pastor calls, and is told that the doctor has enjoined absolute rest, and no one is to be admitted

to the sick chamber. He bows to the inevitable with as good grace as possible, but feels that a wrong has been done both to him and the sick, and a slight put upon the divine Healer.

Jesus, the great Physician, directed him to "preach the gospel and heal the sick." His Master, when put upon earth, cared for the body as well as for the soul. Inspiration directs: "Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick." But these considerations do not seem to have much weight in our day. Faith is mostly reposed in medicine and rest, and the spiritual remedy is tabooed.

The learned physician too often sees nothing beyond the human organism and the latest scientific discovery bearing upon it. He is skilful in diagnosing the disease so far as the mere physical nature is concerned, but overlooks the higher region of mind and spirit, or the religious aspects of the case entrusted to his care. He fails to take in the complex nature of his patient. He does not understand the person's religious condition, and the influence upon him of a loving pastor's sympathy, words and prayers. While too many take a merely materialistic view of sickness, the godly physician recognizes its connection with the soul and loves to have a wise, tender and helpful minister in attendance under all possible circumstances.

It is probable that a physician has felt justified in excluding ministers from visiting his patients because he has occasionally known one, by the indiscreet manner which he has talked and acted, to do them more harm than good; but nine times out of ten the pastor soothes, comforts and helps physically as well as spiritually. There is something in his gentle touch, sympathetic voice, kindly smile, cheery word, Scripture promise, brief but earnest prayer, and inspiring presence, that is frequently even better than medicine. It is rarely that he stays long enough to be wearisome. He is generally quick to note the effect of his visit. He learns when to say much or little; how to time the length of his visit, and how to adapt his attendance and service to the hour and need.

Besides, the pastor *has rights* in the sick-chamber as well as the physician. The ailing one is his parishioner, and he is under responsibility to God for his soul. He has to minister to him in the name of the Lord Jesus Christ. The Bible lays upon his heart and conscience the care of the sick. He has power with God, and he must use it on their behalf. Together they must gather about the mercy seat, and bring God into the question of recovery if such is His will, or of preparation in the event of death, or of comfort under the illness if it should be protracted. Carrying the consolations of the gospel to the weak, to the care-worn, to the afflicted, to the suffering and to the dying, he must come into personal contact with them wherever they are, and whatever their condition.

Nor should it be forgotten that the physician really has no better helper in his noble, and often self-sacrificing, work than the pastor. They ought always to be on intimate and confidential terms. They should understand each other's differing offices, and ever act in intelligent and hearty concert. They should often consult together when the patient is in danger. There should be no air of superiority over, nor an ignoring of, each other. They are alike ministers of God for specific ends, and each in his sphere and place is a chosen instrument in effecting the purpose of God under the existing conditions.

Recently a minister visited an elder, who was very ill, and much beloved, but was told that he could not see his co-worker, as the doctor had given strict orders to admit no one to his room. The pastor frequently called and inquired as to his friend's state. During one of his visits, his familiar voice and step were recognized, and the sick one pleaded so earnestly to see his pastor, if only for a moment, that his wife granted his request. The five minutes' talk and prayer that followed seemed to act as a charm upon him. He brightened up and continued to improve. A true pastor is the best friend and helper the sick can have, and rare, indeed, is the occasion when he should not have free access to their bedside with his gospel consolations.

Discriminating Use of Mission Funds.

Dr. S. H. Chester, Secretary of the Southern Presbyterian Board, read a paper on the "Discriminating Use of Mission Funds," at the Fourth Conference of Missionary Societies recently held in New York City. The doctor considered discrimination as to fields, schools, native agents, and missionaries, and pointed out the necessity for closer study of these departments of effort, and a wise proportion of the working force of men and women, and of comparative expenditure upon the various branches of work.

Mr. Robert Speer brought out in his discussion of the paper a phase of church benevolence which, if permitted to run its full course, will sap the very foundations of our great enterprises. It has its root in a species of selfishness which demands results—sight drafts on investments—instead of leaving time and faith to yield their legitimate fruit. "There is a tendency," Mr. Speer says, "to desire special objects on the mission field. People must have scholars, they must have native preachers, picked out specially that they want so support; and the offer of that money leads often to the support of helpers who never ought to have been supported, and who never would have been, if the money had not been urged and pressed by the churches and societies at home. The Baptist Union says "that the practice, of some churches and missionary bands in this country, of contributing money designated for the support of native pastors on the foreign field should be discouraged."

The question will be immediately raised "will those who give in this way give at all if cut off from special?" the reply by another question: "If there is a principle sacrificed in giving from a low motive, is it not right and wise to cultivate the higher and discourage the lower, though there be a temporary loss?" While special donations may in some measure buttress the general work, in the main they are turrets and towers which, springing from the wall, add to the weight and but little to its strength. With regular collections annually declining, we do well to look to our foundations lest the whole structure topple and fall.

The following resolution, in regard to special gifts outside the regularly appointed estimates or authorized appropriations, was adopted by the Conference:

Recommended,—That it is the judgment of the Conference that gifts for special objects outside the regularly approved estimates or authorized appropriations for the mission work are to be strongly discouraged. Such gifts involve unjust discrimination in favor of some missionaries, subordinate the judgment of the missions to private judgment; interfere with the regular income of the Boards; if right for one are right for all; and so militate against the purpose of the establishment of the Boards, are demoralizing to the work and obstruct in many cases the attainment of self support.

United States Minister Denby, who has so frequently manifested warm interest in missions and missionaries, sent the following important communication to the various consuls in China, in February: "I have the honor to inform you that his excellency Mr. A. Gerard, minister of France, has recently procured from the Tsungli Yamen, by virtue of the French treaty of 1858, an order directing the local authorities in all the provinces of the empire to expunge from the various editions and compilations of the Chinese code all clauses placing restrictions upon the propagation of the Christian religion."

Looks into Books.

Joan of Arc By Francis C. Lowell. Boston: Houghton, Mifflin & Co., 1896. \$2.

The preface to a book generally remains unread, yet in the present instance it forms such a happy introduction to this most interesting narrative that the reader should not skip it. Mr. Lowell has displayed a happy faculty of removing the heroine from the ideal character to a real personality without divesting her of the poetry and beauty that the ideal always conveys. The volume contains 25 chapters and a copious index and 3 interesting maps.

The book is one that will repay more than a casual reading as every chapter bears evidence of careful study. The thoroughness with which the work has been done is evidenced in some degree by the copious foot notes which Mr. Lowell has fully used.

The work of separating legend from history in the case of Joan of Arc is one which demands the finest critical acumen. Mr. Lowell aptly calls attention to the history of his heroine as an illustration of the brief lapse of time required for the formation of legend. Almost in Joan's lifetime statements about her which a thorough criticism shows to be pure legend had become a part, if

not of the archives of the nation, at least of accredited history. It would appear that Mr. Lowell has so thoroughly winnowed the wheat from the chaff in this report, that the work will never have to be done over again.

The biography is, of necessity, put in relief against a broad background of history. Another evidence of the biographer's sagacity is in his opening contention that Joan of Arc was not a type of her generation and people, yet that nevertheless it is essential to know her generation and people in order to study her life. The historic portions of the book are admirable specimens of judicious generalization and definite presentation. Nothing is omitted necessary to show the time as it acted upon Joan and was acted upon by her, nothing else is put in. The clean cut discrimination evident in this respect, the eminent critical ability shown in the weighing of evidence, lend great weight to Mr. Lowell's attitude with regard to the "voices" which had so much to do in Joan's career. Without arguing the question, he everywhere treats them as an historic fact, as much to be reckoned with as any other of the historic facts which counted in Joan's career. The picture here drawn of the girl who at nineteen expiated at the stake the crime of having served her country with an equalled patriotism, in which religion had an equal share, is admirable alike by its sincerity, its impartiality, and its sympathy.

THE STORY OF MARCUS WHITMAN, by Rev. J. G. Craighead, D.D., Philadelphia Presbyterian Board of Publication. Toronto, N. T. Wilson. Price \$1.60.

Marcus Whitman was a missionary to the Indians in Oregon, and in 1847 he and his wife and assistants were massacred by them, it is believed under Roman Catholic instigation. It is certain that the opposition of the Roman Catholics was pronounced, and that none of their own agents were molested. An attempt has been made by Roman Catholics to blacken the character of Mr. Whitman and other missionaries in order to exonerate themselves from the grave charges laid against them. The purpose of this book is to vindicate Dr. Whitman. As a book on missions, it is too controversial, and yet it is interesting to look back on the days of international conflict as to the possession of the Pacific Coast, and especially the heartless selfishness of the Hudson Bay and other trading companies. The author is scarcely impartial. He is an American and like Americans can see no fault in his country. Even Dr. Whitman, his hero, is as much politician as missionary. It is, however, well worth reading, shedding as it does light on the condition of things fifty years ago.

Little's Living Age, for May 2 among other interesting selections contains a short poem from the Spectator written by Cline Phillips-Wolley of British Columbia entitled, Is "Canada Loyal?" It has the genuine Canadian ring and we are glad to see it appreciated by an American editor.

The *Preachers' Magazine* for May is almost exclusively a Decoration Day number, naturally of considerable interest to our brethren across the line but fortunately not touching any deep chord of sentiment in Canadian hearts. Happily they are able now to observe it without re-opening old wounds and the discourses given here breathe the spirit of peace toward all the world as well as toward each other. William B. Ketcham, 2 Cooper Union, New York.

THE GREATER LIFE and work of Christ as revealed in Scripture. Man and nature by Alexander Patterson. Fleming H. Revell Co. Chicago, New York and Toronto \$1.50.

This is not a life of Christ in the ordinary sense, but an attempt at a complete Christology or rather a system of Theology on a Christological basis. Its successive chapters deal with Christ in the Eternal Past, in Creation, in the Old Testament Age, in his Earthly Life, in His Present State and Work, in the Day of the Lord, and in the Eternal Future. The treatment throughout is along Evangelical and conservative lines, though by no means lacking in independence, but is rather too hurried and superficial to be altogether satisfactory. In the multitude of details the general effect is lost and a somewhat blurred impression produced. The style is nervous and concise showing a good deal of power, even if sometimes a little dogmatic. The volume is printed in good style and does credit to the publishers.

In *McClure's Magazine* for June, Elizabeth Stuart Phelps will have a paper of reminiscences of Harriet Beecher Stowe, who was her neighbor and helpful friend in Andover, and of James T. Fields, her literary adviser and publisher. The paper will be illustrated with some rare portraits and other pictures.

Protestantism and Education with Special Reference to the Province of Quebec.

(Conclusion.)

In order that education may build up right character and secure morality it must be based on religion. It must not only recognize religion, but bring its truths and sanctions to bear directly on the heart. It does not, of course, follow that the same teacher who teaches other things, should also be the teacher of religion. It is important, even necessary, that every teacher should be in sympathy with religion and frankly recognize its truth in all his instruction. But so long as this is done the main portion of the religious education may be given outside the school, in the church, or still better in the home. But religious teaching somewhere there must be if the best results are to be secured. The chief arguments for its introduction into the school are drawn from the fact that the day school is likely to be better organized for this work than either the church Sunday Schools or the homes, and that by so making it part of their regular studies the pupils are less likely to come to it with exhausted mental energy and depleted interest.

So far Protestantism is all one on this point with Roman Catholicism. But in the practical application of this principle the difference is very wide and very important. To begin with the very divisions of Protestantism have made it necessary that, in public schools at least where religious teaching is introduced, it should be only the central and fundamental truths that are insisted on, those which are common to all Christians, and not those which are peculiar to any one Church. The emphasis is therefore laid wholly upon those which are most important and not upon minor points that are more or less doubtful, or at least disputed. The Roman Catholic system on the other hand insists that if religious teaching is given at all it should be sectarian religious teaching from the standpoint of their own particular creed. And it is notorious that in all their schools a large portion of the instruction on this subject relates to matters of subordinate value—mere forms, rites and ceremonies. In order to make room for all of these, other subjects of a practical character are altogether displaced. The catechism becomes the chief study in the school to the neglect of the rest, and however valuable it may be supposed to be, the pupils go forth ill equipped for the actual work of daily life. It only adds to the mischief that, as well as being ignorant, they are also, from the very nature of the case, narrow, bigoted, and sectarian as well.

It is this strictly sectarian character of religious instruction which is insisted upon by the Roman Catholic Church that constitutes the insuperable barrier in the way of a common public school system in the Province of Quebec. It is the privilege of escaping from it in order to have religious instruction of a more truly Catholic character that furnishes the ground for the empty boast of generosity to the Protestant minority of the Province in educational matters of which we are hearing so much of at the present time. We are, of course, thankful to have even that very obvious right conceded to us, in view of the fact that in many Roman Catholic countries it is denied with the utmost intolerance, and amid many difficulties we are endeavoring to make the best use of it. But it is very plain that the division of the schools into two camps is not of our making nor because of our desire. It is entirely on account of their determination to hold aloof. The schools of the minority in this Province which are known as Protestant are not in any sense anti-Catholic. They teach nothing in matters of religion but what every Roman Catholic is also supposed to believe, and many Roman Catholic children are to be found in our schools, receiving like the rest all the religious instruction that is given without ever discovering that their faith is attacked or their religious principles in any way assailed. Our schools are Protestant only in the sense of being Christian, and might be accepted by all the Roman Catholics in the Province tomorrow without substantial change if there were any disposition on their part to seek for common ground rather than cause for separation. The division itself we deplore as tending to separate our population into two hostile communities, and to keep them separate for all time to come. In a good many cases the division imposes hardships upon Roman Catholics to maintain schools when they happen to be in the minority. In a much larger number of cases it imposes hardship upon us. Even when the hardship of it is not keenly felt the result is not seldom the establishment of two poor schools where if united there might be at least a fairly good one. As for us we would gladly surrender the right to form dissentient schools if the majority would agree to meet us on a common Christian ground, such as would enable us to maintain mutual respect and good will. Each Church might still teach its peculiar tenets on its own ground, as it does now, without interfer-

ing unduly with the harmony and toleration that ought to exist between them in the community.

Unfortunately there is little hope that any such offer will ever be accepted by the authorities of the Roman Catholic Church with any kind of goodwill. The tenacity with which they fight for the entire control of the education of their people shows that it is not so much the actual religious instruction given in Protestant ornamental schools which they dread as the general character of the education given in them. They are afraid to have their people come into close contact with those whose minds are more open and liberal than their own. They are afraid to have them come under the influence of a system which honestly aims at the development of intelligence and independence of thought on any matter whatever, lest it should extend also to the matter of religion, and lead them to question a little freely the instruction which they receive from their self-constituted religious dictators. They themselves have no intention to suggest any such procedure or run the risk of it if they can help it. They are willing to give only so much instruction to the masses as they must in order to silence the popular demand, and they are resolved to withhold as much as they can of such education as will open the mind and awaken thought.

This judgment may seem severe but it is only the conclusion to which every independent investigator into the history of education has been compelled to adopt. So long as this remains true of the leaders of the Church there is little hope from that quarter of any change for the better. The only chance lies in the fact that the laity whose children are being educated will come to feel the necessity for a radical reform and express their demands in such a way that there can be no mistaking them. The mutterings of dissatisfaction, indeed, are already heard even within the Council of Public Instruction. But they will have to speak a great deal more loudly and with more determination before anything is really done.

In the meantime it is for us Protestants to make our schools the very best that we possibly can, not only for our own sakes, but also as an object lesson continually before their eyes, of what is possible for them if they will adopt the right methods. We can facilitate their entrance into our schools, on conditions, of course, that will not be unfair to our own people who support the schools. We may also multiply mission, boarding, and day schools throughout the province specially for their benefit in order that the opportunity for a better training may be everywhere within the reach of such as really desire it. We do not conceal from ourselves the fact that we are handicapped in our own schools by the presence of the unprogressive majority, and the existence of a system which does not really aim at the education of the masses lest they should assert their liberty and throw off the yoke of the church. But let us realize nevertheless, that this is our opportunity for doing an educational mission work, for which coming generations will have abundant reason to bless us. As a church we have some ground to thank God that we have had the opportunity and the will to do something in this direction in the past. Those who have visited the schools at Pointe-aux-Trembles must have been impressed with the value of the privilege which the teachers there have of developing the mental activity of the large number who place themselves under their guidance. But there is abundant room for extension. A dozen such institutions would not be too many for the province, and the influence they would have in leavening the whole population with a new life would be incalculable. Let us not grow weary in such well doing, but rather gird ourselves up for greater activity in this good work.

A New Song to an Old Tune.

BY SARAH GERALDINE STOOK.

As onward we journey on Life's changing road,
We lift up our eyes to our promised abode,
The love that now leads us wherever we roam,
Shall bring us one day to our bright, blessed Home.
Home, Home, sweet, sweet Home!

The love that now leads us shall bring us safe Home!

Though tempests be howling, and dark lowers the sky,
One light shines upon us that never can die;
We'll fear not the billows, nor shrink from the foam,
The love that now leads us shall bring us safe Home.
Home, Home, sweet, sweet Home!

The love that now leads us shall bring us safe Home!

The loved gone before us are waiting on high,
We watch till the time of our meeting draws nigh,
When Jesus our Saviour in glory shall come,
And take us all up to His own blessed Home.

Home, Home, sweet, sweet Home!

The love that now leads us shall bring us safe Home!

And others we long for, and hope for, and pray,
The same love shall seek them wherever they stray;
They too shall be gathered, with joy they shall come
The Shepherd shall seek them, and bring them safe Home.
Home, Home, sweet, sweet Home!

The love that now leads us shall bring us safe Home!

MISSION FIELD.

Letter from Formosa.

PUBLIC GEN. HOSPITAL, CHITHAM, ONT., May 12th, 1896.

Editor *Presbyterian Review* :

DEAR SIR, — Translation of the following letter was necessarily delayed because of my own illness. The account A. Hoa gives may still be of interest.

Yours etc,
ANNIE STRAITH JAMIESON.

TAMSHI, Jan. 24th, 1896.

DEAR MRS. JAMIESON, I write to tell you that on Nov. 11th, 1896, Pastor and Mrs. Mackay and children with Koa Kau arrived safely by steamer Hailoong. Every one here was just jumping for joy and we all went down to the vessel to meet them. Tamshui people had been very anxious to have a big crowd and a noisy time, but I warned them against it and positively forbade anything of the kind, because since Japanese have possession everything is so unsettled that trouble is easily stirred up. To escape it many Chinese have fled to the mainland. But a few days after arrival Pastor Mackay went inland to visit the churches. People walked miles to meet him. Heathen fired guns and crackers, lighted lanterns, floated banners and came out with drums and bugles and music of all kinds. You just should have seen the rejoicing over their old friends return. Then he went at once to Kap-tau-lan and there it was just the same. Pi po hoan women wept and sobbed as they listened again to the familiar voice with messages from our Saviour. Then the crowds escorted our Pastor all the way out of the plain. At Sin-sia there was danger. Supposing Dr. Mackay to be Japanese more than forty ruffians armed with knives and guns came to the chapel in the night intending to kill him. When told it was just our own Pastor Mackay come back they were persuaded to leave in peace.

On Dec. 12th Mrs. Mackay and children went to Sin tiam with the Doctor. Converts and head men of the town came to Keng be— about two miles— to meet them and gave \$8.50 to pay expenses. On the 31st all returned to Bang kah and Twatutia to worship and thence home. Thank God they are safe. Thank God they did not stay one day longer, for the very next day, 1st of January, all through the country there was a terrible uprising. Japanese were mobbed and killed without mercy, and up to this time there is no peace. Japanese are still seizing and executing many Chinese. Poor North Formosa church! Sickness, death and persecution have sadly thinned our ranks. Converts have had to fly for their lives, so now Pastor Mackay must begin over again and toil away just as before. Will you all pray for us. Do pray for Jesus' people here and help our dark Formosa.

Wishing peace to you and the Church in Canada and praying the Holy Spirit and our Master Jesus to keep you all every day and forever,
GIAM CHENG HOA.

P.S.— One thing I ask you all to please remember. Do not be deceived into supposing that Japan's coming to govern Formosa will make the Church here prosper. Alas, not so easy as that! There are more enemies now to the truth, and more Buddhists and false teachers. We need to fight and pray and work only more and more.

Letter from British Columbia.

FIELD, P. O., May 1st, 1896.

DEAR REVIEW, — There were seven of us "young men going west" when we arrived in Winnipeg after our two days journey from Toronto. Coming across the prairie our numbers gradually diminished, as one after the other of our merry company dropped off, and beheld for the first time his mission field for the summer. We gave each an encouraging send off, and at the same time some one of us knew that it would be his turn next. At Calgary there were but two of us left, and as we sped on towards the Rockies, we appreciated more and more the value of each others company.

All the way from Ontario, our journey had been made pleasant by the chatter of a number of little girls who, with their parents, were our fellow travellers to the west. One of these, when she heard that I was going into the Rockies, opened her big brown eyes and said "Away up there in the sky! why you'll see God up there won't you?" A copy of *Munsey* fell into our hands, and underneath one of the Easter pictures was the text "Lo, I am with you always, even unto the end of the world." Cheered by such thoughts as these we pushed on towards our unknown destination. Early in the morning we peered out through the dusk and beheld for the first time the white peaks of the Rockies, with their bases indistinguishable, in the faint morning light it was difficult to determine whether we were gazing on clouds or mountains. They grew in magnitude and grandeur till we reached the summit of the

pass, and at the base of Mount Stephen, the highest peak on the road, at the little town of Field, my journey came to an end.

My heart went out for my companion as I saw him disappear down the pass, and continue further westward. He was bound for the gold regions of West Kootenay district, south of Revelstoke. To me his destination appeared to be in chaos. He was commissioned to go and preach the gospel in the very centre of that new country where mining frenzy, thirst for gold, gambling, drunkenness, prostitution and almost every evil sway the hearts of the people, I waved till he was out of sight and then turned my attention to my own surroundings. It was not long before I began to feel the beneficial effects of my predecessors from Knox. They left behind them a feeling very favorable towards Kiox men. I was struck with the friendliness of the people at the very beginning. One man, who happened in on the afternoon of my arrival, took me out and introduced me to almost every house in town. I have now been on the field about three weeks, and my acquaintances as well as my new experiences have increased at a rapid rate.

My territory lies on the main line of the C.P.R. between Laggan and Golden. Laggan is just beyond the summit of the Rockies eastward, while Golden is beautifully situated in the Columbia valley between the Rockies and Selkirks, at the point where the Kicking-horse pass opens. Over this fifty miles of railway are found, at intervals, as many as seven stations. Field, with about 70 people, is my headquarters, and here I hold weekly services on Sunday evenings, and in the afternoon I conduct Sunday school, with all the children of the place in attendance, making in all ten scholars. At Golden, Laggan and Palliser, I will probably hold fortnightly services, while I will only be able to visit Ottertail, Hector and Los Palacu occasionally. One has to become accustomed to small congregations out here. Some of these places can only boast of eight or ten inhabitants, and of these a number are foreigners, unable to understand English. Hungarians, Italians, French and Chinese make up the unenlightened portion of the population. The Swedes of this district are very intelligent, and rival the English speaking people in position and influence.

As one might expect the men are nearly all employed in the railway business. Through trains are moving east and west continually. Sunday is as busy a day as any other. For this reason the attendance at service is very uncertain. If the meeting happens at a time, when the train crews are off duty, the attendance is encouraging, but if an express train is late and comes in while we are holding service, the effect can be imagined when it is known that our only place of worship is the station building itself. However there will be at least 100 people on this mission field, who are brought under the influence of our regular meetings, and this is, in itself, sufficient encouragement for a western missionary.

On account of my short sojourn here I am almost unable to give any account of the religious state of the people. So far I have found a number of thorough Christians, men and women, who realize what life means, and who are earnestly striving to become more Christlike. There are, I am thankful to say, a very few who can appreciate Christianity only within their own denomination, even in this unprivileged land. The majority of the people are satisfied with gratifying the demands of the physical nature. The preservation of a comfortable existence seems to be the aim of life. They appreciate and appropriate any of the results of Christianity which can be adapted to this end, but they fail to value sufficiently that portion of their nature which was made in the image of God, and as a result make little effort to bring it from under the blight of sin. But they are a most generous people, and are as law abiding as the majority of Easterners. The moral improvement during the last five years has been almost phenomenal. It is customary to attribute this to the action of the C.P.R. in removing the saloons and hotels from this portion of the road. Perhaps this great company has been the means in God's hands of bringing about this moral reform, but I feel almost convinced that a great deal is also due to the missionary efforts of the students who have been located here for the last five years. While Field once boasted of being the worst place on the road, a miniature Chicago, it now bears as fair a reputation as any eastern railway town. The standard has been raised to a good moral plane, but it has not yet reached the Christian. Before Christ will be looked upon as the ideal man, much missionary work will have to be done, and until men realize how far short they come from this ideal, they will not be led to trust in Christ's atoning sacrifice. Trusting that your eastern readers will realize more fully the character and necessity of British Columbia Missionary work, I am,

Yours sincerely,
F. D. ROXBURGH.

"Better to die with Christ than to live without Him," said some Christians of Manchuria, when exposed to great temptation to renounce their faith during the late war.

Letters from Palestine.

BY REV. D. MCKENZIE.

Written for the Review.

A SABBATH IN DAMASCUS.

(Continued from last week.)

On the Saturday evening of our visit it was thought advisable, in order to make as much as possible of the coming Sabbath, to visit one of the missionaries and secure his help in preparing a programme for the day. Accordingly a cab was secured to the residence of Dr. Smith, to whom the writer had a letter of introduction. On his advice it was arranged to attend the Arabic service at the Irish Mission early in the morning, and afterwards the service in English at the same place. Sabbath morning rose with floating clouds that dimmed the sun and threatened frequent showers. The streets were as muddy as badly paved streets could possibly be. As it would be an unpleasant task to walk to church through so much slush and a hopeless one to find it by streets with countless turnings, it was thought advisable to hire a conveyance, thinking that doing so would not in the circumstances, be a transgression of the Sabbath law. Accordingly after breakfast we entered a cab, and by the help of two or three interpreters gave instruction to drive to the Irish Mission, which these men mindful of the past and slow to follow the progress of events still called the American Mission. When we reached the church the congregation had not yet gathered. Two or three native Christians, however, stood about the entrance ready to give a most cordial welcome to any who might drop in and to explain in an intelligent way and in very good English the different departments of the work. Soon the people began to appear, and before the service began the church was comfortably filled, and before it was far advanced, not only was almost every sitting of the two hundred and fifty or three hundred occupied, but also the standing room at the door. It was the first service in connection with a Foreign Mission Station which we ever had the privilege of attending, and it was certainly enjoyable. Not that a word of it was understood, but the sight of a place of worship filled with those who had been gathered in from false systems of religion was both affecting and strengthening. Moreover they seemed to enjoy the service so much, singing evidently with all the heart, and listening to the discourse with marked attention. The Orientals are, so far as has been yet seen, wretchedly poor singers. We have since heard them on the waters of Galilee, on the plains of Philistia, and on the mountains of Judea and Ephraim, and it has always been the same grating noise like the creaking of a disorderly gate or the rapping of an old saw. The shock will not soon be forgotten which was received on the sea of Galilee, when told that a jolly tar who had been entertaining the company with song was at the moment singing his second melody. The change had not been noticed, and the hope was, therefore, being entertained that there was only one song of the sort in the language. With the knowledge now had of the people, we can explain the singing of that native Christian congregation only by saying that Christianity had improved their gift of song as it had improved their every other natural grace.

Later on was held the service in English. The attendance in comparison with that of the morning was small. It was composed of the English speaking Christian workers in connection with the different missionary organizations in the city and a few of the native Christians who understand English. The preacher for the occasion was Rev. Mr. Stuart, one of the ordained missionaries. Mr. Stuart is a young man, and his sermon might be taken as evidence, if any were needed, that some of the best talent in the church is now engaged in Foreign Mission work.

In the afternoon we accepted an invitation to lunch at Dr. Smith's home. It was an enjoyable visit, the place proving as it did a very oasis of Christian intercourse in the midst of a large unsympathetic non-Christian population. Mrs. Dr. Smith was then only a few weeks out from Glasgow. She will soon prove a strong acquisition to the Mission. Her beautiful Christian womanhood will ever make the home of Dr. Smith a happy illustration of the refining and elevating power of Christian truth when allowed to exert itself in the daily life.

Later on the party returned to the hotel, not venturing to attend evening service in so strange a place, and cherishing the hope that what had been seen and heard through the earlier part of the day would in its own time bear some fruit.

JERUSALEM, March 23rd, 1896

NOTES ON BEYROUT.

Beyrout, otherwise known as Beyrouth, Beirut, Boirout, and Berytus, is a city of growing significance. In Bible story it has little prominence, not even the name occurring unless the Berothai of 2 Sam. viii. 8., and the Berothah of Ezekiel xlvii. 10, can be

identified with it. It has, however, in recent times become so prominently associated with the history of Palestine and the Lebanon, that they who desire to gain an intelligent knowledge of the 'Holy Land' as it appears to-day with the different influences that are moulding its history should learn something of Beyrout and its history. Nor should it be forgotten that while possibly unmentioned in scripture it was within the limits of the 'Promised Land,' and was doubtless at times actually under Israelite sway, (2 Sam. viii. 8.)

Beyrout first comes into prominence about the beginning of the Christian era. It was then, it would appear, a flourishing town of considerable population and thoroughly Roman with its temples, theatres, baths, colonnades and porticos. It early felt the power of Christianity, and in the course of time became the seat of a bishopric and an important educational centre. All this with the natural advantages of its site and the beauty of its surroundings went to promise more even in the immediate future. But unhappily the promise was, for hundreds of years, to remain unfulfilled. In the sixth century a terrible calamity visited the city. A violent earthquake laid the growth of generations in ruins, and buried a large part of the inhabitants in the heap. In subsequent years the place partially recovered from its disastrous visitation, but not until the present generation did it attain to anything like its former greatness. During the last few decades the progress has been very rapid and the prospects are that at no distant day the promise of an earlier age may be largely fulfilled.

There are several circumstances that justify such an estimate of Beyrout's future. It is in the centre of a productive district. The western slopes of Lebanon, down to the sea coast, are quite resourceful. The mulberry flourishes, and already considerable silk is manufactured. Vineyards and oliveyards stretch in every direction and will, until the soil and climate change, be to the inhabitants an abundant source of food and revenue. On the lower levels oranges and lemons grow, the oranges of the Sidon district claiming, and not without cause, the supremacy of the east. Cereals also of different kinds will yield a large increase, but from the broken character of the land cannot be cultivated to such good advantage. The rocks may hide much mineral wealth, but of this the visitor hears nothing if there be anything to hear. In all this wealth, Beyrout, because of its location, will over share.

The Bay of St. George, along whose shore Beyrout stretches, makes the best harbor on the coast north of Port Said. The only seas that disturb its waters are those from the north west, and these to no dangerous extent. The Bay of Acro beneath mount Carmel affords considerable shelter, but it is more exposed than that of St. George—sometimes to the serious hurt of ships seeking its protection. This gives Beyrout an important advantage over Haifa and Acro situated on the more southerly bay, and will always secure its supremacy in the trade of the adjacent districts. Were there anchorage at Tyro and Sidon, these places would at least share with Beyrout in the local trade. In neither place, however, is there shelter even for the smaller craft. Either will, therefore, be prevented throughout the future from becoming a serious rival to its more fortunate neighbor.

Beyrout has also the prospect of commanding the trade of the farther east. It is at present the sea-port of Damascus, and through Damascus the volume of eastern trade flows. The prospect, consequently, is that its relation to the great Syrian capital will, in coming years, go to enrich Beyrout with a trade capable of almost indefinite expansion. There is one fact, however, that may well disturb the composure of those who view this prospect with glad serenity. That fact is that by the conformation of the interlying country, either Haifa or Acro, was intended by nature to be the sea-port of Damascus. It is true that either is farther removed from Damascus than Beyrout is, but the latter labors under the disadvantage that the only direct route connecting it with that trade centre lies over the Lebanon and ante Lebanon which will ever prove themselves serious obstacles to transportation. For the present this natural disadvantage is more than counter-balanced by the connecting line of railway. But should the projected line between Acro and Damascus be completed, of which several miles were constructed a few years ago, the balance would turn in favor of Acro and Haifa. For freight, like water, naturally chooses a long course on lower levels in preference to a shorter course over higher levels. Beyrout will always have the advantage of a better harbor, but it is questionable that this would prove a barrier sufficiently large to prevent the current of trade from beginning to flow in its natural channel. The future growth of Beyrout, therefore, in some measure depends on the continued insolvency of the Acro and Damascus Railway Company.

(Continued next issue.)

Every public officer in Korea is now required to keep Sunday as a day of rest.

OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterian and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

A HELPFUL MESSAGE.

The Rev. J. Monro Gibson, D. D., whose name is so familiar to Presbyterians in Canada, has sent the following 'Message' to British Christian Endeavorers, as President-elect of the Free Church National Council:

Dear Friends of Christian Endeavor,

I rejoice greatly in the good work you are doing now, and still more in the prospects of what you will do, if you are faithful to Him who has called you with a high and holy calling.

Our hope under God is in the youth of His church. Our hearts may sometimes fail us as we pray for the coming of the Kingdom, in face of the opposing forces, and in view of the feeble faith of those who are ranged on the side of Christ; but if only the young life of the church is fully consecrated, there is no calculating what the result may be in the course even of a single generation.

To you therefore especially is the inspiring word appropriate: "If ye have faith as a grain of mustard seed (i. e., a vigorous, growing, expansive faith), ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." May God fill you with His Spirit, and make you arise, and stand upon your feet, strong in faith and loyalty and true devotion, an exceeding great army.

Your fellow-servant,

J. MONRO GIBSON.

MISSIONARY EDUCATION.

A paper on the above subject was read by Miss E. M. De Beaunegard at the annual convention of the Toronto Young People's Presbyterian Union. She said: "It has been well said that missionary information is the tap-root of missionary activity. But it is not only a question of informing the young people of our churches—it is rather a question of interesting them. The principle of interest however, is good here, as well as in any other subject of education. Information merely poured in will be of little value, but when the interest is roused there will be no need to consider methods of informing the young of the Church's Missionary work. They will not wait to be informed, but by an impulse of their own mental activity they will search out and devour all available information."

THE NEW LIGHT.

REV. W. T. FULLERTON.

When we are all discussing the New Light—the light we cannot see—and the marvels it is accomplishing, it will be appropriate to turn our thoughts to that Light which broke new on the world 2,000 years ago, and which, though to-day old, is, in its effects, the newest of new things. The boldness of the claim which Jesus advanced when He, the supposed carpenter's son, declared Himself to be the Light, and, known only in Palestine, to be the Light of the World, might well arouse the opposition of the Pharisees of that day, and even in spite of the triumphs of Christianity, of this. Only as we recognise that His was the voice which at first said, "Let light be," can we harmonise the humility of the Man and the splendor of His announcement.

To begin with—Jesus is the Light of the world needs.—All the discoveries of science and the tenets of philosophy only seem to show us our ignorance. The greater the diameter of our human light, the greater the circumference of our darkness. But Christ Jesus claims to fathom the deepest mysteries, and make clear the most awful problems. He is the Light adapted to the world. The effulgence of God's glory would have blinded us—it blinded Paul—and Manoah was right when he said no man can see God and live; but with soft radiance Jesus, the Light, stole on the world like a sunrise, and He is destined to shine more and more unto the perfect day.

This Light is sufficient for the world.—If only one man lived on this earth the same sun would need to shine to keep that one man alive and well. No loss would do. But the light and heat necessary for that one man keeps millions alive. If only one man is saved by Jesus, that is proof that His light is sufficient for all men; and if all men are not saved, it is not because there is not enough grace and power in Christ to save them. Thank God, this Light will yet cover the world. One hemisphere shall not be dark and the other bright, but the whole round world shall bask in that

Light which never shone on land or sea, but which, entering into human hearts and into human lives, brings gladness.

It will be noticed that the Lord promises to His followers the Light of Life.—All life is from light, and no spiritual life can exist apart from the knowledge, and presence of Jesus Christ as revealed in the Gospel. We are all aware, of course, that hitherto three rays have been detected in light; the light ray, the heat ray, and the actinic ray; but during this year a fourth, the cathodic or "x" ray, has been discovered, which is invisible, but which is known by its effects. Scientists believe in it, though they have never seen it; and though we have never seen the light of life, we believe in it, for we have had its wonderful effects before us, nay, we have known them in our own lives. The believer in Jesus is as scientific as the believer in the "x" ray.

We are not conscious of light until it is arrested, then we see that which arrested it. If a table arrests light we see a table. Light issues from the sun black, and not until it reaches our atmosphere does it become luminous; the atmosphere arrests it and makes it visible. Further, by means of light we see that which originated it. In the light of the candle we see the candle, and the sun is revealed by its own light.

Jesus Christ comes from God, and He reveals God. As by the light which streams from the stars we are able to tell what the stars are made of, we may be equally certain that what we find in Jesus is also in the heart of the Father whom He came to reveal, and to whom He leads us.

He also reveals to us ourselves.—The revelation, even if partially made, will be enough to strike horror to our heart. If a building were in darkness and we sat in peace because we thought all was safe, and the light were suddenly to enter and reveal snakes and scorpions and centipedes in the aisles, our peace would be seriously disturbed. The light would not bring those things there, it would only enable us to see them, and when a man first gets a view of himself as he is in the sight of God, he abhors himself and repents. Young says:—

"God spares all beings but Himself that hideous sight,
A naked human heart."

The glimpse He gives us makes us cry for mercy, for we see, as in a lightning flash, that our heart is filled with all evil, and is like a nest of unclean birds. The Light of Life, like the "x" ray, brings to light the hidden things of darkness.

Moreover, it beautifies.—Light paints the flowers, and changes the whole face of Nature. It calls to the crocuses, and up they come with their golden cups; and to the lilacs, and they appear with their fragrant grace. Its influence cannot be weighed; let it strike across the finest balance and it changes it not a hair's breadth, but it will change the whole landscape. No man can weigh or tabulate the power of Christ. It cannot be grasped in Church reports, but it has changed the whole face of Society, and is yet destined to effect a more wonderful transformation.

Light heals.—The people who live on the sunny side of the road are healthier than those who live in the shade. A sun-bath, if free from cold winds, is a capital cure for rheumatism and many another complaint. Oh, the joy of the sunshine! the delight of the light! When the Sun of Righteousness arises, He comes with healing in His beams. Those who know Him best praise Him most. An Arctic traveller, after six months of darkness, said that when the light returned "he seemed to be bathing in perfumed waters. That is the exact description for the joy which the presence of Jesus brings after the darkness of sin.

Christ is not only light to the eyes but to the feet.—We meet Him, then we follow; we walk, we make progress; and in all that befalls us He is Light. It times of trial, in days of sorrow, in moments of temptation, amid loss and failure and agony—He is Light. He will not fail to lead us through until we reach that land of which also "the Lamb is the Light thereof." When the great Westminster Assembly met, in the middle of the 17th century, the forces of the Presbyterian and Independent ministers were rallied against the Erasmians, who sought to bring the Church of Christ into the grasp of the secular power. Selden, the famous lawyer, made a speech of overwhelming force against them, and so profound was its effect, that even the most experienced shrunk from reply. George Gillespie, the youngest of the Scotch delegates, had been observed taking notes, and Samuel Rutherford, who sat next him, urged him to rise and defend the rights of Christ in His own Church. He rose, and one by one he demolished the arguments of his opponent, until Selden himself said, "That young man in an hour has destroyed the work of eight years." His friends rushed to congratulate him, and seeing the notes of so remarkable a speech, eagerly seized them. But if they had been attention at the speech, they were more astonished at the notes, for all they read, written again and again on the paper, were the words "Da lucem, Domine!" (Give Light, O Lord!). That is a prayer which never rises to God without response, and the answer ever comes in Jesus Christ our Lord, who is, who was, and who ever will be, the Light of the World and the Light of Life, now unseen, but not now unknown, by and by to be made manifest where

The Lamb is all the glory
In Immanuel's Land.

—Christian Endeavor.

CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

WORLD'S O. E. PRAYER CHAIN, SUBJECT FOR MAY.—That we may all show more of the Spirit of Christ in our Home Lives, so that our Brothers and Sisters and Family Friends may be won to Jesus by our Example.

Ready for Death.

DAILY READINGS.

First Day—The preparation of service—Rev. ii. 7-11.
 Second Day—The preparation of thought—2 Kings xx. 1-11.
 Third Day—The preparation of salvation—Josh. xxiii. 1-14.
 Fourth Day—The preparation of longing—Phil. i. 23-30.
 Fifth Day—The preparation of confidence—2 Tim iv. 1-8.
 Sixth Day—The preparation of faith—Heb. xi. 1-6.
 PRAYER MEETING TOPIC.—READY FOR DEATH. Matt. xxiv. 30-51.

I cannot think of a single New Testament passage that urges us to be ready for death, and the one selected for our topic most certainly does not. No where in the New Testament is death spoken of as a thing to be anticipated by the Christian, but on the other hand everywhere and continually we are urged to be prepared for the coming again of Jesus. And death is not His coming. Death is the great enemy that is to be destroyed when He comes. Of course death is a possible contingency which we must all face, but at the same time it is not the event for which we are to make preparation, nor to which we are to look forward. The life of the Christian is to be controlled, shaped, gladdened not by the possibility of death and the shadow of the grave, but by the glad hope that he will not have to pass from earth by way of the tomb, since Jesus may at any moment come in person for His people, and rapture to Himself all living Believers. Reader let your life be such, that you need not fear to welcome Jesus back to earth; then even if death should intervene, you will be ready.

DOCTRINAL TEACHING.—How to get ready, *Shorter Catechism*, 20, 21, 25, 30, 31.

FOR THE SABBATH SCHOOL.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

International S. S. Lesson.**LESSON IX.—DESTRUCTION OF JERUSALEM FORETOLD.**

(Luke xxi. 20-36).

GOLDEN TEXT.—"Heaven and earth shall pass away; but My words shall not pass away." Luke xxi. 33.

CENTRAL TRUTH.—The Second Advent,

ANALYSIS.—**R**edemption, v. 20-26.
Edification, v. 27-33.
Readiness, v. 34-36.

TIME AND PLACE.—A. D. 30. The Tuesday before the crucifixion, Christ was seated in the evening on the side of the Mount of Olives overlooking Jerusalem, talking to His disciples.

INTRODUCTORY.—The prophecy in the passage before us deals with the whole period extending from the destruction of Jerusalem by the armies of Titus to the yet future day when Christ shall come again. The prophecy concerning Jerusalem ends at verse 24.

VERSE BY VERSE.—Call the attention of your scholars to the absolutely literal fulfillment of the prophecy from v. 20-24, and from that emphasize the truth that that from v. 25-36 must yet be as literally accomplished.

V. 20. "Jerusalem encompassed."—The armies of Titus coming from Olivet on the East encamped about the city with their Roman eagles gleaming in the sun, suggestive of vultures circling round a carcass, as foretold in Luke xix. 43, Titus did what had never been done before in any siege of Jerusalem, he built a wall and trench five miles in circumference around the city, thus all unwittingly fulfilling the prophecy of Jesus.

V. 21. "Flee to the mountains."—In v. 18 we read Christ's promise concerning the Christians, "There shall not an hair of your head perish," a promise that was kept to the letter. The Master's instructions were to wait until the city was surrounded and then to flee to the mountains (v. 20, 21). Strange counsel this! yet events proved it to be the best. Josephus says, "Cestius Gallus, after beginning the siege, mysteriously withdrew, and without any reason in the world, and many embraced this opportunity to depart; a great multitude fled to the mountains." First century, Church historians tell us that at this time all the Christians took refuge in the mountains of Pella, and we do not hear of one single Christian perishing in the siege!

V. 22. "All things which are written.—See Lev. xxvi. 14-24. Deut. xxviii. 15, xxix. 19-24, Micah iii. 12, and other passages.

V. 23. "Great distress . . . and wrath"—Josephus says, "No other city ever suffered such miseries." Five hundred were crucified on the average every day, until there was neither room for the crosses nor crosses for the bodies to execute further.

V. 24. This verse is still in process of fulfillment. Before the fall of the city 100,000 Jews were taken captive, and soon the whole race was dispersed throughout the world, exiled among all the nations. For 1800 years Jerusalem and the Holy Land has been profaned by Gentile feet, and is still to-day under the power of the Turk. But there is to be a limit to this state of affairs. It shall only last "until the times of the Gentiles be fulfilled," and that day as all premillennial students agree is now very near at hand. Indications of this are evident on every side, such as the growing national spirit among the Jews, their marvellously rapid recolonization of Palestine and the waning power of the Turk. Who shall say the fig tree is not putting forth her leaves?

V. 25. "There shall be signs."—Now begins that portion of the prophecy as yet unfulfilled. These things that follow, are to be the climatic events of the times of the Gentiles. We have already seen how literally the prophecy has so far been fulfilled. dare we in the face of that deny literal fulfillment to every word that is written concerning things to come? This verse tells that sky, earth and sea shall all give warning of the approaching consummation of the ages in the return of Christ. If the sun stood still for Joshua, and darkened at the crisis of Calvary; if a star stopped from its circuit to herald the first coming of Christ, need we be sceptical that in the day of His triumph the heavens will respond in sympathy, and this prophecy be fulfilled to the letter? "Distress of nations with perplexity." What a brief, vivid picture of to-day! Oh! the problems that vex men; the difficulties, the doubts, the questionings! What a terror of strife; what a bitterness of competition; what a struggle for existence Man against man in cut-throat rivalry, nation against nation, in plotting, scheming, machinations! What shall the outcome be? Ah, Christian, while statesmen, politicians, social reformers and even theologians puzzle and speculate and theorize, you hold the key, the certain solution. It is written in the Book Christ will come again in person to bring order out of chaos, harmony out of discord, peace out of strife. There is no other answer to the world's perplexity. The worldwide cry of to-day is for a man, a leader, a deliverer. He is coming! He is Christ, once crucified now crowned!

V. 26. Where is the sign of a gradually dawning millenium in any of these words of our Lord?

V. 27. "The Son of Man coming."—Can any one for a moment maintain that this was seen at the fall of Jerusalem? Can it be explained as referring to anything less than a future personal appearing of Jesus Christ?

V. 28. "Look up!" Yes Christian Reader, Look up! It is from above your King is coming. Fix not your eyes upon the ground, gaze not into the grave, but lift towards Heaven your view, and with patient, faithful expectancy await His return. "Your redemption draweth nigh."—These things have already begun to come to pass, therefore in the midst of the world's distress and perplexity, with unfainting hearts, let us rejoice. Knowing it is but the sign of our approaching redemption when these vile bodies shall be changed and fashioned like unto His glorious body, and we shall go to be forever with such the Lord.

V. 29. "He spake to them a parable."—The purpose of the parable was to illustrate the fact that we should not be taken unawares by the coming of Christ, but that the general trend and character of events should warn and prepare us for it.

V. 32. "This generation."—Should be, "that generation," referring not to the time in which Jesus was speaking, but to the future time of which He was prophesying. *A. T. Pierson.*

V. 33. That which appears to man as most stable and lasting is after all but transient, but the words of Jesus, that seem to many to visionary, will endure for ever.

V. 34. "Take heed to yourselves."—Here is the practical application of the Master's teaching. No doctrine, as we have often said, is used so frequently to enforce and encourage purity and faithfulness in life and conduct as that of Christ's second coming. See that you do not miss the application, either for yourself or your class.

No one can wonder at the grand career of David Livingstone when he remembers the absolute unselfishness of his life and the strong purpose with which he set out in his youth. We commend as an excellent spiritual tonic the following early resolve of Livingstone:

I will place no value on anything I have or may possess except in relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom it shall be given or kept as by giving or keeping it I shall most promote the glory of Him to whom I owe all my hopes both for time and eternity.

THE LITTLE FOLK.

"A Sum in Division."

BY KATE W. HAMILTON.

We were waiting on the shore for our rustic ferry-boat to cross and carry us over for an afternoon in the grove. Mrs. Leighton looked dainty and stylish as usual—the embodiment of wealth, culture and luxurious ease, I said to myself as I watched her. Her dresses always suited her, and nothing could have been more becoming than this simple one with its collar and vest of soft white silk. I noticed it all with an involuntary sigh.

"You are tired," she said, quickly. "Let me take Baby!"

"Oh! no," I answered, holding him closer. I felt a half jealousy of her that afternoon—a little feeling of resentment because she had so much. But Baby was my treasure; she could not have him.

She had seemed to me like some tropical bird when she fluttered down into our quiet village that summer. She was a semi invalid in search of rest and pure air, and she found both at the home of my neighbour, with its old-fashioned rooms, quaint garden and wide orchard. I had not expected to see much of her, but though the advances were all on her side, we grew quite friendly as the weeks went by. She seemed to enjoy coming to our little house. It was pretty and pleasant, and I had thought it almost perfect before she came. I hardly knew why it was that I began to find flaws in it now to be fretted because the paper was cheap, and the engravings so plainly framed, and to find the planning and contriving to which I had always brought such enthusiasm growing irksome. I do not know whether Robert noticed the change, but I fear he did. And dear Grandma Ellis—Robert's grandmother, who has always lived with us—used to watch me with a shadow on her sweet face, and say, "Don't let your blessings grow dim, child; don't let your blessings grow dim!"

But they seemed dim that day—pale and faded things scarce worth the counting, and my life pinched and narrow, while others were so full. I had just the monotonous round of home care and enjoyments, and the few social pleasures a sleepy village could offer. Every little luxury in the way of books and pictures must be carefully planned for in our home, and journeys were hardly to be thought of. I felt restless and discontented—"not dissatisfied, but unsatisfied." I persuaded myself, by way of covering up some thoughts I did not care to own. I loved all beautiful things as well as Mrs. Leighton did, if I could but have leisure and means to enjoy them.

As we sat under the trees that afternoon I drew her into descriptions of the places she had visited and the things she had seen. she talked well, and the life she pictured fascinated me.

"You are so free, and you have had so much," I cried. "I wish some things could be more evenly divided."

The laugh with which I spoke could not have veiled my feeling, for she suddenly turned and looked at me.

"Would you care to be so free that your coming or going would make no difference to anyone—that no one would miss you or watch for you?" she asked, slowly. "I come and go as will because I have no kindred anywhere, no home in any land on earth. But all the marvels I have ever seen do not seem so beautiful to me as a little home like yours. Sometimes when I have watched you and others like you I, too, have thought things were not evenly divided."

All at once the woman's lonely heart and desolate life stood revealed. Her world looked so wide and empty that I shuddered and clasped my baby closer.

"No, no! not that—I did not know"—I faltered. "I thought you were so happy!"

"Because I did not go about mourning? I must make the most and best of what I am and have for myself and others. There is many a hungry heart that obeys the command to anoint the head and wash the face, and appear not unto men to fast, but the father who seeth in secret knows how starved it is for the sweetness it sees all around it." She smiled, though her eyes were wet. "Little woman, the divisions of this world make a long, hard sum, and only when we reach heaven shall we be sure of the right answer."

Gyp.

He is a Skye. You wonder, when you look at him, how he can ever see to walk, his hair is in such a tangle over his eyes. His tail is the most amusing part of him. It really seems as if his constant wagging would wear it out. It is never still. When he is glad, you can hardly see it—it goes so fast that it is like a yellow streak. He is full of tricks. He jumps as high as your shoulders when you go to see him. If he has had his bath, he seems to say, "Just see me! Am I not handsome?" Perhaps he has found out how handsome he is from the mirror in the house where he lives. It reaches from the ceiling to the floor; and he has learned in some way, that this is not another dog he sees jumping about, but a reflection of himself.

Gyp has his trials. One of them is that he cannot run out in the street alone. He stands by the window and sees the other dogs run up and down the block, playing with the children and having a delightful time, but he is not allowed this freedom. Then he has to have a bath every day, and he hates it. He struggles and cries and whines, though he must know by this time that it is useless, that he must submit. Not the least of his trials is caused by the little boys and girls. Why is it that they should do the very thing to Gyp that they hate to have done to them? When Gyp stands in the window, feeling very unhappy because he cannot run out and play, those children lean on the iron fence in front and bark and jump at him until he is nearly frantic. If

they would only remember how they feel when all the other children on the block are out playing, and they cannot go, they would not torment dear Gyp as they do.

Now what has happened is that Gyp hates little boys and girls. He cannot bear to have them come in the house. The moment one comes in he growls and scowls, and looks as fierce as if he were a big lion instead of a tiny dog about twelve inches long. He thinks all boys and girls are his enemies. They miss a very great pleasure, for Gyp is so affectionate that he is worth having for a friend. If you were his friend you would not give up the friendly wag of his tail for a large sum of money. How much happier Gyp would be, and the boys and girls on his block, if, when he saw them, he tacked in joy as he does at his friends, and wagged his ridiculous tail to show how much he loved them! Now his tail stands out in anger, and he growls and barks his hateful bark the moment a small boy or girl appears.



Church News

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

Montreal Notes.

The chief event of the week in Presbyterian circles has of course been the meeting of the Synod of Montreal and Ottawa, in Erskine church. The session proved successful beyond all expectation. The attendance was probably larger than at any previous meeting since the union of 1875, and in every respect the meeting proved a most profitable one, going far to vindicate the value of an institution in our church, about which many have had doubts. There was comparatively little business before the court, indeed, that might not easily have been attended to in other ways if necessary. There were no appeals of any kind and only one reference which was disposed of in a few minutes. Not much time was spent even on the reports regarding various departments of work which are in transit to the General Assembly's committees. Owing to the consolidation of four committees into one committee on Life and Work, a good deal of confusion has arisen and all of these reports seem to be less valuable than usual this year, so that they were not worth discussing. The great feature of the Synod was undoubtedly the series of conferences arranged for Wednesday afternoon and evening. The papers with which they were introduced were all of an unusually high order, and many desires were expressed that they might see the light in some permanent form. Notwithstanding other strong attractions in the city at the time for the religious public, the attendance of citizens, especially in the evening, was good. Apart from the conferences, perhaps the liveliest discussion of the session took place on the question of education. Reports on this subject have been given annually for many years, but probably the prominence which education questions have come to possess in the political world at the present time caused this to receive an unusual amount of interest. Whatever may be true of other churches, it was made pretty evident that the majority of the Presbyterians in the province of Quebec are far from satisfied with the position enjoyed by Protestants. The system favoured by the Roman Catholic church is so thoroughly medieval that it necessarily hangs as a dead weight on all Protestant effort after genuine progress. Even supposing the authorities were prepared to administer the law in such a way as to avoid all hardship to Protestants, which is not always the case as is shown by the instance of the new school municipality of St. Germain de Thannsburg, the most needed relief can never come until the schools of the province are put on a non-sectarian basis altogether. That day is probably a long way off yet, but it is just as well that the ideal should be held up occasionally for the public to think of.

Incidentally at one of the seditious of the Synod the announcement was made that arrangements had been completed by the Board of the Presbyterian College to allow Principal MacVicar to take a long deferred holiday in Europe. He will attend the meeting of the Pan- Presbyterian Council in Glasgow, and will remain in all probability on the other side of the Atlantic for the whole of the coming session. The Rev. Dr. Barclay has generously consented to take charge of his classes during his absence. It is understood that Dr. Barclay is also likely to visit Scotland this season, but will return early in September.

At a meeting of the Presbytery of Montreal, held during the Synod, Messrs. Heine and Bennett received leave of absence each for three months. The former will cross the Atlantic accompanied by Mrs. Heine and the latter will make a trip to the Pacific coast. The pulpit of Chalmers' church will be supplied during Mr. Heine's absence by Mr. George Weir, B.A., a third year divinity student in the Presbyterian College.

The religious activities of Montreal suffered a very perceptible loss a few days ago by the death of Peter McLeod,

a devoted elder of Stanley St. church, who for many years past had given his time wholly to missionary work in the city among the poor and friendless, especially those of Highland Scotch origin. Speaking their language and intensely interested in their welfare, he sought them out everywhere in order that he might do them such good as their circumstances called for. Supported by no church he had the confidence of the best people in them all, and when means were needed for his charitable ministrations he seldom applied in vain to those who were in a position to further his work. Probably no one who has ever been connected with our church in the city has done so much of actual house to house visitation in the poorer districts as he during the past fifteen years, and the memory of his kindness to strangers will long remain with many who are now widely scattered in the Dominion.

North West Notes.

The Rev. Duncan Robertson, late of the King St. Presbyterian Church, London has accepted a call to Emerson, Manitoba. The induction is to take place on the 26th inst.

The resignation of the Rev. Bryce Innis, of Morris, has been accepted and the pulpit is to be declared vacant on the 17th.

Miss M. Mellwaine, of Hamilton, has accepted an appointment on the staff of the Crowstand Indian School and is to enter upon her duties about the middle of June.

Miss Sara Laidlaw, of the Indian School at Portage la Prairie, leaves for Ontario about the beginning of June, on a two months' holiday. She takes a little Indian girl with her.

The minister of Edmonton, who began a few years ago with a parish which measured 50 miles from east to west, and more than 100 miles from north to south, has given it up bit by bit as the population increased into the hands of fellow laborers, who are now so numerous that it is proposed to form the Presbytery of Edmonton. An interesting social gathering took place at Belmont, a fortnight ago, when the Rev. D. G. McQueen handed over his last regular out-of-town appointment to the Rev. Mr. McKay who had just arrived from the East to take up work in this an associated station.

British Columbia Notes.

The Rev. E. D. MacLaren, of Vancouver has been chosen moderator of the Synod of British Columbia.

The Rev. John Knox Wright is about to leave Spallumcheen and take charge of a church in Chilliwack.

Application is being made to the General Assembly to receive as a minister of the Presbyterian church, the Rev. Gottfried Vetter, a minister of the German Reformed Church, who is in charge of a colony of his co-religionists in Northern Alberta.

The heart of the Rev. A. J. McLeod, of the Regina Indian School has been greatly cheered by receiving thirty-one of the pupils at once into the communion of the church.

Mr. C. Gordon, from Montreal, has taken up the work at Mount Pleasant, and was received by the people with an address and reception. After license and ordination Mr. Gordon will have his hands full in Mount Pleasant. We wish him great success in his ministry.

The Rev. J. K. Wright, late of Spallumcheen, was inducted at Chilliwack, April 28th. This is another good example of a speedy settlement and the people deserve the utmost credit.

The Rev. J. Buchanan, lectured in Camp Slough Church Upper Chilliwack on Thursday evening April 23rd Subject: People I have met in church life in Canada. The lecture is a portrayal of Mission experiences in the west. As Mr. Buchanan has worked in all the Provinces from Algoma to the Coast, he knows whereof he speaks.

The Rev. C. R. Maxwell has intimated that he will not run as a candidate for the Dominion Parliament at the forthcoming elections. Mr. Maxwell resolves to stand by his church.

It is a pleasure to record the first Chinese baptism in Vancouver, Rev. A. B. Winchester officiated at the ordination, and a large company of Chinese watched the proceedings with great interest.

Hope has been quickened by this happy event and several others are preparing for the same step from heathenism to the Gospel of Christ.

Mr. Colman has sent an account of this most important event for our work in British Columbia.

We are glad for the workers sake that God has answered their prayers, and blessed their work.

The recognition of Mr. Hall at Union, by the Foreign Mission Committee, deserves thanks from the Church and the Pacific Coast.

New Missions will require to be established in the Upper country by the white people, that are flocking hither in search of gold. The mining camp is the problem for the Mission Committee to solve for B. C., in the next ten years. The work is only begun, and must be taken up at once, if we desire to hold B. C. for Christ and the Presbyterian Church. British Columbia is rich in the precious metal. No one can deny that, and developments will come to surprise the world within the next five and ten years. The business of gold-getting is not conducive to piety, and the gold-hunter is not given to pray much, nor to give lavishly to support the preacher. California hands that lesson, without charge, to the Canadian Church.

It behooves the Church to learn its lesson, so that Christ will be on hand to control the mines. It is our duty to save B. C. from the California mistake. In scores of California towns, religion is at a discount, and in many a Presbyterian is unknown.

A respected Presbyterian elder from Southern Manitoba, spent last winter in Humboldt county. He asked a hardware merchant in a large town, if there were any Presbyterians in the town, the merchant replied they were not kept in stock in a town of this size. He thought they could be had in San Francisco. If the Western American comes to B.C., let the Presbyterian church meet him with the Gospel.

General.

Atwood Presbyterian congregation gave \$21 to the Armenian Relief Fund.

The induction of Rev. D. Y. Ross, Canington, into the pastorate of the Presbyterian church at St. George will take place on the 21st inst.

The Presbyterian Church Aylmer, Sunday evening May 10th, was crowded to its doors to hear Rev. Dr. Clarke, the founder of the great Christian Endeavor movement.

The pulpit of the King Street Presbyterian Church, London, was formally preached vacant by Rev. J. G. Stuart, of Knox Church Sunday morning, May 10th.

Rev. John Rose, of Ashfield, has been called to take the pastorate of Malagawatch and River Dennis congregations, in the Presbytery of Inverness, Cape Breton, N.S. Most of the minister's services there will require to be conducted in Gaelic.

The lecture room of St. Andrew's church, Carlton Place, was well filled recently, when Miss Sinclair, a returned missionary from India, delivered an address under the auspices of the W. F. M. Societies of St. Andrew's and Zion churches. Rev. Mr. McNair occupied the chair.

At a special meeting of the Stratford Presbytery, on Tuesday, May 12th, Rev. Andrew Henderson, pastor of the Atwood and Monkton churches, resigned his charge. It was agreed to take the usual proceedings and cite the congregations to appear at the July meeting. Rev. Mr. Bradley of Mitchell, was appointed to preach and serve the citation on the last Sunday in June.

The Rev. C. H. Cooke, of St. Andrew's church, Smith's Falls, was pleasantly surprised, May 13 after prayer meeting with a splendid bicycle, accompanied by a warmly-worded address expressive of the regard and affection in which he is held by the whole congregation. Some time ago Mr. Cooke was presented with a purse of one hundred dollars. In thanking the congregation he said he

had long wanted a bicycle, and expressed his gratitude for the confidence, loyalty, and love that had inspired the presentation.

During the absence of Dr. Cochrane in Britain, Home Mission correspondence will be attended to by Dr. Warden, clerk of the committee.

Synod of Toronto and Kingston.

The Synodical Conference, which precedes the synod, opened in Collingwood on May 11, in the First Presbyterian church.

At the morning session Dr. Robertson presided. Principal Caven, of Knox College, in a short address, introduced the subject. "Are the present methods of training in our theological hall, preaching by students during session, and the summer months included, the best obtainable for development of the natural qualification for candidates for the Gospel ministry?" Dr. Dickson, of Galt, introduced the subject. "The reciprocal influence of pulpit and pen in promoting and sustaining spiritual life in our congregations." Considerable discussion followed both addresses.

At the afternoon session the Rev. D. D. McLeod, of Barrie, presided. Dr. Somerville, of Barrie, made the opening address, in which he discussed "Is it necessary to combine what are usually called special or evangelistic services with the work of the pastoral in order to promote the spiritual life of the Church?" A debate followed in which many of the ministers and laymen expressed their views. The effect of Young People's Societies upon the spiritual life of the Church" was brought before the gathering in an able manner by the Rev. Dr. McTavish.

On Tuesday the 12th, at 8 p.m. the synod proper was opened. The Rev. J. B. Mullan, the retiring moderator, presided to a large congregation.

On Wednesday a.m. the first business session was opened in the usual form. The Rev. J. F. McLaren, the new elected Moderator presiding.

At the beginning of the morning sederunt Rev. Mr. Gilray of Toronto read the report of the Brantford Ladies' College. At the conclusion of the report Rev. D. D. McLeod moved a resolution expressing the approval of the Synod of the work done by the college and the motion was unanimously passed. An appeal from the Algoma Presbytery relating to the allocation of some mission stations was referred to a committee.

Rev. H. Douglas Fraser of Bowmanville then presented the report of the Committee on Young People's Societies. Reports had been received from 197 societies in 115 congregations. Of these societies 174 had been Christian Endeavor Societies, 167 Young People's and 7 Junior. It was estimated that there are about 270 of these societies in all. The total membership was 8,728, an average of about 45 per society. Of the members 2,670 were young men, 4,745 young women, 333 boys and 351 girls, while 661 were not classified. The total receipts were \$1,511, of which \$1,267 went to defray running expenses, \$1,684 went to congregational objects, and \$1,916 went to schemes of the church, \$479 for foreign missions, \$638 for home missions, and the remainder for other objects. Of the membership 4,650 were in full communication. Mr. Fraser spoke in high terms of the movement, characterizing it as earnest, busy, thoughtful and loyal and a grand training school. The Synod heard the report with satisfaction, and on motion of Principal Caven Mr. Fraser was thanked for the work he had done.

The case of the Whitby Presbytery, which recently elected a ruling elder as its Moderator was next considered. The question of the legality of this proceeding was referred to the General Assembly. The following motion submitted by Principal Caven, was unanimously passed:—"In view of the fact that certain constitutional questions seem to be involved in the determination of the matter of a ruling elder presiding in a Presbytery or other court of the

church, it is desirable that the General Assembly, as representing the whole church, should itself take action; in view also of the fact that another Synod of the church has agreed to submit the same case to the General Assembly, this Synod prefers not to pronounce on the merits of the question as to the presidency of elders, but to refer it to the General Assembly to meet in Toronto next month. In order that a decision may be brought in the proper constitutional way."

At the opening of the afternoon sederunt Rev. Dr. Robertson, the Moderator of the General Assembly and the Superintendent of missions in the west, spoke on the work there. The last time he had addressed the Synod, he said in beginning, the remedial order has been under consideration. It had been followed by the remedial bill, which he was glad to say was dead. In that case he thought that killing was no murder and he hoped that the bill would stay dead and never be resurrected. He felt like thanking the members for Ontario for the gallant fight they had made against coercion, and he felt ashamed of the members for the west for their stand on the question. He would say that to their face, and said it there. Dr. Robertson then turned to the discussion of the work in the west. The past year on the whole had been a good one, he said and the outlook was cheerful. He especially spoke of the needs of Manitoba College, where the sum of \$1,500 is needed for the summer session of that college, which is very important in the work there. The sum of five cents per member would secure that. He then spoke at length, of the west giving a glowing account of the possibilities of that region and urging that special efforts be made to capture it for Christianity in its infancy.

Rev. J. B. Mullan of Fergus, seconded by Rev. J. L. Simpson of Thornbury moved a resolution thanking Dr. Robertson for his address and expressing special sympathy with the summer session. The motion was passed after a short discussion.

St. Andrew's Church, Lindsay, was chosen as the next place of meeting, on invitation of Rev. J. W. McMillan. The time will be the second Tuesday in May.

Rev. W. Farquharson of Claude read the report of the Committee of Sabbath Schools, stating that there were in the 459 schools which were reported 41,498 students enrolled with 4,746 officers and teachers. Of the attendance 27,299 are in their places every Sabbath. The total contributions were \$22,445 as against \$25,866 last year. Three recommendations, advising the use of the home-study leaflets of the Assembly's committee, advising that steps be taken to secure more efficient instructions and training of teachers, and enjoining more regular attendance of the young on the several days of public worship, were carried by the Synod, the subject being discussed at some length.

At 4 o'clock the Synod adjourned, and, accompanied by a large number of the Presbyterians of Collingwood went for a most enjoyable excursion on the bay, in the steamer City of Midland.

In the evening the important report on church life and work was read by Rev. D. James of Midland, in place of the Convener, Rev. J. F. McLaren. The report was a careful summary of the extensive field afforded by the subject and gave an excellent sketch of the condition of Presbyterianism at present in the Synod. It concluded with seven recommendations. One of these urged that due prominence be given in preaching the Sabbath observance. Another was that Presbyteries in whose bounds are harbors be requested to use every legitimate means in their power to suppress Sunday steamer excursions. Another recommended that efforts be made to encourage the introduction of temperance text-books in schools. Yet another was that as there is great need of a text-book of Scripture history for use in our Public Schools, the Synod take such steps as it may deem necessary to secure the authorization and adoption of one of the schools of this Province. The recommendations were adopted, after speeches had been made supporting the report by Rev. R. D. Fraser, Rev. Dr. McTavish, Rev. Dr. Jackson and Rev. Dr. Somerville and others.

Synod of Montreal and Ottawa

The Synod of Montreal and Ottawa opened its twenty-second session in Erskine Church, on Tuesday evening, the 12th inst., at eight o'clock. A large number of members was present. The citizens also were fairly represented.

The opening sermon was preached by the retiring moderator, the Rev. James Cormack, of Maxville, Ont., from John 8:12. "I am the light of the world." After the calling of the roll the Rev. Jas. Floek, of Knox Church, Montreal, who had been nominated by three Presbyteries, was unanimously elected to the chair. The rest of the business for the evening was mainly routine. Among other items, however, was an application, Jas. Fleet, of Knox Church, Montreal, to receive on trials for license the fourteen students who had completed their course in the Presbyterian College at the close of last session. Their names are: I. D. Anderson, B.A., W. E. Ashe, E. H. Brandt, J. S. Gordon, B.A., G. Gilmore, J. Lindsay, A. MacCallum, D. D. Millar, T. A. Sadler, B.A., J. B. Sinclennes, J. C. Stewart, B.A., W. M. Townsend, B.A., E. F. M. Smith, B.A., and G. A. Woodside. The application was granted.

The first hour of the opening sederunt on Wednesday morning, was spent in devotional exercises. The Rev. Dr. Campbell presented the report of a Committee appointed last year to press upon the attention of the Government the claims of Presbyterians to a larger representation on the Council of Public Instruction. The Government had so far recognized their representations that Mr. H. B. Ames, a member of the American Presbyterian Church, had been appointed to fill the only vacancy at the time. The Committee was reappointed to watch future appointments.

The Rev. Dr. Scrimger then presented a report on Public Education in Quebec and Ontario, based largely on the official reports of the two Governments. In Quebec the figures showed an increase since 1891 of 317 schools and 22,794 pupils. The Committee was pleased to notice that in the report for 1895 the new Superintendent, Hon. Mr. de la Bruere, had, without delay, seized upon some of the weak points of the system, and had expressed a desire to bring about improvements as early a date as possible. He also called attention to the unsatisfactory condition of the elementary schools in the Province, and to the imperfect qualifications of the teachers. Only a little over 11 per cent. of the lay teachers in the Province had Normal School certificates to show that they had had any training whatever. The Superintendent urged the establishing of additional Normal Schools for girls who constituted the majority of the teachers, and suggested that these schools might be established in connection with some of the teaching religious institutions. He did not, however, call attention, the report stated, as he might have done, to the fact that the position of these establishments was very unsatisfactory. They furnished no guarantee to the public as to the teachers' qualifications. The teachers were not expected to secure certificates, and any attempt to bring these institutions under the control of the Council of Public Instruction, was strenuously resisted. The Superintendent further neglected to note the fact that 15 per cent. of the lay teachers had no diplomas of any kind, and that owing to the beggarly salaries allowed to be paid, only a small proportion of these teachers continued in the profession beyond a single year. The annual salary of all teachers, apart from religious orders was \$142.65, an increase of \$2.40 since 1891, and it was humiliating to think that there were over 700 teachers whose average salary was only \$77 per annum. The detailed reports of the inspectors abundantly bore out the conclusion that the great bulk of the schools throughout this Province were doing almost nothing for the intellectual awakening of the young. Beyond enabling them to read and write imperfectly and to repeat their catechism, the schools seemed to have no other aim. It was generally assumed by educationists that about 25 per cent. of the population should be in the schools, but so far as statistics showed in this Province the percentage was only about 19. Of

Protestant teachers, 27 per cent. had Normal School diplomas, and only about 9 per cent. were without diplomas of any kind, whilst the average salary was \$194.72, as against \$142.65 generally for the Province. This showed that the Protestants, though in the minority, and in many cases conducting their schools under great difficulties, attached a much higher importance to the proper education of their children than did the Roman Catholic majority.

The St. Gregoire le Thaumaturge school tax matter was referred to as a case of gross injustice in the operation of the school law, and it was stated that three years' taxes were due before the Protestants were aware of the situation. The courts were powerless to give redress and the Government had refused to intervene. Therefore, there seemed nothing to be done but to proclaim it as an instance of that liberality which the majority boasted at the present time characterized their actions towards the minority.

In Ontario, the report said, there were registered in the public schools in 1894 pupils to the number of 483,203, with an average attendance of 56 per cent. These figures showed an increase over the preceding year, and the average attendance was higher than in any previous year in the history of the Province. Every teacher employed in the schools seemed to have a certificate of some grade, and over 36 per cent. had had a Normal school training. The average salary of teachers in the country was \$269, or nearly double what it was for teachers of all kinds in Quebec, whilst the average time of service was 4.34 years. The High schools numbered 129, with 554 teachers and 23,523 pupils. Of these teachers 482 matriculated at the universities. The total amount spent on education was nearly \$5,000,000, and the estimated value of the school property was over \$12,000,000. The legislative grant for public schools was within a trifle of \$300,000, as against \$160,000 in the Province of Quebec. The schools everywhere in Ontario seemed to be characterized by a high average of efficiency.

The report led to a lively discussion of the disabilities under which Protestants labour, as regards education in the Province of Quebec. At a later stage in the proceedings in addition to adopting the report and ordering it to be printed in the proceedings the Synod endorsed the terse statement of these disabilities which appeared in the May number of the Record.

On resuming after the adjournment Dr. Warden made a statement with reference to the operation of the Augmentation Fund, and urged its claims on the liberality of the congregations. Dr. Kellock, of Richmond, was appointed convener of the Synod's Committee on Augmentation for the ensuing year.

The feature of the afternoon and evening sittings was a conference on a series of practical subjects affecting the worship and spiritual life of the church. The first relating to the conduct of public worship, was introduced by a paper from the Rev. D. W. Morrison, of Ormstown, emphasizing especially the spiritual character which should belong to all the parts. This gave rise to some discussion of the trend of the propositions made by the Assembly's Committee on the subject, some urging that the whole matter should be dropped as speedily as possible, others that there was call for a manual of special services authorized by the Assembly. The Rev. P. H. Hutchinson, of Huntingdon, then read an exhaustive paper on the sermon which was listened to with the closest attention to the very end. In the evening, after a report on Life and Work by Mr. Hastie, of Cornwall, Dr. MacVicar gave an impressive address on "The Kind of Revival We Need." He held that there was but one kind of real revival, and there was but one source from which it could come. He then went on to speak of how revived religious life manifested itself, and emphasized the need of earnestness in the pulpit, characterizing a sermon which was aimless as a curse, because it displaced something which ought to be pre-eminently good. He concluded by touching on some of the practical outcomes of a revival.

Among those who took part in the discussion were Rev. Dr. Moore, Rev. Father Chiquay, Rev. Mr. Cruikshank, Rev. Dr. Patterson (St. Andrew's), Rev.

Donald Tait, (Quebec), Rev. Dr. Campbell, Mr. W. Robb, Mr. Scott (Lancaster), and Rev. Dr. Mackay.

A resolution expressing the indebtedness of the Synod to Rev. Dr. MacVicar, for his address having been passed, it was decided to accept an invitation from Almonte for the Synod to hold its meeting there next year.

The morning and afternoon sessions of Thursday easily disposed of the remaining business before the Synod. First came a brief report from Dr. Scrimger on Ecclesiastical co-operation which indicated that, while there was not much reason to complain of unnecessary duplication on the part of the Presbyterian and Methodist churches within the Synod, correspondence was proceeding with reference to several points which it was hoped might yet lead to some result.

The Rev. M. H. Scott, of Hull, presented the report of the Lumbermen's Mission, which showed a very large amount of actual work done on a very small expenditure. Dr. Armstrong of Ottawa, moved the adoption of the report in an earnest speech, strongly commending the work to the congregations of the Synod.

The Rev. D. McLaren of Alexandria, gave in the report of the Sabbath School committee, but in the matter of statistics much of its value was lost, as the figures are more or less guessed at, owing to some of the presbyteries either having failed to send in any returns or having sent in incomplete ones. There were, it was stated, 335 schools within the bounds of the Synod, and of these 245 had reported. There were 2,666 officers and teachers at work, and 24,670 schools were on the rolls, with an average attendance of 16,400. During the year about \$1,200 had been received for all purposes from Sabbath Schools. The schools which had raised no money whatever numbered 44, and 123 had given nothing at all to the schemes of the church. There had been spent on the schools \$8,229, of which one-third was contributed by the congregations. The schools had given to missions \$6,713, an increase of 9 per cent. over last year.

Rev. Mr. McLennan, Quebec, introduced the subject of the grievances of Protestant ministers in regard to civil acts performed by them. He mentioned that the Quebec Ministerial Association felt that the marriage license fee was too high; that \$8 was a large exaction to make, and especially when it was considered that the exaction in Ontario for a like purpose was only \$2. Another point was that the money went to a quarter which they could scarcely sympathize with. If any preference were to be given, it should be given rather to elementary education than to higher education. Another thing was that the clergy were required to obtain annually a register, attested by a civil functionary, and they had to make payment for it, and when they had used it for a year they had to return it to the custody of the Prothonotary, who kept it. It then belonged to the State, and could be used to supply any information that it contained. A pecuniary penalty attached to neglect of any of the prescribed points. Some of the clergy felt that it would be service enough to render to the State if they kept the register, and returned it at the end of the year, without any money burdens being attached.

Rev. Dr. Campbell stated that the matter had engaged the attention of the Montreal Ministerial Association, which had approached the first Tailion Government and Mr. Mercier's Government on the subject. The Government would have been prepared to give some redress had it not been for the opposition met with from the Protestants of the Council of Public Instruction, and that because the colleges were there represented, and they got the lion's share of the fund. Out of the fee of \$8, \$6 went to the Council of Public Instruction for higher education; the remaining \$2 was the fee of the issuer of the license.

After further discussion a committee, consisting of Rev. D. Tait, Mr. J. C. Thompson, Mr. Peter Johnson, Quebec, and Rev. John Nichols, Rev. Dr. Campbell and Mr. Matthew Hutchinson, Montreal, was appointed to confer on the matter with any other committee that might be appointed by any other Protestant body.

Rev. Dr. MacVicar addressed the Synod in respect of Coligny College. He said the past year had been a prosperous

one. The fees from boarders and day scholars had met the expenditure and left a favorable balance of about \$800, which met the interest upon the debt. In view of the changes that are likely to occur in the work assigned to the present able director of the College, Rev. Dr. Warden, the Executive of the French Board had asked Rev. W. R. Cruikshank to undertake the direction of the affairs of the College, and, after due consideration, he had consented. Incidentally, Rev. Dr. MacVicar alluded to the Montreal Presbyterian College, which, he said, had ended the year with a balance on the right side of every account.

The Rev. Mr. Hastie moved a series of resolutions with reference to Sabbath Observance, and approving of the establishment of a Lord's Day Alliance for the Province of Quebec. These were carried and a committee appointed to co-operate with representative committees from other bodies for a like purpose. A pleasant break in the course of the business was a breezy address from Dr. Robertson, on the Home Mission Work of the Northwest, which met with the hearty sympathy of the Synod, and for which he was formally thanked by the moderator in its name.

After the standing committees for the year had been appointed, and votes of thanks passed, the moderator congratulated the members on the pleasant meeting which all had enjoyed, and closed the Synod in the usual way.

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30	15 50	51	30 75
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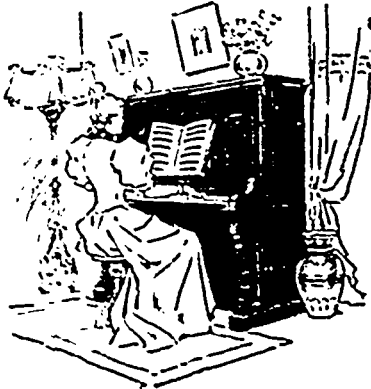
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